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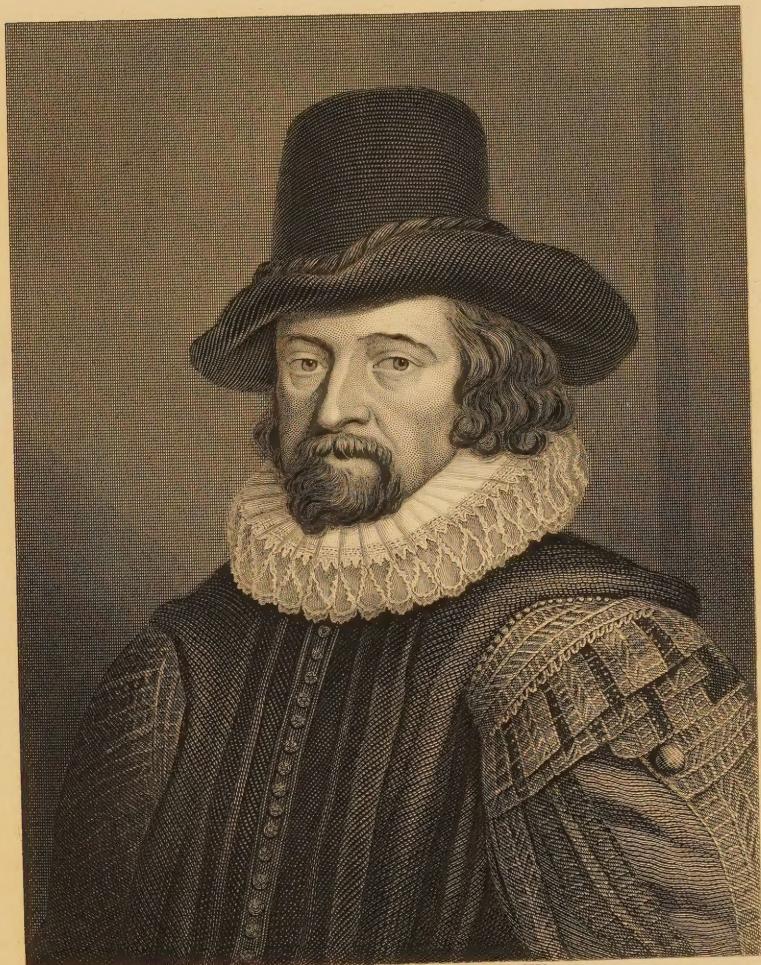
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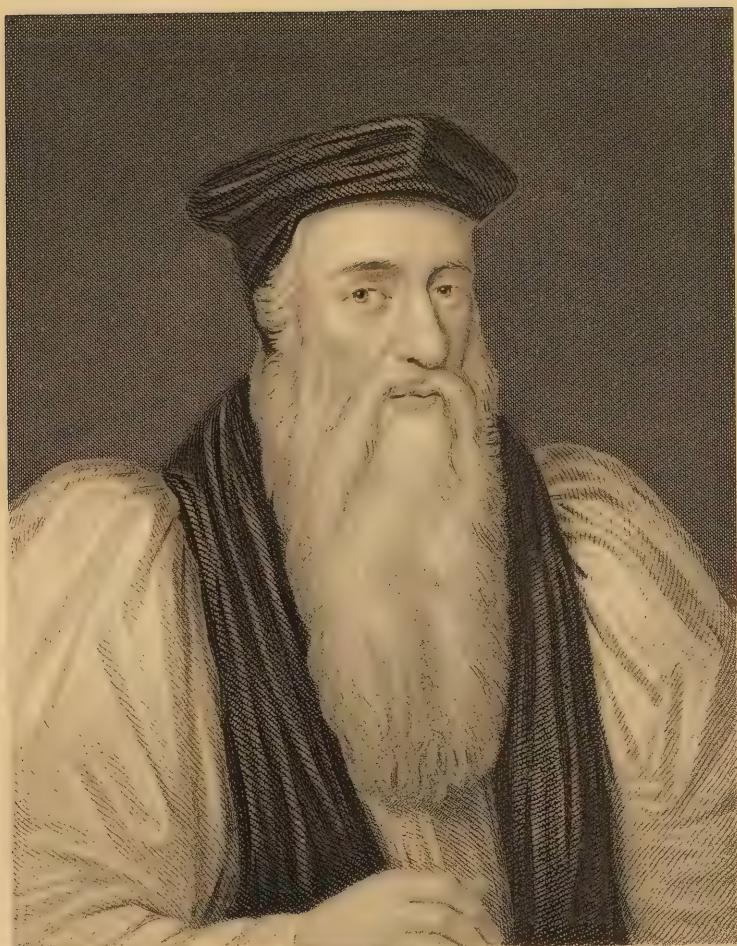
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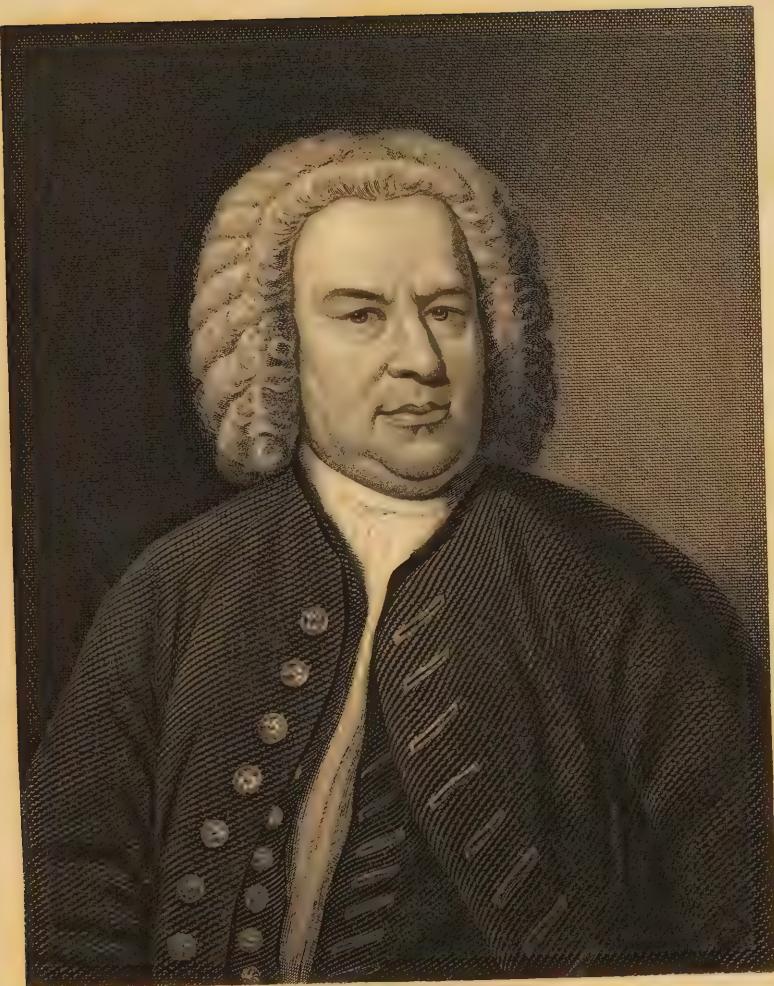














script in 1776. His Anacreontic poems—the first of their kind—have been highly admired; and several of his comedies in the old manner are remarkable, as marking the transition to a new school of poetry.—F. M. W.

CETRAS or GERAS, a mechanician of Chalcedon, celebrated for the improvements he effected in the construction of the ancient machine of war, the battering-ram.

CEULEN, LUDOLPH VAN. See KEULEN.

CEVALLOS, PEDRO, a Spanish statesman, was born in 1764. After being employed as secretary to the embassy at Lisbon, he was appointed minister of foreign affairs, and discharged the duties of that office with great prudence and moderation. When Napoleon made known his designs upon Spain, Cevallos espoused the patriotic side, and took a prominent part in rousing the country against the aggressions of the French. After the return of Ferdinand he filled several high offices, and at one time possessed great influence with the king. He retired into private life in 1820, and died in 1840.—J. T.

CHABANNES: the name of an ancient family of Limousin in France. ROBERT DE CHABANNES, Lord of Chartres, was killed at the battle of Agincourt in 1415. His second son—

CHABANNES, JACQUES DE, Grandmaster of France, Lord of La Palice and of Curton, &c., was born about 1400. He was one of those French captains, who by their bravery rendered signal service to their native country during the disastrous broils of the fifteenth century. He died in 1454.

CHABANNES, ANTOINE DE, youngest son of Robert, lord of Chartres, grandmaster of France, Count of Dammartin, was born about 1411. Like his brother he signalized himself at the siege of Orleans in 1428, and assisted Joan of Arc in her campaigns against the English. He afterwards tarnished his reputation by becoming captain of a body of brigands called "the flayers," who wasted the country with fire and sword. Chabannes died in 1488, governor of the Isle of France and of Paris, leaving behind him a high reputation for bravery and military skill. It was this Chabannes who enjoyed for a long period, and abused at the court of Charles VII. that monstrous power, and that immunity from the consequences of mal-administration, which the king conceded to his favourite ministers.

CHABANNES, JACQUES DE, Lord of La Palice, Marshal of France, was born in the latter half of the fifteenth century. He was distinguished both for his valour and his fidelity to the service of his sovereign. He was governor of Rubos, when that place was attacked by the Spaniards under the celebrated Gonsalvo; and having been severely wounded and taken prisoner in a sortie, was threatened with an ignominious death, unless he gave orders to his lieutenant to surrender the citadel. He was brought to the foot of the wall for this purpose; but instead of yielding to the threats of his captors, he exhorted the garrison to hold out to the last extremity. According to Arnaud, Chabannes was in consequence put to death; but this is a mistake. Gonsalvo, who could well appreciate such an instance of courage and fidelity, spared his life, and had him cured of his wounds. After his liberation Chabannes took a prominent part in the Italian wars of Charles VIII., Louis XII., and Francis I., and contributed greatly to the victory of Ravenna in 1512, and of Marignano in 1515, which decided the fate of the whole duchy of Milan. He was taken prisoner by an Italian officer at the fatal battle of Pavia in 1525, which was fought against his earnest advice, and was brutally killed by a Spaniard.

CHABANNES, JEAN DE, Lord of Vendenesse, brother of La Palice, was one of the most famous captains of his age, and, on account of his remarkable bravery, was surnamed "the Young Lion." At the battle of Agnadel he took prisoner the celebrated Venetian general, Alviano, and presented him to Louis XII. on the field of battle. He played a conspicuous part in the battle of Marignano. He was mortally wounded in the retreat of Rebec in 1524.

CHABANNES, JEAN BAPTIST MARIE FREDERIC, Marquis de, was born in 1770; died in 1835. He quitted France on the breaking out of the Revolution, and joined the army of Condé. After this force was disbanded he retired to England, where he busied himself with projects for purifying charcoal, and lighting the city of London. On the repeal of the law against emigrants he returned to Paris, and devoted himself to the construction, on an improved principle, of carriages, which received the name of velocifères. On the restoration of the Bourbons, he returned to public life, and was elevated to the chamber of peers.—J. T.

CHABANON, MICHEL-PAUL-GUI DE, poet and musician, born at St. Domingo in 1730. He is best known through his own memoirs, which possess the interest that must ever attach to an account of personal experience, written with the warmth of one who sees the world through the medium of excited, even if erroneous feelings. In early life he was religious, even to fanaticism; and having devoted so many years to religion, and then so many to love, he gave up eight years to music, and three to literature, with a success which insured him admission into the Academy of inscriptions and the Academy of letters. His poetry is devoid of originality, and his dramatic efforts have not retained possession of the stage. His life is more interesting than his works. He died in June, 1792.—J. F. C.

CHABET, JOSEPH BERNARD, Marquis de, an eminent French admiral, astronomer, and geographer, born at Toulon in 1724; died at Paris in 1805. He made several voyages to America, with a view to rectifying the charts of Acadie and Newfoundland, and was long occupied with projects for obtaining correct charts of the Mediterranean. He served with the French fleet in the American war, and was for some time during the revolutionary period an exile in England, where he was honourably entertained by Dr. Maskelyne. On his return to France, Napoleon gave him a pension. He was a member of most of the learned societies of Europe.—J. S. G.

CHABOT, FRANÇOIS, one of the most cruel and corrupt of the French revolutionists, was born in 1759. He was originally a capuchin monk, but the perusal of the works of certain infidel philosophers converted him to atheism. In 1791 he was elected a member of the assembly, and at once took his seat among the extreme democrats. He was the instigator of not a few, and a strenuous promoter of all of the atrocious measures, adopted by the assembly during the frenzy of that terrible period. It was Chabot who was the author of the well-known blasphemous statement that "citizen Jesus Christ was the first sans-culotte of the world." He affected great severity of manners, and attended the convention in clothes made of the coarsest materials, his neck and breast bare, and his person filthy and squalid in the extreme. This ferocious monster was as notorious for his corruption as for his cruelty. In the end he became implicated in a conspiracy along with two profligate German barons named Frey, whose sister he married. His intrigues were detected, and finding death inevitable, he attempted to destroy himself by swallowing corrosive sublimate. His life, however, was prolonged in extreme torture for three days, and he was guillotined on the 5th of April, 1794.—J. T.

CHABOT, PHILIPPE, Count of Charni and Busançois, known by the name of the Admiral de Brion. He was born about the end of the fifteenth century, and was educated along with Francis I., and several distinguished young nobles. In 1524 he threw himself into Marseilles, then besieged by the imperialists, whom he compelled to raise the siege. In 1535 he was intrusted with the management of the war against Savoy, and in a short time gained possession of nearly the whole of Piedmont; but he is said, through the influence of the cardinal of Lorraine, to have neglected to follow up his success. On his return to France he was mixed up with the intrigues of the court, and through the enmity of the constable De Montmorency, was arrested, brought to trial on the 3rd February, 1540, found guilty of various malversations, and condemned to pay a heavy fine, to banishment, and the confiscation of his goods. Francis, however, was induced to pardon Chabot, through the entreaties of the duchess d'Étampes, and to reinstate him in all his employments. In a short time after, the constable was in turn disgraced, and Chabot and the cardinal de Bourbon were appointed to succeed him in his offices. Chabot was the author of the project to colonize Canada. He died in 1543.—J. T.

CHABOT DE L'ALLIER, GEORGES ANTOINE, a distinguished French lawyer, born in 1758. He was admitted a councillor of the parliament of Paris in 1783. He was president of the tribunate when the peace of Amiens was concluded, and energetically supported the elevation of Napoleon to the imperial throne. Chabot was nominated inspector-general of schools of law in 1806, member of the legislative body in 1807, and councillor of the court of appeal in 1809. On the downfall of Napoleon, he was confirmed in all his offices by Louis XVIII. He died in 1819, leaving some legal dissertations.—J. T.

CHABREY or CHABRIE, DOMINIQUE, called also CHABRÆUS, a physician and botanist, was born at Geneva towards

the end of the sixteenth century, and died about 1670. He practised his profession at Yverdun. He published descriptions and drawings of plants, particularly native species and those used in the arts, domestic economy, and medicine. He also superintended, but very inefficiently, the publication of Bauhin's *Historia Plantarum*.—J. H. B.

**CHABRIAS**: a renowned Athenian general. In 388 B.C. he defeated Gorgopas at the head of a powerful Spartan force in the island of Ægina. In 379 he was sent with an army of 5000 men to the assistance of Thebes against Agesilaus, whom he forced to retire on one occasion, by drawing up his troops with their right knees on the ground, their shields resting on their left, and their spears protruded. The Athenians erected a statue to Chabrias in commemoration of this success, representing him in the attitude which he had caused his soldiers to assume. In September, 376 B.C., in a sharply-contested action near Naxos, he completely defeated the Lacedemonian fleet under Pollio, disabling or capturing forty-nine triremes, and regained for Athens the mastery of the sea. The Athenian admiral then sailed victorious round the Ægean, and, according to Demosthenes, made prizes of other twenty triremes; took three thousand prisoners, with one hundred and ten talents in money; and added seventeen new cities to the Athenian confederacy. After many other brilliant exploits, he at length perished in the social war, 358 B.C., in an attack upon Chios, which had thrown off the Athenian yoke.—J. T.

**CHABROL DE CROUZOL, ANDRÉ JEAN**, Count, a distinguished French statesman, was born in 1771. He was prefect of the Rhône when Napoleon landed from Elba, and dexterously contrived to evade the duty imposed upon him by that responsible situation of resisting the advance of the emperor upon Lyons. On the restoration of the Bourbons, violent tumults broke out at Lyons against the Bonapartists, and many innocent persons were assassinated, or murdered, under the forms of law. Chabrol incurred deserved odium for not resisting the proceedings of the fanatical royalist mob, and was recalled in 1817. Soon after his return to Paris, however, he was employed by the ministry, and after filling various subordinate situations, was created a peer in 1824, and minister of marine. His economical and energetic administration of this department gave general satisfaction. In 1829 the urgent entreaties of Charles X. induced him reluctantly to accept the portfolio of finance under Prince Polignac. During his short term of office he effected considerable savings in the public expenditure. After the revolution of 1830, Count Chabrol devoted himself mainly to agricultural, scientific, and literary pursuits. He died in 1836.—J. T.

**CHABROL DE VOLVIC, GILBERT JOSEPH GASPARD**, Count de, brother of the preceding, was born in 1773. He was a member of the scientific expedition sent to explore the antiquities of Egypt; took part in the preparation of the great work on Egypt, compiled by the members of the expedition; and published a volume of his own "On the Manners and Customs of the Modern Egyptians." His services and abilities attracted the attention of Napoleon, who appointed him prefect of an Italian department, and afterwards of the department of the Seine. He subsequently gained the entire confidence of Louis XVIII., and for many years devoted himself with untiring assiduity to the duties of his situation. He reformed and enlarged the public hospitals, constructed slaughter-houses, sewers, canals, bridges, fountains, walks, and the Bourse, together with a great number of churches. The fine arts also were the objects of his constant solicitude, nor was he less anxious to promote public education. He erected the royal colleges of St. Louis, Stanislaus, and Rollin, contributed towards the restoration of the Sorbonne, and instituted great numbers of primary schools, leaving, when he quitted office, twenty-six thousand children, instead of seventeen hundred, under instruction in his department. After the restoration of 1830, Chabrol retired into private life, and died in 1843.—J. T.

**CHACON OR CIACONIUS, PEDRO**, a learned Spaniard, born at Toledo in 1525; died at Rome in 1581. His erudition was the admiration of such learned contemporaries as Baronius, De Thou, and Casaubon. He was canon of Seville.

**CHADERTON, LAURENCE**, first master of Emmanuel college, Cambridge, was born in Lancashire in 1546. He was educated a Roman catholic, and intended by his father for the profession of law. Devoting himself to theology, and becoming a student at Cambridge, he was disinherited by his father. He gradually rose in his profession, till, in 1584, Sir Walter Mildmay, the

refounder of Emmanuel college, chose him for its first master. He was one of the divines employed under James I. in the translation of the scriptures. He is the author of some sermons, and of a treatise on justification. He died in 1640.—J. B.

\* **CHADWICK, EDWIN**, was born on the 24th January, 1801, in the vicinity of Manchester. He was intended for the bar, but the natural bent of his mind was towards social and statistical questions, and he attracted considerable attention by an article on life assurance in the *Westminster Review* in 1828, and by two papers—one on "Preventive Police," the other on "The Administration of Medical Charities in France"—which appeared in the *London Review* in 1829. In 1832, when preparing to practise at the common law bar, he was, on the recommendation of Mr. Senior, appointed an assistant-commissioner upon the inquiry into the working of the poor laws in England and Wales. The masterly report which he prepared obtained for him at once a seat in the commission of inquiry. He was next employed, along with Dr. Southwood Smith and Mr. Tooke, in an inquiry into factory labour. When the poor law board was constituted in 1834, Mr. Chadwick was appointed secretary to the board, and for thirteen years discharged the duties of that laborious and responsible office with untiring assiduity and vigour. During that period he also assisted in carrying out various important measures for promoting public health, and drew up the report of the constabulary commission, and the report "On the General Sanitary Condition of the Labouring Classes in Great Britain." In 1847 Mr. Chadwick was appointed to the metropolitan sanitary commission, and in the following year he was nominated a member of the general board of health. It is undeniable that this board contributed greatly to the improvement of the public health, but its vigorous sanitary measures excited the hostility of several powerful individuals and interests, and when the government proposed in 1854 to renew the public health act, they were taken by surprise, and unexpectedly defeated by a small majority. The administration of the act was in consequence intrusted to a member of the house of commons, and Mr. Chadwick, who had previously received the honour of companion of the bath, retired upon a pension.—J. T.

**CHÆREA, C. CASSIUS**, the originator of the conspiracy by which the Emperor Caligula was slain, A.D. 41, was tribune of the prætorian guards. On the accession of Claudius he was put to death.

**CHÆREMON**, a celebrated tragic poet, flourished at Athens, 380 B.C. Three epigrams in the Greek anthology are ascribed to Chæremon.

**CHÆREMON OF ALEXANDRIA**, a stoic philosopher, chief librarian of the Alexandrian library, came to Rome, and was appointed one of the preceptors of Nero. Besides treatises on hieroglyphics and comets he wrote a history of Egypt.

**CHÆREPHON**, the well-known disciple of Socrates, was banished by the thirty tyrants, returned to Athens 403 B.C., and died some time before the condemnation of his master in 399.

**CHAGIS, R' JACOB BEN SAMUEL BEN JACOB**, descended from a Spanish family, settled at Fez. He passed some time of his life at Leghorn, then officiated as rabbi at Jerusalem, and ended his days at Constantinople in 1688. His fourteen works, enumerated by his son, Moses Chagis, in a preface to one of Jacob Chagis' compositions, are valuable introductions to the study of the Mishna and Talmud.—**MOSES CHAGIS**, son of Jacob, was a native of Jerusalem, and came to Europe for the purpose of collecting funds for the support of the Eastern synagogues. He resided for a time at Altona near Hamburg; in 1738 he returned to Sidon, thence to Zephath, where he died at an advanced age. His literary activity was great; he wrote on the Talmud; a commentary on Daniel; several books on ethics; also a topography of Jerusalem and the adjacent country. The doctrines of Sabbatai Zebi, propagated in Europe by Nehemiah Chayun, were zealously controverted by Chagis in the "Iggereth Hakkenaeth" (the Epistle of Zeal); "Shofetim Baarez" (the Judges in the Land); and "Sheber Poshim" (the Shattering of the Wicked); in which the system and the history of Sabbatai's school are unsparingly exposed.—T. T.

**CHAHYN-GHERAI**, the last khan of the Crimea, who reigned from about 1777 to 1780. He was installed on the throne through the intervention of the emperor of Russia, who afterwards, availing himself of an insurrection in the khan's dominions, sent an army into the Crimea. To resist this aggression, the Tartars and Turks entered into an alliance, but their

army was defeated, and the Russians became the virtual masters of the country. In 1779 a treaty was entered into between the Empress Catherine and the Porte, through the intervention of the French court, by which the former became bound to evacuate the Crimea. But new disturbances soon arose among the Tartars, and the unhappy khan, worn out with domestic troubles and foreign intrigues, in 1783 renounced his rights in favour of Russia, and received in return a pension of eight hundred thousand roubles. Having afterwards sought an asylum in Constantinople, he was put to death by order of the sultan.—J. T.

CHAIMS, CHARLES, an eminent protestant divine, born at Geneva in 1701, became pastor of a congregation at the Hague in 1728; and till the close of his long and laborious life enjoyed the reputation of an eloquent preacher, an erudit writer on theology, and a zealous promoter of public charities. Besides a translation of the bible, with a commentary, in six volumes, he published various tracts on divinity, and an edition of Hainault's Chronological History. He died in 1785.—J. S. G.

CHASE. See FILLEAU and LACHAISE.

CHALAFTA, R' JOSE BEN C., one of the Tanaim or teachers of the tradition among the Jews in Palestine, lived in the early part of the second century at Sepphoris. His moral sayings, amounting to upwards of three hundred, are preserved in the Talmud, and bear evidence of the depth of his feeling and of the correctness of his judgment. Notwithstanding his high authority as a teacher of the people, he practised the humble craft of a tanner. He composed for his own use an epitome of the traditional laws under the Greek title of "Nomicon." None of his contemporaries showed an equal zeal for the collection of chronological data bearing on the history of the Jews. He left behind him a chronicle extending from the creation of the world to the war of Bar Cochba, entitled "Seder Olam" (Order of the World). He endeavoured to fix the chronology of the biblical events, and to fill up historical gaps with traditional notices. From the epoch of Alexander downward, the chronicle of R' Jose furnishes independent and trustworthy, though but meagre data.—(Grätz, vol. iv., p. 218.) This "Seder Olam," of which mention is made in the Talmud, exists in two recensions, viz., "Seder Olam Rabba" and "Seder Olam Zuta" (the Great Chronicle and the Small Chronicle), the latter of which certainly speaks of facts by much posterior to the time of Jose Ben Chalafta.—T. T.

CHALCIDIUS, a platonic philosopher, who lived probably either in the fourth or the sixth century of our era. His translation into Latin of the Timæus of Plato, with its voluminous commentary, was edited by Meursius, Leyden, 1617; and by Fabricius, Hamburg, 1718. The religious tenets of this philosopher have been the subject of much controversy among the learned; some maintaining and others denying that he was a christian.

CHALCOCONDYLAS, LAONICOS or NICOLAOS, born at Athens towards the close of the fourteenth century; died about 1464. He was of a princely family. In the year 1430, or about that period, he went to Constantinople to solicit from the sultan a participation in the government of Attica, which was at the time in the hands of his family or their near connections. The visit to the sultan was an unfortunate one, for it not only failed in its object, but during Chalcocondylas' absence a different faction got the upper hand in Athens, expelled the governing party, and gave the management of the city to two Florentines, Chalcocondylas, becoming an object of suspicion to the sultan, was arrested, made his escape (with the loss, however, of considerable property), and fled to the Peloponnesus. He was there taken, delivered to the sultan—his money was of more moment to the sultan than his life—and the only measures taken against him were to declare thirty thousand pieces of gold, which had fallen into Amurath's hands, confiscated. Chalcocondylas' future course is no further traced than that we know he was occupied in long, and probably fruitless efforts, to beg back his money. His "History of the Turks" is, in some respects, one of the most valuable of the works of Byzantine history. It is divided into ten books. The first is introductory. If we are to regard it as the commencement of the work, the whole narration may be described as extending from 1298 to 1462. However, the year 1389 may more properly be described as the date from which the actual history commences. His account of the taking of Constantinople is very spirited, and has supplied many details to Gibbon and Von Hammer.—J. A. D.

CHALIER, MARIE JOSEPH, a French revolutionist, born in 1747 in Piedmont. He was originally destined for the church, but ultimately settled at Lyons as a merchant. In 1789 he abandoned his mercantile pursuits, and threw himself with headlong fury into the vortex of the Revolution. He became a zealous partisan of the party of the Mountain, and applauded their most sanguinary edicts. He resolved to carry out their policy at Lyons, and proposed, February 6, 1793, to a club which he had established there, that they should put to death nine hundred of their fellow-citizens, and cast their bodies into the Rhone. But the mayor of the city having fortunately received notice of this diabolical plot, called out the national guard for the protection of the inhabitants. At length a conflict took place between them and the Jacobins on the 29th of May, in which the latter were worsted. Chalier and his accomplices were seized, tried, and condemned to death, and this ferocious monster was guillotined on the 16th of July.—J. T.

CHALKHILL, JOHN. See WALTON, ISAAC.

CHALMERS, ALEXANDER, an industrious man of letters and eminent biographer, was born at Aberdeen, March 29, 1759. Having received a classical and medical education, he left his native city in 1777, intending to proceed as surgeon to the West Indies; but when at Portsmouth and about to sail, he changed his mind and proceeded to London, where he soon found employment in connection with the periodical press. He contributed to many of the leading journals, and was for a time editor of the *Morning Herald*. It was as an editor of standard works, however, that he was to be permanently connected with the metropolitan press. We cannot afford space to enumerate all the works which were published under his editorial care. In 1803 he edited the *British Essayists*, in forty-five volumes, beginning with the Tatler and ending with the Observer. The historical and biographical prefaces of this work are executed with singular carefulness and discrimination. In the same year he prepared an edition of Shakspere; and in 1805 prefixed lives of Burns and Dr. Beattie to editions of their respective works. In 1806 he edited the works of Fielding, Johnson, and Warton, and assisted Bowles with his edition of Pope. From this date to 1812 we find him editing Gibbon's History, Bolingbroke's works, the works of the English poets—with Johnson's Lives, and supplemental lives from his own pen—Hurd's edition of Addison, Pope's works, and Cruden's Concordance. He also wrote a history of the public buildings of Oxford, and in 1822 edited the ninth edition of Boswell's Life of Johnson. But the work on which Mr. Chalmers' fame must rest is his "General Biographical Dictionary; containing a historical and critical account of the most eminent men in every nation." The first volume appeared in May, 1812, and the thirty-second and last was published in March, 1817. By this work, which might well seem to represent a lifetime of patient and conscientious toil, all subsequent publications of the same kind and literature in general have deeply profited. Mr. Chalmers was for the long period of fifty years well known and highly respected as an industrious, talented, and upright man, among the chief literary men and booksellers of the metropolis. He died, December 10, 1834. We are indebted for these facts to a biography in the *Gentleman's Magazine*, to the pages of which Mr. Chalmers was long a valued contributor.—J. B.

CHALMERS, GEORGE, a Scottish antiquary and general writer, was born in 1742 at Fochabers in Morayshire. He was educated at King's college, Aberdeen, and after studying law at Edinburgh, he emigrated to North America, where he followed the legal profession until the breaking out of the revolutionary war. He then returned to England, and was appointed clerk to the board of trade—an office which he continued to hold for the remainder of his life. He had previously written "Political Annals of the United Colonies from their Settlement till 1763," and "An Estimate of the Comparative Strength of Great Britain," which works, together with the losses he had sustained in consequence of his loyal sentiments, recommended him to the patronage of the government. He now devoted himself zealously to literary and antiquarian pursuits. He wrote the lives of De Foe, Thomas Ruddiman, Sir John Davis, Allan Ramsay, Sir James Stewart, Gregory, King, and Charles Smith; together with a number of pamphlets and fugitive pieces, and a life of Thomas Paine, which he published under the name of Oldys. He also edited the works of Allan Ramsay, Sir James Stewart of Coltness, and Sir David Lindsay of the Mount. His principal work,

however, entitled "Caledonia," a historical and topographical account of North Britain from the invasion of the Romans down to the present time, in 3 vols. 4to, was left unfinished at the time of the author's death. It displays prodigious research, and is full of valuable information, but is disfigured by an awkward clumsy style. His last published work was "The Life of Mary Queen of Scots," in 2 vols. 4to, a violent and prejudiced defence of that unfortunate princess. Mr. Chalmers died on the 31st May, 1825.—J. T.

CHALMERS, THOMAS, born at Anstruther, Fife, March 17, 1780; died at Edinburgh, May 31, 1847. His boyhood was not remarkable; but when a young student at St. Andrew's under Dr. James Brown, his intellect awoke, and geometry was the fairy world on which the eyes of his understanding opened. Soon after, the perusal of Jonathan Edwards on the Freedom of the Will introduced him to "a sort of mental elysium, in which he spent nearly a twelvemonth; the one idea which ministered to his soul all its rapture being the magnificence of the Godhead, and the universal subordination of all things to the one great purpose, for which he evolved and was supporting creation." And in much the same way did other truths from time to time effect their advent, gaining all the homage of his intense and enthusiastic nature. Thus for some years he was absorbed in chemistry, which the discoveries of Black, Lavoisier, and Davy conspired to render the most romantic of the sciences; and, by and by, as the disciple of the Wealth of Nations, he was entranced in economical reveries, and bent all the strength of his mind to questions of taxation, trade, and labour. In the meanwhile he had become a minister. On the 31st July, 1799, from the presbytery of St. Andrew's, he obtained license to preach the gospel; from July, 1801, till September, 1802, he was the assistant minister at Cavers in Roxburghshire; and in November of the latter year he was appointed to the charge of Kilmany in Fife. But whilst the ministry was his profession, science was his pursuit. Not but that he loved his people, and occasionally perambulated their abodes, "his affections flying before him;" and in frank and homely exhortations he sought to soften their manners and improve their morals, but with very inconspicuous success. His own heart was divided, and it was the lesser half which conscience was able to rescue for his parish and his pastorate. The Saturday afternoon was devoted to some hasty preparation for the pulpit, and the rest of the week he was wandering among the glorious hills, alone or in the society of his neighbour and brother-naturalist, Fleming of Flisk, chipping the rocks, and exploring the quarries; or he might be seen trudging along to St. Andrew's, to enlighten its lieges on the wonders of oxygen, or to improvise mathematical poems to a class of applauding students; whilst the gospel, which it was his commission to proclaim, lay upon the shelf an unsolved enigma, or looked out upon him from the pages of the Testament, an "open secret" to which he had never yet adverted.

The death of a beloved sister, followed by a lingering illness of his own, forced his mind into earnest contact with the truths of revelation. The first result was a new view of the lofty requirements of christianity. As delineated in the apostolical writings, and as exhibited in the person of its Divine Founder, it possessed a symmetry and grandeur of which he had never formed the least conception; and for many months it was his daily effort, both in intercourse with others and in the on-goings of the inner man, to realize the beauty of its holiness. Very noble were his efforts, and probably no one except himself would have pronounced them entirely unsuccessful. Still, the very process which, in the eyes of on-lookers, was elevating his character, tended to quicken his own moral sensibilities so much more rapidly, that the usual paradox was repeated, and growing excellence was hidden from his own eyes by a deepening sense of his own deficiencies. In this mood of mind, he was prepared to hail a statement of the divine plan for saving sinners, and nobilitating anew their natures, which he first met in the Practical View of Mr. Wilberforce. A right relation to God as the starting-point and not the goal, a gratuitous forgiveness, and a present salvation, were the truths which he then for the first time apprehended; and as they rose upon his soul in all their self-commending majesty, he felt "the true light now shineth," and he wept and exulted in the immortal day-spring.

From this time forward (and he had reached his thirtieth year) it may be said that all the powers of his extraordinary intellect were devoted to develop and apply the great discovery;

and it was not long till Kilmany and the district adjacent confessed the power of his fervid ministry. The change in his preaching was followed by a perceptible change in many of his people. In a valedictory address he declares—"I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to him became the distinct and the prominent object of my ministerial exertions; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit, given through the channel of Christ's mediatorship to all who ask him, was set before them as the unceasing object of their dependence and their prayers . . . . that I ever heard of any of those subordinate reformations which I aforesome made the earnest and the zealous, but I am afraid, at the same time, the ultimate object of my earlier ministrations."

Of such preaching and its results the fame soon spread, and in July, 1815, he was transferred to the Tron church in Glasgow, which, in 1819, he exchanged for the new church and parish of St. John's in the same city. In this latter sphere his Leonine energies were chiefly given to work out his fondly-cherished ideal of a city parish, in virtue of which it should be approximated as nearly as possible to a rural district, with provision for maintaining a friendly christian intercourse with all its families, and for educating and morally elevating all its inhabitants; and with the fellow-workers whom his own fervour enlisted, his success was remarkable. But it was his efforts in the pulpit which chiefly contributed to render memorable and unique the eight years of his Glasgow ministry. All his powers were in their prime. One by one the great truths of revelation had come into his soul; and, as with its illimitable grandeur and infinite adaptation, each divine announcement filled that soul like a possession, it was the effort of the sermon to gain for it the vivid perception and intelligent assent of a promiscuous auditory; but even whilst labouring by the simplest illustrations to make it plain, the elevation of his spirit still kept it sublime. With something of each hearer in his own composition; with a store of good sense, and a proverbial homeliness which conciliated the practical, and with an imagination which carried helplessly captive the more sentimental; with a pathos which melted every tender heart, and a fearless majesty which made every manly nature thrill with contagious heroism—he brought to his theme an intellectual ascendancy and a fervour of spirit entirely his own, and the listener who at first walked on the same level, at last could only keep him company by catching the skirt of his mantle or mounting his chariot of fire. Into each discourse he threw his soul entire—the geometrician's breadth of axiom and carefulness of deduction, the psychologist's insight into the arcana of human consciousness, the philanthropist's desirousness for his hearers' welfare, the christian's high-toned virtue and devotion. Like a pebble cast into the quiet crater, he often commenced with some plain and simple aphorism; and as it began to gather towards itself the materials which a copious science furnished, the overhanging cloud expanded and displayed the chromatic glories which a gorgeous imagination cast upon it; and as then the ground began to tremble and the firmament to mutter with mysterious emotion, the volcano burst—like flaming seraphim words of rapture went up, like red lava the overwhelming demonstration came down, and with thunder in his ears and an earthquake in his frame the hearer carried away a new sensation at the least, and along with it, peradventure, the elements of a change in his moral constitution.

Like all noble natures, Dr. Chalmers was distinguished by a profound and all-pervading sincerity. He could not be perfunctory. When he commenced his career, the evangelical ministry was wont to confine itself to a few traditional topics and time-honoured commonplaces. The consequence was that most of its preaching missed the mark. It edified believers, but it was little calculated to increase their number. With his eyes open to the immediate exigency, Dr. Chalmers could only grapple with existing evils. For example, amongst the more intelligent citizens he found not a few whose religious faith was disturbed by scientific doubts; but instead of denouncing as black arts astronomy and geology, or flinging anathemas in the face of facts, he stepped forward with philosophy in the one hand and the bible in the other, and by such feats of sanctified eloquence

as the "Astronomical Discourses," he vindicated for the christian revelation its place of high and magnificent enthronement. Then again, he knew right well that in a commercial capital the gospel's great opponent was not any scientific doubt or intellectual difficulty, so much as actual earthly-mindedness; and leaving it to others to adjust theological niceties, he dealt open war with the love of self; the pride of purse, the tricks of trade, the gambling, the swindling, and the hardness of feeling which are apt to beset men hastening to be rich; and to such frank and faithful exhortations as abound in the "Commercial Discourses" may be ascribed not a little of the public spirit and princely munificence which, amidst many mortifying exceptions, still make "Glasgow flourishing."

Such sermons, however, and such toils were self-consuming. Accordingly, when the chair of moral philosophy in his own *alma mater*, St. Andrews, was offered to him in 1823 he accepted it as an asylum opportunity and welcome. His fame secured a crowded classroom, and from his high-souled religious grandeur, as much as from his ethical expositions, a multitude of ardent disciples carried away the impulses which are not yet exhausted, and the lessons for which the world is the better still. Here, too, he was enabled to revise and mature those opinions on social science, of which the ripe results were afterwards (1832) given to the world in his volume "On Political Economy." According to the testimony of Mr. John Stuart Mill and other competent judges, this work, characterized by free and independent thought, has thrown much new light on the perplexed but urgent questions of which it treats; and the great principle by which it is pervaded, viz., the need of moral worth in order to a nation's material well-being, is every day forcing itself on our legislators and statesmen more and more. It may be questioned, however, whether the originality and value of his speculations on social and economical topics have been sufficiently recognized in his own country. Doubtless, it was chiefly to these that he was indebted for a high distinction conferred on him in 1834, when he was elected a corresponding member of the Institute of France.

In 1828 he was translated to the professorship of divinity in the university of Edinburgh. This appointment not only gave him opportunity to expatiate on those broad and comprehensive features of the christian faith for which his own soul had an intense affinity; but it enabled him to inculcate with eager minuteness those views of parochial administration with which as a christian patriot he believed that the well-being of his country was identified. Nor was he content with academic demonstrations. Convinced that the thousand parish churches, supplemented by some hundreds of seeding chapels, did not provide for the population a sufficiency of instruction and superintendence, he committed himself to a herculean undertaking; and, through the prestige of his name and the powerful appeals with which he passed from town to town and from village to village during the campaigns of successive summers, contributions were obtained for the erection of nearly two hundred places of worship. But before this movement was completed a contest had arisen between the civil and ecclesiastical tribunals of the country, which, on the 18th of May, 1843, ended in the disruption of the church of Scotland. At the head of the maintainers of spiritual independence was Dr. Chalmers; and he was borne by acclamation into the moderatorship or presidency of the first Free Church Assembly. He had now passed the grand climacteric, and with so many of his favourite projects for ever frustrated, and with his new churches left behind him, it would have been no wonder if his spirit had soured or his heart had broken; but though disappointed, he was not dismayed. Cheered by the self-sacrifice of four hundred and seventy ministerial brethren, and by the munificence which evolved like magic over all the land in a still larger number of new churches, he set to work and organized that mutual sustentation fund which invites the stronger congregations to support the weak, and which seeks to give a palpable expression to presbyterian parity. Called to the principalship of the Free Church college, and surrounded by the love and reverence of his brethren, he passed his few remaining years in thankfulness and hope, and abounding in labours to the last. That last came abruptly; his sun went down when no one thought that it was setting, and the pang which the sudden tidings sent through the nation's heart proclaimed that, like Knox, and Burns, and Scott, all Scotland was proud of Thomas Chalmers.

Before his death he had edited his own works in a collective

series, extending to twenty-five foolscap volumes. Of these, to thoughtful readers, the most abidingly valuable are likely to be his work on the Christian Evidences, and his Bridgewater Treatise. Since his death nine additional octavos have appeared, five of them being observations on passages of scripture, unspeakably interesting and valuable as the free and off-hand expression of a piety so genuine and of an intelligence so superior. Known to his contemporaries chiefly as a pulpit orator, or as the champion of some great principle in church courts, Dr. Chalmers will go down to posterity as the most inventive and influential of christian philanthropists. Familiar as they have now become, his schemes of beneficence were once so novel that few did not deem them visionary. Territorial missions and volunteer agencies for raising the helpless and reforming the vicious, were so little dreamed of in the days of our fathers, that we who see them carried out in reformatories and ragged schools and city missions, can hardly conceive how transcendental and impracticable they once appeared. But happily their first propounder was no mere poet; as soon as the plan was clear before him, he was impatient to put forth his hand and commence the great experiment. And he was happy in finding or creating coadjutors. Like all men of overwhelming energy—like all men of clear conception and valiant purpose—like Nelson and Napoleon, and others born to commanders—over and above the assurance achieved by success, there was a spell in his audacity, a fascination in his sanguine chivalry. Many were drawn after him, carried irresistibly along by his fervid spirit and his force of character; and though at first some felt that it needed faith to follow, like the great genius of modern warfare, experience showed that, for moral as well as military conquests, there may be the truest wisdom in dazzling projects and rapid movements and unprecedented daring. At the same time it must be remembered that it was owing to the width of his field, the extent of his future, and the greatness of his faith, that the most venturesome of philanthropists has proved the most victorious. The width of his field—for, whilst operating on St. John's he had an eye to Scotland; in seeking an optimism for his own church or country, he had an eye to Christendom. The extent of his future—for it is only by overtaking his coevals that a man can be the vaticination of some age to come, and Chalmers was the giant who struggled evermore to speed his generation onward, and bring it abreast of that wiser kinder epoch of which he himself was the precocious denizen. The greatness of his faith—for it was his belief that whatsoever things are scriptural are politic. Whatsoever is in the bible, he believed shall yet be in the world. And he believed that nothing is too great to hope for which Divine goodness has promised, and that nothing is impossible which God has asked his church to perform.—(See *Memoirs of Dr. Chalmers*, an ample and delightful biography by his son-in-law, Dr. Hanna; *North British Review*, vol. vii.)—J. H.

CHALON, JOHN JAMES, R.A., was born of Swiss parents in this country about the year 1785; he was the elder brother of Alfred Edward Chalon, the royal academician. John Chalon painted figures, animals, landscapes, and marine pieces, but is best known as a *genre* painter. His pictures are painted with great skill and much humour; his taste is shown in some "Sketches of Parisian Manners," which he published in 1820. Of his landscapes the "Castle of Chillon" is spoken of as a noble work. Chalon was a member of the Sketching Society from its commencement, and he displayed remarkable skill in some of the sketches he produced at the evening meetings of that society. He was elected an associate of the Royal Academy in 1827, together with Sir Charles Eastlake, but he did not attain to the full honours of membership until 1840. He died on the 14th of November, 1854.—R. N. W.

CHALONER: the name of a family distinguished in politics and literature in the sixteenth and seventeenth centuries. Sir THOMAS, the elder, was born in London about 1515. After distinguishing himself at Cambridge, he was received at the court of Henry VIII., and sent on an embassy to Charles V., whom he followed in the fatal expedition against Algiers. On his return to England he was appointed first clerk of the council. During the reigns of Edward and Mary, his fortunes were somewhat variable, but when Elizabeth came to the throne he rose into high favour, and was the first ambassador appointed by the queen. His was sent to Ferdinand I., and was eminently successful in his mission. He was next despatched to the court of Spain in 1561, where he remained till 1564. During his

residence in Spain he wrote his great work, "Of the Right Ordering of the English Republic." He died in 1565, leaving a number of minor tracts and some poetical pieces, afterwards published under the patronage of his constant friend Lord Burleigh. That statesman took a warm interest in the education of his son, SIR THOMAS, the younger, who was born in 1559, and who, after studying at Oxford, travelled for some years, remaining longest in Italy, and there acquiring a taste for natural philosophy for which he became distinguished. About 1600 he discovered alum mines not far from Gisborough in Yorkshire, the first wrought in England. Toward the close of Elizabeth's reign Sir Thomas went to Scotland, where he gained the favour of King James, whom he accompanied in his journey to England, and by whom he was appointed tutor to Prince Henry in 1603. He died in 1615. He wrote a work entitled "The Virtue of Nitre, wherein is declared the sundry cures by the same effected," London, 1584. He had three sons, all of some note.—EDWARD, born in 1590; died of the plague at Oxford in 1625; wrote a treatise on the authority, universality, and visibility of the church.—THOMAS and JAMES were both members of the long parliament, and were among the king's judges. The latter was also literary in his habits, and was the author of a history of the Isle of Man.—J. B.

\* CHALYBÆUS, HEINRICH MORITZ, a German philosophical writer, was born at Pfaffroda in Saxony in 1797, and studied at Leipzig. In 1839 he was appointed professor of philosophy at Kiel, but was dismissed from his chair in 1852. He has written—"Historische Entwicklung der speculativen Philosophie von Kant bis Hegel," 4th edition, 1848; "System der speculativen Ethik," 1850, 2 vols.; "Philosophie und Christenthum," 1858, &c.—K. E.

CHAMBER or CHAMBRE, JOHN, a learned English physician of the sixteenth century, one of the founders of the college of physicians, took his degree of M.A. at Oxford about 1502; afterwards studied medicine at Padua, and on his return to England became physician to Henry VIII. Henry's charter for the foundation of the college of physicians, dated 1518, was obtained through the intercession of Cardinal Wolsey, at the request of Chamber and other four physicians, two of whom, like himself, were attached to the court. Chamber afterwards obtained preferment in the church, being ordained in 1510 canon of Windsor, and in 1524 archdeacon of Bedford. He was also prebend of Salisbury; in 1525 was elected warden of Merton college, and at the same time became dean of the royal college and chapel adjoining to Westminster hall, dedicated to the Virgin Mary and St. Stephen. This chapel he endowed with a considerable gift of lands, and enlarged by the addition of a cloister which cost 11,000 marks. He died in 1549.—J. S. G.

CHAMBERLAYNE, EDWARD, born in Gloucestershire in 1616; died at Chelsea in 1703. He wrote a number of works, historical, political, and polemical, which, that they might be preserved for posterity, he caused to be covered with wax, and buried in his grave. He published "Anglia Notitia, or the Present State of England, with divers reflections upon the ancient state thereof," 1668. This book passed through twenty editions in the author's lifetime.—His son JOHN continued the "Anglia Notitia." He was distinguished for his extensive acquaintance with modern European languages, from which he made numerous valuable translations. He published the Lord's Prayer in a hundred languages. Died in 1723.—J. B.

CHAMBERS, DAVID, a Scottish judge, and author of several historical and legal works, was born in Ross-shire in 1530. He received his education at the college of Aberdeen, and afterwards at Bologna, where he studied under Marianus Sozenus in 1556. On his return to his native country he entered into clerical orders, and was presented to the parish of Suddie, and made chancellor of the diocese of Ross. He continued, however, at the same time the prosecution of his legal studies, and in 1564 was elevated to the bench by Queen Mary, under the titular designation of Lord Ormond. He was about the same time intrusted, along with other high legal functionaries, with the duty of compiling the volume of the acts of parliament known by the title of "the Black Acts." Notwithstanding both of his clerical and legal character, he was implicated in Bothwell's conspiracy against the life of Darnley; and after the perpetration of that atrocious deed, he was publicly denounced as an accomplice in the king's murder. On the flight of Bothwell and the capture of the queen, Chambers quitted the kingdom, and took refuge in

Spain. He subsequently took up his residence in France, where he published in 1572 a work entitled "Histoire Abrégée de tous les roys de France, Angleterre, et Ecosse," mainly founded on the fabulous narrative of Boece. In 1579 he published a panegyric upon the laws, religion, and valour of his native country, under the title of "La Recherche des singularités les plus remarquables concernant l'estat d'Ecosse," and a vindication of the right of succession of females, entitled "Discours de la legitimate succession des femmes aux possessions des leurs parens et du gouvernement des princesses aux empires et royaumes," dedicated to Queen Mary. This learned but unprincipled writer ultimately returned to Scotland, and, strange to say, was restored to the bench by King James in 1586, and continued to discharge his judicial functions till his death in 1592.—J. T.

CHAMBERS, DAVID, a Roman catholic writer who flourished in Scotland in the seventeenth century. He is the author of a work dedicated to Charles I., and entitled "Davidis Camerarii, Scotti, de Scotorum Fortitudine, Doctrina, et Pietate, Libri Quartu: 4to, Paris, 1631.—J. T.

CHAMBERS, EPIRAIM, author of the "Cyclopædia of Science" which bears his name, was born towards the close of the seventeenth century at Kendal, Westmoreland, where his father was a farmer. After receiving an ordinary education, he was sent to London, and apprenticed to Mr. Senex, a globe-maker, in whose employment he acquired that taste for science which resulted in the preparation of the work on which his fame rests. Indeed it is said that the first articles for the dictionary were written behind the counter. Finding, however, that more leisure was needed for prosecuting his design, he left the establishment of the globe-maker, took chambers in Gray's inn, and devoted himself entirely to the preparation of his dictionary, the first edition of which appeared in 1728. It immediately won reputation for its author, who was in 1729 elected a fellow of the Royal Society. A second edition of the Cyclopædia was called for in 1738, and such was its popularity that it reached a fifth in 1746. Ere this, however, the author was dead. He had gone to the south of France to recruit his health, but with little success; and returning to England, he died in 1740. The Cyclopædia continued its popularity. A sixth edition appeared with supplemental articles by Mr. Scott and Dr. Hill, and the work was made the basis of the Cyclopædia published under the care of Dr. Abraham Rees, the issue of which was begun in 1778, and completed in 1785. Mr. Chambers contributed to the *Literary Magazine*; was associated with Mr. John Martyn in publishing English abridgments of the papers on natural science, read before the Royal Academy at Paris; and translated from the French the Jesuits' Perspective.—J. B.

CHAMBERS, GEORGE: this artist was born at Whitby, Yorkshire, about the close of the last century. He was the son of a poor seaman, and at the age of ten years commenced to follow his father's profession as a cabin-boy on board a small trading sloop. For two years the little fellow served in this humble capacity, and was then apprenticed to the master of a brig trading in the Mediterranean and Baltic. He was not in a very auspicious arena for the developing of his art-resources; the rough seamen he was cast among were not great applauders or appreciators of pictorial art, and were at first disposed, doubtless, to snub and deride so land-lubber an accomplishment as sketching. But neither tar, nor ropes, nor rough work, nor the jeers of the forecastle, could manacle the childish hand born with a facility for design; or could keep back the childish mind already breaking out eagerly into the first steps of art. And soon the forecastle applauds the sketching sailor-boy, and his fame spreads "aft," and the captain's cabin at last gets wind of the business. The boy is encouraged to quit the sea for land, there to ply his pencil for his living—his indentures are cancelled, and he works his way home again in another ship. The boy returns to Whitby, but finds the entrance to his adopted profession no easy matter to one so poor and unaided as himself. He has no learning; he knows nothing of colours; he has had no single lesson, no one word of instruction; he has nothing but his own good cause, his stout heart, his active mind, and his facile fingers. But poverty clogs his ambition. His first connection with his profession is rather distant from art. Still it is dabbling with colour, and that is something. He apprentices himself to an old woman who kept a painter's shop. He paints houses; it is not certain that he does not plumb and glaze and carpenter also. But he finds time and money to

commence legitimate work at higher branches of art. He takes lessons of a drawing-master at Whitby, Bird by name, and paints, and sells for anything he can get, small pictures of shipping subjects. For three years he went on in this way; his love of art growing and swelling within him all the while. He never despaired, but he longed for a wider field of chances; he burned to come to London. But the money? There was but one way. The sailor was called in to aid the artist. He worked his way before the mast in a brig trading between Whitby and London. And now fortune took him by the hand. He obtained an introduction to Mr. Thomas Horner, and was employed for seven years to assist in painting the Panorama of London at the Colosseum, Regent's Park. Then he is appointed scene painter at the Pavilion theatre. Admiral Lord Mark Kerr notices him, and introduces him to King William the Fourth. That urbane monarch does not know which to applaud the most—the painter or the seaman. Chambers now stood fair to establish, on secure foundations, both fame and fortune. Unhappily his strength gave way. His health, never good, had been keenly tried by the vicissitudes of his career. Mind and body suffered. He gradually sunk, and died in 1840. His best works are his naval battles. Three of these decorate the hall of Greenwich hospital; all are very spirited. Collectors set a high price upon pictures of this nature by Chambers. —W. T.

\* CHAMBERS, SIR ROBERT, chief justice of the supreme court of judicature in Bengal, born at Newcastle-on-Tyne in 1737; died at Paris in 1803. Educated at Oxford, he was chosen in 1754 an exhibitor of Lincoln college; shortly afterwards became a fellow of University college; in 1762 was elected by the university Vinerian professor of the laws of England, and in 1766, on the nomination of the Earl of Lichfield, obtained the appointment of principal of New Inn Hall. In 1774 he went to Bengal as second judge in the superior court; in 1778 received the honour of knighthood; and in 1791 was advanced to the dignity of chief justice. In 1799 the state of his health obliged him to return to England, which he quitted in 1802 to winter in France, where his honourable and useful career was terminated by a paralytic seizure in 1803. He left a large collection of Oriental MSS.—J. S. G.

CHAMBERS, SIR WILLIAM, a distinguished architect, born at Stockholm in 1726. He was of Scotch descent, and when only two years old, was brought to England. He made a voyage to China in the service of the Swedish East India Company, but did not long continue in commercial life, for, at the age of eighteen, he seems to have become an architect and draughtsman in London. He was soon appointed to teach the prince of Wales, afterwards George III., the elements of architecture. This laid the foundation of his fame and fortune, for after the accession of that prince, he was employed to lay out the gardens at Kew. Before receiving that appointment, he had published in 1759, "Designs for Chinese Buildings," and a "Treatise on Civil Architecture;" and after entering on his duties, he issued in 1765, "Plans, Elevations, Sections, and Perspective Views of the Gardens and Buildings at Kew." Both in his writings and his designs he showed a peculiar predilection for the Chinese mode, both of architecture and gardening. In 1771 he was made a knight of the Swedish order of the polar star, and in the following year published "A Dissertation on Oriental Gardening," which attracted much attention, and called forth a clever satire, attributed to Mason the poet. Of the many buildings with the execution of which he was intrusted, the most important were Somerset Place (never completed); the seat of the marquis of Abercorn, near Edinburgh; and Milton Abbey, Dorsetshire. He died in 1796.—J. B.

CHAMBERS, WILLIAM FREDERICK, a distinguished physician, born in India in the year 1786. He was the eldest son of William Chambers, Esq., a gentleman in the civil service of the East India Company, and a distinguished oriental scholar. He received his early education at the grammar school at Bath, and was afterwards transferred to Westminster, and from thence to Trinity college, Cambridge. He then entered at the Windmill Street school of medicine, London, at the head of which was Mr. Wilson, and studied there for some time. Having taken the degree of M.A. at Cambridge, he went to Edinburgh, and spent a year there in diligent attendance upon the various lectures of that school. On his return to London he placed himself under the tuition of Dr. Bateman and Dr. Laird, at the Bishop's Court dispensary, Lincoln's inn. He afterwards enrolled himself

as a pupil at St. George's hospital, and studied at the Eye infirmary, under Dr. Fare, and Messrs. Travers and Lawrence. While at St. George's he became a licentiate of Cambridge, and commenced practice at Dover Street. In 1816, when Dr. Chambers was just thirty years of age, he was appointed full physician to St. George's hospital. About the same time he graduated at Cambridge. In 1819 he was appointed, on the resignation of Dr. Dick, to the office of examining physician to the East India Company. In 1820 he married his first cousin, Miss Frazer, by whom he had two sons and two daughters. In 1822 he was appointed one of the censors of the College of Physicians. He had also been elected honorary physician to the Lock hospital, an office he held for some years, and resigned in 1827. In 1836 he was gazetted physician in ordinary to the queen. Upon the illness of the king in the following May, he was appointed physician in ordinary to his majesty, William IV., who created him K.C.H., but allowed him to decline the honour of ordinary knighthood, which had until that time been considered a necessary accompaniment of the commandership of the Guelphic order. On the accession of Queen Victoria, he was gazetted one of the physicians in ordinary, and in 1839 he was appointed physician in ordinary to the duchess of Kent. In 1835 he resigned the office of physician to the Hon. East India Company, and about 1837 he ceased to lecture. In 1839 he resigned the post of physician to St. George's hospital, with which he had been so long and so honourably connected. From the year 1836 Dr. Chambers' annual professional income ranged for many years between seven and nine thousand pounds, and it kept up to its full point even in the year of his temporary retirement through illness in 1848. In the year 1850 he was obliged to retire from the active duties of his profession, from the existence of that disease of the brain which was destined to terminate his earthly career, and of which he died on Monday, the 15th of December, 1855. Dr. Chambers was by no means a voluminous author. Lectures on medical subjects, published in the *Lancet* and *Medical Gazette*, formed the bulk of his literary labours. Nevertheless he was a great writer. From the time he began practice, he regularly made clear and concise memoranda in Latin respecting every case which came before him, and kept a copy of every prescription given to his patients. The books he used for this purpose were quarto volumes of about four hundred pages each. At the time of his retirement there existed sixty-seven of these valuable volumes, besides numerous thinner quartos, in the shape of indices. This labour frequently occupied him until the night was far spent, when he would seek a short rest, to begin work again between eight and nine o'clock in the morning. To these extensive notes he would add sketches of his patients and their maladies, and it was with the most painstaking assiduity that each case was investigated and recorded—not for public reputation and display, but from a conscientious desire to satisfy his own mind that all was done that was possible in each particular case, numerous as they were. We see in this thorough performance of duty the great secret of Dr. Chambers' unrivalled success as a London physician, which could neither have arisen nor been maintained by merely fortuitous circumstances.—E. L.

\* CHAMBERS, WILLIAM and ROBERT, two Scottish authors and publishers, who have contributed greatly to the diffusion of literature among the common people. They are natives of Peebles, and the former was born in 1800, the latter in 1802. Having at an early age been thrown upon their own resources, they removed to Edinburgh, and opened two small bookshops in Leith Walk. William also taught himself the art of printing, and being unable to pay for assistance, continued to work for some years as his own compositor and pressman, often toiling half the night at his handpress. The brothers early displayed a taste for Scottish literature, and in 1824 appeared Robert's first work, entitled "The Traditions of Edinburgh"—a popular and exceedingly interesting handbook of the antiquities, and local traditions, of the ancient capital of Scotland. This was followed in 1826 by a curious and most agreeable volume entitled "Popular Rhymes of Scotland," and in the following year by "The Picture of Scotland," in 2 vols. The "History of the Scottish Rebellions of 1638, 1715, and 1745," and "A Life of James I.," followed, in successive volumes of Constable's Miscellany; and three volumes of "Scottish Songs and Ballads, with Annotations." Robert also edited a Biographical Dictionary of Eminent Scotchmen, in 4 vols. Meanwhile William was engaged in the preparation of an elaborate work, entitled "The Book of

Scotland," which appeared in 1830, and furnishes a clear and succinct account of the chief institutions of that country, as well as of its more prominent and peculiar laws and usages. In 1832 the celebrated *Edinburgh Journal* was established by the brothers, and was from the outset received with a degree of favour which far outstripped the most sanguine expectations. The circulation of this far-famed cheap periodical at one period reached ninety thousand copies; and though many formidable competitors have since started up, it still retains its rank, and is widely circulated, not only in Great Britain, but in the Colonies and the United States. In 1834 the Messrs. Chambers issued a series of popular, scientific, and historical treatises, entitled "Information for the People," of which the sale of each number has averaged thirty thousand copies. "The Cyclopaedia of English Literature," in 3 vols.; the People's Editions of Standard English Works; "The Educational Course," designed as a complete set of text-books for public or private tuition; "The Miscellany of Useful and Entertaining Tracts;" "The Popular Library;" "The Juvenile Library;" and "The Papers for the People," followed in succession, and attained a wide circulation. All these works have been printed at their own establishment, which sends forth on an average ten millions of sheets annually. The Messrs. Chambers make no pretensions to having been the founders of that stupendous system of cheap literature with which their names are indelibly associated; but they may justly lay claim to the high honour of having given it a wholesome and beneficial direction, and of having contributed largely towards the substitution of entertaining and useful works for the coarse and degrading publications which were once extensively read by the working classes of this country. In addition to the works already mentioned, Mr. Robert Chambers is the author of a treatise on "Ancient Sea Margins," a "Life of Robert Burns," and "The Domestic Annals of Scotland," 2 vols., 8vo. "The Gazetteer of Scotland," 2 vols., 8vo, is a joint production of the two brothers; but the chief share of the work devolved on William, who has also published "Observations on America," the result of a tour through that country. Since his return from America, he has purchased an estate in the neighbourhood of Peebles, and has presented to his native town, at the cost of many thousand pounds, a reading and newsroom, and well-furnished library.

CHAMBRAY, GEORGES DE, Marquis de, known as the historian of Napoleon's disastrous Russian expedition, born at Paris in 1783; died in 1850. In the Russian campaign he was captain in the imperial artillery, was left sick at Wilna, and became a prisoner. After 1815 he returned to Paris and entered the garde royale, but on account of his health was permitted to retire in 1829, with the title of major-general. In 1833 appeared the first edition of his "Histoire de l'Expedition de Russie;" a second and fuller edition was issued in 1835. He also published some tracts on military subjects.—J. B.

CHAMBRAY, ROLAND FREART DE, born at Mans in the early part of the seventeenth century; died in 1676. Chambray having been employed by the government to make selections of works of art in Italy, met Poussin, for whom he formed the most profound attachment and admiration, and whom he was the means of bringing to France. Chambray was also an author, and published a number of works on architecture and painting.—J. F. C.

CHAMBRE (in Scotch, CHAMBERS or CHAMBER), NICOLE or NICOLAS, a member of a Scotch family which established itself in France in the beginning of the fifteenth century. Nicole, who was captain of the Scotch guards of Charles VII., became one of the first favourites of that king, through whose liberality he acquired great riches. In 1448 he purchased the seigneurie de la Guerche, one of the residences of his royal master.

CHAMBURE, AUGUSTE LEPELLETIER DE, a famous French soldier, born in 1789. Various anecdotes are told by French writers of his reckless courage. At the siege of Dantzig in 1813, the company which he commanded was named "the Infernal," and Chambure himself received from the besiegers the designation of "the Devil," on account of his daring. One of his exploits in 1813 has been made the subject of a celebrated picture by Horace Vernet. Chambure died of cholera at Paris in 1832.—J. T.

CHAMFORT, SEBASTIEN-ROCH-NICOLAS, born in Auvergne in 1741. After receiving a good education, he became clerk to a lawyer. It was in 1764 that his first work appeared, "La Jeune Indienne." He had previously contributed essays to

the *Revue Encyclopédique*. There was something in his first romance which, besides the graces of composition, chimed in with the feelings of the day; and it was certain to evoke the plaudits of numerous readers, those especially to whom the gross excesses of a corrupt civilization seemed to invest with seriousness the paradoxical opinions of Jean-Jacques Rousseau in favour of savage life. In 1766 Chamfort produced his "Mustapha and Zeangin," a dramatic piece which greatly increased his popularity. The court proffered him royal patronage, which he at first rather declined. He was fond of the society of intellectual women, and preferred the conversation of old Madame Helvetius, enjoyed in the little village of Antueil, to the pleasures found in the saloons of the capital. Having accepted an offer from the Princess Elizabeth, the unfortunate sister of an unfortunate king, to become her reader, for her amusement he wrote his commentaries on *La Fontaine*, and other writers of fables—a form of composition to which he appeared much attached. Although he disliked the Revolution, yet it was his singular fortune to originate that famous title to a pamphlet of which the credit has devolved on the Abbé Sièyes—"What is the Tiers Etat? Nothing. What ought it to be? All." The reforms contemplated by Chamfort were far, indeed, from the excesses which he characterized by one of his own comprehensive sayings—"Be my brother, or I kill thee." Having been appointed conservator of the national library by the minister Rolland, Chamfort was, on the fall of that statesman, arrested on suspicion, but soon liberated. So keenly did he suffer during his short imprisonment, that to escape a second incarceration, he attempted suicide by inflicting several wounds on himself with a razor. He lived on for a month, and would probably have recovered had he not been unskillfully treated. His influence on others was so great, that Mirabeau called his head an electrifying one. The man who could inspire natures so opposite as those of Sièyes and Mirabeau, must have been of no ordinary stamp. He died on the 13th April, 1794.—J. F. C.

CHAMIER, DANIEL, a learned French protestant divine, born about 1570, and killed by a cannon ball at the siege of Montauban (where he was professor) in 1621. Chamier distinguished himself by his opposition to the anti-protestant intrigues of the court, and is said to have had a chief share in framing the edict of Nantes. His vast erudition was shown in his *Catholica Panstralia*, a work written against Bellarmine, and published at Geneva under the care of Turretin in 1626. Chamier was remarkably corpulent, and his love of good cheer once brought upon him the anger of the synod of Privas.—R. M. A.

\* CHAMIER, FREDERICK, a novelist of some note, born in 1796. He served for many years in the British navy. His best tales are "Ben Brace" and "The Arethusa." He was an eyewitness of the French revolution of 1848, and has published a review of it. His tales of the sea are modelled on those of Marryat.

CHAMILARD, MICHEL DE, a French statesman, born in 1651. He was appointed by Louis XIV. controller-general of the finances in 1699, and minister of war in 1701. Chamillard was not a politician, or a soldier, or a financier, and he allowed himself to be guided in the discharge of his onerous duties by his subordinates. He sacrificed the interests of France in order to preserve the favour of the king, and allowed himself to become the mere tool of the court. Under his administration the finances fell into extreme disorder; the ablest generals were displaced, and their places filled by incapables, and the country was brought to the brink of ruin by a succession of mortifying defeats and disasters. The general dissatisfaction of the people at length compelled Chamillard to resign office in 1708-9. He died in 1721, leaving behind him the reputation of a very bad minister, but an honourable man in private life.—J. T.

CHAMILLY, NOEL BOUTON, Count de, a French marshal, born of a good family at Chamilly in Burgundy in 1636. He entered the army at an early age, and soon acquired distinction by his remarkable courage. In 1664 he accompanied Marshal Schomberg into Portugal, and took a conspicuous part in the battle of Villa Viciosa. He served subsequently with distinction in Candy, Italy, and Holland, and in 1675 covered himself with honour by his gallant defence of Grave, which he held out for ninety-three days against the prince of Orange, who lost in the siege 16,000 men. Chamilly was created a lieutenant-general in 1678, and received a marshal's baton in 1703. He died in 1715. It was to this nobleman that Marianna Alcaforada (see that name) addressed her celebrated *Lettres Portugaises*.—J. T.

**CHAMISSO, ADELBERT VON**, a German naturalist and poet of French extraction, was born at the castle of Boncourt, near Sainte-Menehould, on 27th January, 1781, and died at Berlin on 21st August, 1838. He was of a noble family, that was obliged to emigrate to Berlin at the commencement of the first French revolution. There young Chamisso became one of the queen's pages, and in 1798 he entered the Prussian army, in which he served until after the peace of Tilsit. He was a self-taught botanist in the first instance. He commenced the study of plants at Copet, situated near the lake of Geneva, where madame de Staél had a beautiful residence. Her son, the Baron Auguste von Staél Holstein, was much attached to Chamisso, who was his first instructor in botany, and the earliest companion of his botanical excursions, which, having exhausted the immediate vicinity, were extended to St. Gothard and the country round Mont Blanc. Here he laid the foundation of his excellent herbarium. In 1812 he went to Berlin, where he attended lectures on natural science, and became acquainted with Schlechtendal, who accompanied him in his rambles. Chamisso organized a party of working botanists, of whom he was the foremost. His dress during their trip consisted of an antique garb, once the state dress of a South Sea chief, much worn, mended and stained, and a black cap of cloth or velvet. About this time he frequently visited the estate of Count Von Itzenplitz, near the Oder; and here he composed his well-known romance, "Peter Schlemihl, or the Man without a Shadow." He did not neglect his botanical studies, and published, with the assistance of the count's gardener, "Annotations on Kunth's Flora of Berlin." He devoted much attention to potamogetons and other aquatic plants. In 1818 he engaged to accompany, as naturalist, the expedition fitted out by Count Romanoff, and he embarked at Copenhagen on board the ship *Rurick*. He was engaged in the voyage for three years, and made large collections of plants. He visited Teneriffe, Brazil, Chili, Kamtschatka, the islands which divide America and Asia, California, Sandwich islands, Unalaschka, Guajan, Manilla, and the Cape of Good Hope. Returning to Prussia, he adopted country, he presented his zoological and mineralogical collections to the university museum at Berlin, and commenced arranging his plants according to their places of growth, and their natural families. He was aided in the description of his plants by Schlechtendal, Nees von Esenbeck, Kaulfuss, Trinius, and others. In 1819 the university of Berlin conferred on him the honorary title of doctor of philosophy, and he was appointed professor in the Berlin botanical institution, including the botanic garden. He now prepared a familiar grammar of botany, also thirty herbaria for schools, with descriptive letterpress. He became one of the editors of the botanical journal called *Linnæa*. He presented a specimen of everything which he had collected to the royal herbarium at Berlin. Exposure to weather brought on a bad cough in 1833, from which he never entirely recovered, and which finally caused his death. A plant among the amaranthaceæ, described by his friend Kunth, bears his name. He will be long remembered as an enterprising traveller and a zealous botanist. He was a member of the Berlin Academy of Sciences. Among his published works are the following—"Account of Kotzebue's expedition;" "One of the Animals described by Linnæus;" "On the Useful and Deleterious Plants of the North of Germany;" "On the Hawaiian Language;" besides poetical works, and the romance already noticed.—J. H. B.

**CHAMOUSSET, CLAUDE HUMBERT PIARRON DE**, a French gentleman, distinguished for his remarkable philanthropy and benevolence, was born in 1717, and was the son of a judge in the parliament of Paris. He devoted his time and fortune to the alleviation of the sufferings of the poor, transformed his house into an hospital for the diseased indigent, and by his wise and zealous efforts succeeded in effecting a great reform in the hospitals of Paris. He was appointed surveyor-general of the military hospitals of France, and took extraordinary pains in promoting their efficiency. Among many other useful schemes he suggested the establishment of a penny post in Paris, the bringing of good water into the city, the institution of fire insurance companies, and of societies among the workmen for their mutual support in sickness, and the adoption of a measure for the suppression of begging. He died in 1773. His complete works were published in 1783, in two vols., 8vo.—J. T.

CHAMPAGNE, the Dukes of, will be found under their respective names.

**CHAMPAGNE, PHILIP DE**: this painter was born at Brussels in 1602, and studied under Bouillon, Michel Bourdeaux, and Fouquier. At the age of nineteen he set out for Italy. Taking Paris in his way, he proceeded no further on his journey, but took up his abode in the college of Laon, and commenced an acquaintance with a fellow-lodger, Niccolò Poussin. Du Chesne, painter to Mary de Medicis, engaged the two artists to assist him in decorating the Luxembourg. Poussin executed some portions of the ceiling; Champagne painted the pictures for the queen's apartments. The queen was so much pleased that Du Chesne grew jealous, and Champagne, who preferred a quiet life among his paints and brushes to success amidst brawls and jealousy, made his escape from Paris and returned to his native Brussels. He came back again to Paris on the death of Du Chesne, was made director of the queen's painting, had a pension of 1200 livres settled on him, with rooms in the palace. In this clever Champagne was eminently happy, for there was only one thing he liked better than work, and that was the money that work brought him. He lacked neither. He painted for the chapter house of Notre Dame, for the Carmelite convent, for the king's apartments at Vincennes. He was made director of the Royal Academy of Paintings. He was a calm, industrious, painstaking man, and he went constantly to nature, and was noted for his fidelity to her. But he was cold in his correctness, he could not appreciate fire and movement, he possessed no intensity. He loved art, but he could not feel thoroughly the subjects which elevate and give life to art. Expression was a sealed book to him, passion an unknown language. He was an honest plodding man, and had a good eye for correct drawing and correct colour, and so no wonder his portraits are highly esteemed. One of Colbert has been ranked with Vandyck. He painted also faithful portraits of Richelieu, and Louis XIII. praying to the Virgin. He died at Paris in 1674.—W. T.

**CHAMPAGNY, JOHN BAPTIST NOMPERE DE**, Duc de Cadore, a French minister, was born in 1756. He served with distinction in early life in the navy; was appointed deputy to the states-general by the noblesse of Forez; and on the establishment of the consulate, became a zealous partisan of Bonaparte. He was sent in 1801 as ambassador to Vienna; in 1804 was appointed minister of the interior in the room of Chaptal; in 1807 succeeded Talleyrand as minister for foreign affairs, and the following year was created Duc de Cadore. He accompanied Napoleon throughout the campaign of 1809, and assisted in framing the treaty of Vienna, and in bringing about the marriage of the emperor to the Archduchess Maria Louisa. In spite of his services and his subserviency the duke lost the favour of Napoleon, and was deprived of his office in 1811. During the critical campaigns of 1814 and 1815, Champagny seems to have followed a trimming course, and on the restoration of the Bourbons he retired into private life. He died in 1834.—J. T.

**CHAMPEAUX** (in Latin, *CAMPELLENSIS*), GUILLAUME DE, a scholastic philosopher and divine, was born near Melun, and died in 1121. Ordained archdeacon of Paris, he lectured on logic for some time with great success in the school of the Notre Dame cathedral; but latterly retired to a suburb of the city near the chapel of St. Victor, where he founded in 1113 the abbey of that name. In the same year he became bishop of Châlons-sur-Marne. The name of Champeaux is known in connection with that of Abelard, who was first his disciple and then his adversary. He took the side of Realism, and is supposed to have been the first public professor of scholastic divinity.—R.M., A.

**CHAMPEIN, STANISLAS**, a musician, was born of Greek parents at Marseilles in 1753; he died at Paris, September 19, 1830. His precocious talent for music was confided to the instruction of two incompetent masters, which accounts in some degree for the want of technical acquirement shown in his writings. In 1766 he was appointed music master at the college of Pignon in Provence, for which establishment, extremely young as he was, he composed a mass, and several other pieces of church music. He went in 1770 to Paris, where, after a short residence, he had some of his sacred compositions performed before Louis XV. He commenced his career as a dramatic composer, in which he made his reputation, with the comic opera of "Le Soldat Français." This was followed by nearly fifty other works of the same class, the most esteemed of which, and the only one that has been performed out of France, is "La Mélomania," in one act, produced in 1781. The extreme lightness of his style gained instant popularity for his music, but

made it as quickly to be forgotten. He wrote "Le nouveau Don Quichotte" in 1789, for the theatre de Monsieur; as the patent of this establishment was for the production of Italian compositions, the opera was pretended to be a translation, and the name "Zuccharelli" was fabricated for its author, by which even the Italians were deceived. In 1793 Champein obtained a small appointment in a government office, and from this time, though he wrote several works for the stage, nothing of his composition was produced in public. The political disturbances in France, at the period when he ceased to bring out his operas, overset the old institutions, and thus prevented Champein from receiving in his latter days any payment for the performance of his works. A pension was granted him by Napoleon, which he lost on the Restoration; and he suffered great privation until the commission of authors settled upon him an annuity of 1200 francs, and obtained for him a further grant from the civil list. This was but a short time before the close of his long life.—G. A. M.

**CHAMPIER, SYMPHORIEN**, called also **CAMPÉGIUS**, a French physician, born in 1472, and died in 1533. His early studies were prosecuted at Paris, and he subsequently studied medicine at Montpellier. He settled as a medical practitioner at Lyons. He entered the army as a medical man, and accompanied Louis XII. to Italy. He was rewarded for his services on the battle-field by being knighted. His success appeared to have elated him much, and he became anxious to claim a descent from some family of renown. He was severely lampooned by Scaliger for his vanity and conceit, and more particularly for his ignoble attempt to separate from his wife, whose family he found out to be unworthy of his high pretensions. His self-love was much exalted by subsequent honours conferred on him by the medical men at Padua. On his return to Lyons he became a councillor, and seems to have purposed the founding of a school of medicine in that city. He wrote numerous works on history and on medicine; among others, a "Hortus Gallicus, or an account of the native medicinal plants of France;" and "Campus Elysius Galliae."—J. H. B.

**CHAMPION, JOHN G.**, a zealous botanist, was born at Edinburgh in May, 1815, and died at Scutari, 30th November, 1854. He gained his commission in the army at Sandhurst in 1831, and was appointed to the 95th regiment, with which he served uninterruptedly in various climes until his death, when he had attained the rank of major. He was engaged in the Crimean war, and behaved most gallantly at Alma and Inkermann. He had a great taste for natural history, and in his youth was fond of entomology. He continued to collect and examine objects of nature wherever he was located. Botany became a favourite pursuit. When at Ceylon, he was stimulated in this department of science by Gardner, the superintendent of the botanic garden. For three years he was stationed at Hong Kong, and he investigated thoroughly the entomology and botany of the island. A beautiful longicorn beetle discovered by him at Hong Kong has been called *erythrurus championi*. He collected nearly five hundred species of plants at Hong Kong, exclusive of grasses and ferns. The whole collection is now in the herbarium at Kew. Some interesting plants, such as *rhodoleia championi* and *rhododendron championae*, have been introduced by him to this country.—J. H. B.

**CHAMPIONNET, JEAN ETIENNE**, a distinguished French general, was born in 1762. His services in suppressing the rising of the Girondists, and in the campaigns on the Rhine and in Flanders, especially at the battle of Fleurus, procured him rapid advancement. In 1798 he was appointed by the directory to the command of the army sent to occupy Rome. With a force of only 18,000 men he had to contend against an army of 60,000 Neapolitan, and was obliged to evacuate the city on the approach of General Mack, leaving a garrison, however, in the castle of St. Angelo. But, in a short space of time, the Neapolitan army underwent a succession of humiliating defeats. Mack was compelled to surrender, Rome was reoccupied by Championnet, Capua and Gaeta taken, and at length Naples itself was captured by him, 23rd January, 1799. He immediately took measures to pacify the mob, who were fiercely hostile, and to organize the Parthenopean republic, but he felt so much disgusted by the misconduct of the directory, that he refused to enforce their orders, and was in consequence arrested and put in prison at Grenoble. He regained his liberty on the revolution of the 30th Prairial, and the new members of the directory appointed him to the command of the army of the Alps, in the room of

Joubert, immediately after the disastrous battle of Novi. He found the troops without ammunition, provisions, or money, pent up in a most difficult position, and greatly outnumbered by the enemy. The revolution of the 18th Brumaire speedily followed, and Championnet, whose principles were republican, disapproved of the *coup d'état* of Bonaparte, and demanded and obtained his recall. He died in 1800.—J. T.

**CHAMPLAIN, SAMUEL DE**, the founder of Quebec and governor of Canada, was born at Brouage in France, and died at Quebec in December, 1635. In the wars of the League he served under Henry IV., who granted him a pension. Having contracted, in the course of a voyage which he made to the West Indies, a taste for maritime adventure, he was induced by the governor of Dieppe to take the lead in an expedition which anchored in the St. Lawrence, May 24, 1603. In 1604, under De Mants, he explored the Bay of Fundy, formed a little settlement at St. Croix, went as far south as Cape Cod, and returned to France in 1607. Having once more obtained an outfit from some merchants at St. Malo and Dieppe, he again went to the St. Lawrence in 1608, and established a settlement at Quebec, a spot which he had selected in the former voyage as most suitable for the purpose. The fur trade soon caused a little town to spring up there, but it was not fortified till 1624. The next summer he joined an expedition of the Huron Indians against their enemies, the Iroquois, and passing up the river Richelieu, discovered and explored the great lake which bears his name. A series of explorations followed in several successive summers, extending far up the Ottawa, and to the western shore of Lake Huron. On these were founded the French claim to all those possessions in North America which were called New France. Having a robust frame and a pliable disposition, Champlain lived much among the Indians, made them his sole attendants in his voyages, and sometimes rowed his own boat alone up rivers where no white man had preceded him. He went to France in 1620, and brought out his family and a commission as governor of the new settlement. Eight years afterwards, an English expedition under Kirk passed up the river, and having first captured the French vessels which had been sent out with supplies, compelled Quebec, from the want of provisions, to surrender. Still undismayed, Champlain went to France in an English ship, and mainly through his exertions Canada and Acadie passed again to the French, by the treaty of St. Germain. He returned to Quebec in 1633, with the necessary supplies for placing the settlement, which had been temporarily abandoned, on a permanent footing. A college was founded at Quebec in 1635, with special reference to the instruction of Indian children; but Champlain did not live to witness its good effects. He was an able pioneer and governor, and deserves to be remembered as the father of New France. An account of his voyages was published by him in quarto in 1632, having appended to it a catechism in the Indian language, and a treatise on navigation.—F. B.

**CHAMPOLLION, JEAN FRANÇOIS**, an eminent orientalist, born at Figeac on the 26th of December, 1790; died at Paris on the 4th of March, 1832. Like many distinguished men devoted exclusively to study, the life of M. Champollion is merely the history of his intellectual progress. He commenced the study of the classic languages while very young; and so intense was his application, that he contracted a permanent defect of his left eye in consequence of his prolonged readings by candlelight. In addition to his philological training, his taste for antiquities was awakened by the example of his brother, who possessed an extensive collection of medals, and whose assistance was always at hand. Besides these advantages, he had the valuable endowment of a taste for drawing, which enabled him to write or copy oriental characters with facility and elegance. From the classics he passed to the study of the Semitic languages and biblical literature; and the young philologist gave proof of his zeal, if not of his proficiency, by writing a memoir, in which he endeavoured to prove that the giants mentioned in scripture were merely the powers of nature personified. It is but justice to state that in his maturer years he had the good sense to characterize this performance as the folly of his youth. From the Semitic languages the transition to Egyptian antiquities and Coptic literature was easy; and he now entered on the career which was to conduct him to eminence. When entering on this very difficult investigation, his point of departure was the assumption that the Coptic language, as preserved in the version of the

scriptures and in fragments of other eminent writings, was the representative of the ancient Egyptian tongue, and of the idiom in which the hieroglyphic inscriptions are written. In accordance with this view, he endeavoured to restore the topography of the land of the Pharaohs by making a collection of all the names of Egyptian towns and localities to be found in old writings, whether Hebrew, Greek, or Arabic, and endeavouring to restore them to their original Coptic forms. This investigation led to the writing of a memoir, which, whatever may be its merits, we cannot but admire as the production of a boy of sixteen. While employed in this manner, Champollion resided at Grenoble, where his pursuits fortunately brought him under the notice of the mathematician Fourier, at that time prefect of the department, and who had been a member of the scientific commission which accompanied Bonaparte to Egypt. M. Fourier, naturally interested in everything that related to Egypt, assisted the young archaeologist by his influence, and induced him to remove to Paris, where he would meet with encouragement, and find greater facilities in following out his pursuits.

While residing in Paris, M. Champollion obtained a copy of the inscription on the famous Rosetta stone, which is now preserved in the British museum. As this well-known stone bears an inscription in hieroglyphic characters, accompanied by a Greek translation, it obviously afforded the key by which the mystery of Egyptian writing might be deciphered. We need not mention here the discoveries of Dr. Young respecting the Rosetta inscription, nor the way in which they have been treated by French writers, but will be content to follow the progress of M. Champollion. To prepare himself for the task, he composed a grammar and dictionary of the Coptic language. Guided by this preliminary study, and by comparing the Rosetta inscription with the writing on a papyrus, he succeeded in detecting twenty-five letters of the alphabet in what is called the Demotic character. In 1809 he was appointed to a professorship at Grenoble, and in this retirement he was enabled to publish his geographical description of Egypt. It was not, however, until 1822 that his most important memoir was read before the institute, in which he succeeded in giving the interpretation of the hieroglyphic names of Ptolemy, Berenice, Cleopatra, &c. This memoir produced a great excitement among the learned in Paris; and it is to the credit of Louis XVIII., that he lost no time in bestowing due honour on its author. In this respect the conduct of the French government to Champollion exhibits an honourable contrast to the neglect which Dr. Young experienced from that of England. From this time every facility and national aid was afforded to Champollion in the prosecution of his researches, and his life was one of incessant activity. He examined the rich Egyptian collections of Turin and Rome, and was the means of securing for his country the valuable collections made in Egypt by Mr. Salt, the English consul. He was afterwards sent to Egypt at the public expense, and furnished with an efficient staff of assistants. Unhappily, he did not long survive his return to France, and died while occupied with his great works the "Egyptian Grammar" and "Dictionary of Hieroglyphics."—[J. S.]

\* CHAMPOILLION-FIGEAC, JEAN JACQUES, elder brother of the preceding, was born at Figeac in the department of Lot in 1778. He has been successively keeper of the MSS. in the royal library at Paris, keeper of the library of the palace of Fontainebleau, and librarian to the Emperor Napoleon III. Of his numerous works we notice—"Lettre à M. Fourier sur l'inscription grecque du temple de Denderah en Egypte," 1806; "Antiquités de Grenoble," 1807; "Nouvelles recherches sur les patois ou idiomes vulgaires de la France," 1809; "Annales de Lagides, ou Chronologie des rois grecs d'Egypte, successeurs d'Alexandre le Grand," 1819 (this work received the prize of the Académie des Inscriptions); and "Les Tournois du Roi René," 1827-28. He has also published some charters and ancient documents illustrative of the history of France in the middle ages, a treatise on archæology, and another on chronology.—J. B.

CHANCELOR, RICHARD, a celebrated English voyager, who was appointed to the command of one of the vessels in the expedition under Sir Hugh Willoughby, sent out in 1553 by a company formed by Sebastian Cabot to find a north-east passage "to Cathay and India." The ships were separated by a violent tempest off the Lofoten isles, Sir Hugh was driven to the coast of Lapland, and in September put in at the mouth of the river Arzina, where he spent the winter. In

the following year he and all his crew were found by some Russian fishermen frozen to death. Chancelor was more fortunate, and succeeded in reaching Archangel, where he was well received by the inhabitants. He thence proceeded to Moscow, where he was cordially welcomed by the czar, Ivan IV., and entered into arrangements with him which laid the foundation of the commercial intercourse between England and Russia. On his return home in 1554, Chancelor formed the Muscovy Company, and next year returned to Archangel with three ships, accompanied by two agents of the new association, who concluded a most satisfactory treaty of commerce with the czar. But on his homeward voyage in 1556 Chancelor was shipwrecked in Pitsligo bay, off the coast of Aberdeenshire, and perished, along with the greater part of his crew. Only one of his vessels, which carried the Russian ambassador, reached England.—J. T.

CHANDLER, MARY, an English poetess; born at Malmesbury in 1687; died in 1745. Her parents being in humble circumstances, she was brought up to the business of a milliner, which she continued longer than was necessary but for the sake of her poor relations. Mary schooled her intellect and taste by reading the best authors, and published, besides a volume of shorter pieces, a poem on Bath, which attracted considerable notice. She was honoured by a visit from Pope, and enjoyed the valuable friendship of Mrs. Rowe.—R. M., A.

CHANDLER, RICHARD, D.D., a celebrated antiquary and traveller, was born in 1738, and educated at Oxford. In 1763 he edited, by the appointment of the university, the *Marmora Oxoniensis*, for which he wrote an elegant Latin preface. His fame, however, is founded on his connection with a society called the *Dilettanti*, composed of gentlemen who had travelled in Italy, and who were associated for the purpose of preserving and spreading a taste for the antiquities in which they had been interested while abroad. By this society Chandler was sent in 1764, along with Revett the architect and Pars the painter, to explore certain parts of the East, and to make research among the monuments of classical antiquity. The party visited Troas, Tenedos, Scio, Smyrna, Athens, Marathon, Salamis, Megara, Argos, Corinth, Delphi, and many adjacent places of interest, and returned to England near the close of 1766. In 1769 there appeared their joint work "Ionian Antiquities." In the same year Dr. Chandler was appointed to the livings of East Worthingham, and West Tisted, Hants, whence he removed to the rectory of Tylehurst, Berkshire, where he died in 1810. As the result of his travels Dr. Chandler published several itineraries and antiquarian dissertations. He also prepared, but did not live to publish, a life of Waynflete, bishop of Winchester, lord high chancellor of England under Henry VI., and founder of Magdalen college. It was published in 1811.—J. B.

CHANDLER, SAMUEL, D.D., born in 1693 at Hungerford in Berkshire, where his father, the Rev. Henry Chandler, was minister to a congregation of protestant dissenters, received the chief part of his education at Gloucester, having for fellow students Secker, afterwards archbishop of Canterbury, and Butler, author of the *Analogy*. Having laid a solid foundation for the stores of classical, biblical, and oriental learning, which he put forth in after-life in numerous valuable writings, Dr. Chandler settled as minister of a presbyterian congregation at Peckham, near London. While in this post he took part in the celebrated debate at Salter's hall in 1719, on subscription to articles of faith, and his name appears in the majority, along with those of Lardner, Lowman, Hunt, &c. Losing considerable property in the fatal South Sea scheme of 1720, he engaged for some years in the trade of a bookseller. In 1726 he became assistant minister and afterwards pastor of the presbyterian congregation in the Old Jewry, where he officiated for the space of forty years. Dr. Chandler distinguished himself by several works calculated to establish, illustrate, and enforce the divinity of christianity, particularly as assailed by the unbelievers of his day. Of these the principal are his "Vindication of the Christian Religion, in two parts," &c.; "Reflections on the Conduct of Modern Deists in their late Writings against Christianity;" "A Vindication of the Antiquity and Authority of Daniel's Prophecies;" "The History of Persecution, in four parts," &c.; "A Vindication of the History of the Old Testament, in answer to the misrepresentations and calumnies of Thomas Morgan, M.D.;" "The Witnesses of the Resurrection of Jesus Christ re-examined, and their Testimony proved entirely Consistent;" and "A Critical History of the Life of

David." Dr. Chandler was a man of extensive learning and eminent abilities, and both his talents and general character were such as to procure for him a powerful influence in the dissenting body of which he was a member.—J. R. B.

CHANDOS, SIR JOHN, a famous English knight, who contributed greatly to the success of Edward III. and the Black Prince in their wars with France. He commanded a division at the battle of Poitiers, where King John was taken prisoner, and was mainly instrumental in gaining the victory. He was appointed regent of all the possessions which the king of England had in France, and constable of Guienne. His courage and skill mainly decided the battle of Auray in 1364, which gave the duchy of Brittany to the house of Montfort. Sir John was as generous as he was brave; and when his great antagonist, Bertrand de Guesclin, was taken prisoner at the battle of Navarre in 1367, Sir John solicited and obtained his liberty, and himself became security for his ransom. This valiant knight was at length mortally wounded in a skirmish at the bridge of Lussac near Poitiers. "God have mercy on his soul," says Froissart, who dwells upon his exploits with great delight, "for never since a hundred years did there exist among the English one more courteous nor fuller of every virtue and good quality than him."—J. T.

\* CHANGARNIER, NICOLAS-ANNE-THEODULE, a celebrated French general, who took a leading part in public affairs between the overthrow of Louis Philippe and the *coup d'état* of Louis Napoleon. He was born in 1793, educated at the military school of St. Cyr, and entered the army in 1815 as sous-lieutenant. He took part in the invasion of Spain in 1823, and distinguished himself in the affair of Jorda and of Caldes. After the revolution of 1830 he was sent on the African expedition with the rank of captain. The courage and coolness he displayed in an expedition which Marshal Clauseau undertook against Achmet-Bey extricated the French troops from a position of great peril, and gained for Changarnier the rank of lieutenant-colonel. He was actively engaged in all the subsequent expeditions against the Kabyles and Abd-el-Kader, and in 1843 was promoted to the rank of general of division. M. Changarnier visited Paris in 1848, but in May of that year was sent to replace General Cavaignac in the government of Algeria. Five months after, he returned to France, and was chosen by the electors of the Seine to represent them in the national assembly. When the insurrection broke out in Paris in June, 1848, Changarnier was appointed commander of the national guard, and retained that office after the election of Louis Napoleon as president of the republic. He was subsequently invested also with the command of the troops stationed in the capital. He resolutely opposed the ambitious projects of Louis Napoleon, and exhibited unwavering fidelity to the national assembly. He was in consequence arrested and imprisoned, along with the other leading statesmen and generals, on the night of the *coup d'état*, 2nd December, 1851, and since the establishment of the empire has lived in exile at Brussels.—J. T.

CHANGE. See DUCHANGE.

CHANGEUX, PIERRE JACQUES, born at Orleans, January, 1740. Attention was first called to his name by an article in the famous *Encyclopédie* under the title "Réalité," which he made the vehicle for propounding a doctrine which, at the present day, characterizes a rather small, but yet important sect. Reality, according to Changeux, never belongs to extremes, but is always found in what the doctrinaires call *le juste milieu*. Whatever be the truth of this maxim, it would have been well for the author had he confined it to speculative philosophy. He attempted to bring within its scope all branches of human knowledge, and in trying to fit facts of science to an ethical theory, failed in many important particulars. He was a profound thinker, a good metaphysician, and skilled in the natural sciences. He died in October, 1800.—J. F. C.

CHANNING, EDWARD TYRREL, LL.D., brother of William Ellery Channing, professor of rhetoric and oratory in Harvard college from 1819 to 1851, was born in Newport, December 12, 1790. He was educated at Harvard, in the class which graduated in 1808, and then studied law and was admitted to practice in Boston. But his tastes were literary, and he became associated with a club of gentlemen who founded the *North American Review*, to the early pages of which he was a frequent contributor, and of which, in 1818, he was the editor. The next year he was appointed to a professorship in the college. The

graduates of his day were more deeply indebted to him than to any other person for the guidance of their tastes, and the formation of their opinions. He did not publish much; some contributions to the reviews, and a life of his grandfather, William Ellery, being all that appeared in his lifetime; but after his death a volume which he had himself prepared, of selections from his lectures, was printed at Cambridge. He retired from office in 1851, and died February 7, 1856, aged sixty-five.—F. B.

CHANNING, WILLIAM ELLERY, D.D., an eloquent American preacher, essayist, and philanthropist, was born at Newport, Rhode Island, April 7, 1780. His father was an able lawyer in that place, who had held high offices in the state; his mother was a daughter of William Ellery, one of the signers of the declaration of independence. From early childhood Mr. Channing was remarkable for sensibility of temperament, sweetness of disposition, purity of manners, and a peculiar earnestness of faith and feeling, so that his associates used to call him "the little minister." Small and slightly built, delicate in health, with a very expressive face and a melodious voice, he quickly won the confidence and esteem of all around him, and bright hopes were entertained of the part which he was to play in life. And, in these respects, the child was the father of the man; his whole career was but the uniform and consistent development of these traits of mind, character, and person. "Washington Allston the artist, his life-long friend, described him as a brave and ingenuous child, who, though his junior, inspired him with a sentiment of respect." After completing his preparatory studies under the charge of one of his uncles, he entered Harvard college when only fifteen years old, and graduated in 1798 with the highest honours of his class. In order to support himself while studying theology, he became a private tutor in a wealthy family in Virginia, and there soon learned to detest the institution against which he laboured so long and so earnestly in his subsequent life. "This alone," he wrote home, "would prevent me from ever settling in Virginia. Language cannot express my detestation of it. Master and slave! Nature never made such a distinction, or established such a relation." His earnestness in study, which he was wont to continue late into the night, and some injudicious attempts to harden himself by an ascetic regimen, injured his health, so that when he returned to Newport in 1800, it was as a thin and pale invalid. Still he pursued his studies for the ministry at home and in Cambridge, Mass., and in June, 1803, he was ordained a pastor of the church in Federal Street, Boston. In this situation he continued for the rest of his life, though ill health often prevented him from discharging all its duties; and, after the lapse of twenty years, he was obliged to ask the aid of a colleague, upon whom by degrees a large portion of the work was devolved. Towards the close of his life, aware that he was performing but little clerical labour, he repeatedly asked leave to give up his position and salary altogether; but his people were so much attached to him that they would not think of a total separation. His preaching made a strong impression even on those, who, two years after his settlement, had the privilege of hearing for the first time the silver tones and fervid eloquence of the younger Buckminster. Never before or since has the standard of pulpit eloquence been so high in Boston as it was during the early ministry of these two young men, the elder of whom was hardly twenty-five years old. Channing was always a spiritualist, and in the latter part of his life he inclined perhaps to mysticism. But in expression he was always simple and clear, his depth of feeling and earnestness of purpose always finding forcible and perspicuous utterance. His tenets were those of unitarianism, most of his earliest published discourses being a defence of the doctrines usually known under that name, or rather an exposure of what he regarded as the gloomy views of calvinistic theology. But he grew more and more impatient of any bondage of sects or creeds, and wished to work out a faith for himself, and to be known only as a liberal christian, claiming and conceding the largest liberty of thought. He wished to carry out the precepts of christianity into action and life, and with advancing years he became more and more interested in the movements for opposing slavery and instituting social reforms.

Dr. Channing became generally known as a brilliant essayist by the publication, in 1826-29, of his articles on Milton, Bonaparte, and Fenelon. They are characteristic productions, not pretending to breadth or completeness of portraiture, but regarding the subject exclusively from a moral and christian point of

view, glowing with a fine enthusiasm, and fervidly eloquent alike in eulogy or denunciation. In common with nearly all the eminent men of New England at that time, Dr. Channing was a federalist in his politics, and had thus learned to look with utter distrust and aversion on revolutionary France, and the military usurper whom he regarded as the bloody offspring of a great national crime. He took a warm interest in all measures tending to meliorate the condition and elevate the character of the human race; and his published addresses on temperance, self-culture, and the elevation of the labouring classes, attained a wide circulation and great influence both in England and America. In 1823 he visited Europe, and remained a year abroad, and in 1830 sickness obliged him to spend the winter in the West Indies. What he saw while in the island of Santa Cruz of the practical effects of slavery, revived and strengthened the aversion to it which he had felt during his early residence in Virginia; and he resolved upon an attempt to rouse his countrymen from their apathy upon the subject—for apathy it was. Since the agitation of the Missouri question in congress in 1820 the topic had slept, politicians and even philanthropists fearing to touch it, seeing the difficulties with which it was surrounded, and shrinking from the fearful consequences which the discussion of it might involve. While in the West Indies he began the work on slavery, which was not published till four years afterwards. The length of the interval shows how anxious he was to consider the matter in all its relations, and not to begin a controversy, the bitterness of which he foresaw, till he could promise himself that it would lead to some useful result. The work appeared in 1835, and "from that time he seemed to consider himself bound to the cause of abolition." There followed in rapid succession a letter to J. G. Birney on the Abolitionists; one to Henry Clay on the Annexation of Texas; "Remarks on the Slavery Question;" "The Duty of the Free States, or Remarks suggested by the Case of the Creole;" and the last work of his life, "An Address delivered at Lenox on Emancipation in the British West Indies." The natural result followed, that the more he wrote upon the subject, the more his interest in it deepened, and the more inclined to favour radical measures for its extirpation. Yet he never identified himself either in action or opinion with the extreme and violent abolitionists. His good taste and the gentleness of his disposition shrank from fanatical counsels and desperate measures. He wrote upon it almost as if engaged in an abstract discussion, loving to recur to first principles and dwell upon them, and taking little notice of particular facts or special remedies. Yet the unaffected earnestness of his manner, the loftiness of his rebukes of timidity, ignorance, or apathy on such a subject, and the eloquence of his denunciations of a great social wrong, did much to help the cause; they found many listeners, and made many converts. The abolition movement gradually absorbed all his powers, and up to the day of his death it was the interest nearest his heart. The summer of 1842 he passed in a beautiful mountainous district in the western part of Massachusetts. He intended to return home through the passes of the Green Mountains; but he was attacked at Bennington by a fever, which continued more than three weeks, and finally terminated his life, October 2, 1842. His memoirs, with copious extracts from his correspondence, have been published in three volumes by his nephew, W. H. Channing; and his collected works have also appeared in a handsome edition in six volumes.—F. B.

**CHANTREY, SIR FRANCIS**, was born at Norton in Derbyshire on the 7th of April, 1782. His father had a small farm there, and Chantrey's first impressions of the great world were acquired in his occasional visits to Sheffield with his mother on market-days, when she went into town to dispose of the produce of the farm. It was on these visits that the young sculptor's attention was first drawn to carvings and similar objects exposed in the shop windows, which produced in him the ardent desire of imitating such works; and he was eventually placed with a carver of Sheffield, to whom he was bound for three years, though his father had wished to make an attorney of him. Chantrey was, however, soon dissatisfied with carving, which he found too mechanical a process, and he turned his attention to modelling in clay. He left Sheffield, first for Dublin; he then tried Edinburgh, and finally settled in London, where he was fortunate in obtaining the patronage of Nollekens, whose attention was attracted to a bust by the young sculptor of J. R. Smith. It is related that Nollekens, during the disposition of the works for exhibition,

singled out this early work of Chantrey's, saying—"It is a splendid work; let the man be known; remove one of my busts, and put this in its place." Nollekens recommended Chantrey on all occasions when a bust was required, and his own works soon established his reputation with the public. He was elected a member of the Royal Academy in 1818, after being only two years on the list of associates. And during a visit to Italy in 1819, he was elected a member also by the academies of Rome and Florence, and he was knighted by the queen in 1837. He died of disease of the heart, November 25, 1841, leaving many works unfinished in the hands of his friends and assistants, Allan Cunningham and Henry Weekes, to be by them completed. Chantrey was buried in a vault constructed by himself in the church of his native place, Norton in Derbyshire; and he bequeathed £200 a year to the clergyman of the place, to be paid so long as his tomb shall last, as a charitable fund to provide for the instruction of ten poor boys, and to furnish a pension of £10 a year to five poor men and five poor women, parishioners of Norton, to be selected by the clergyman; the residue to be reserved by the clergyman for his own use.

Sir Francis Chantrey earned the distinction of being the best bustmaker of his time; he was also a good monumental sculptor, but met with only very partial success in the few practical works he attempted, notwithstanding he had the aid of Stothard in their composition. Two of his finest pieces—Lady Louisa Russell at Woburn abbey, and the sleeping children in Lichfield cathedral, are from designs by Stothard. One of his very best statues is the bronze of William Pitt in Hanover Square. He was essentially a portrait sculptor only, or maker of what the Greeks called iconic figures; he is entitled to the same rank, therefore, in sculpture that is given to successful portrait painters in painting. His equestrian statues are not successful, the horses are particularly inanimate; as, for instance, in the monument to George IV. in Trafalgar Square. His last work of this class, that to the duke of Wellington before the London Royal Exchange, was executed almost entirely by Mr. Weekes.

Chantrey's will has secured him a very important position in the future history of the art of his country. His great success enabled him to accumulate a large fortune, and as he had no children he bequeathed it to the nation, to be laid out, according to directions provided, in the encouragement of British art. He left the reversion of his property, at the death or remarriage of his widow, at the disposal of the Royal Academy of Arts, to be laid out in the purchase of the finest examples of painting and sculpture executed within the shores of Great Britain; all purchases to be *bond fide* purchases of finished works. The amount to be thus expended towards the formation of a national collection of British fine art in painting and sculpture, is supposed to be about £2500 per annum, from which are to be paid annuities of £300 to the president of the Royal Academy, and £50 to the secretary; payable on the 1st of January of every year. Chantrey trusted to the nation to find a repository for these purchases, as he has expressly prohibited any of his fund from being used for such purpose. The fund is not to accumulate for more than five years. Chantrey left to his friend and principal assistant, Allan Cunningham, £2000, and in a codicil a life annuity of £100, with reversion to his widow; he left also £1000 to his assistant, Henry Weekes, provided, in both cases, that they continued in their offices as assistants until the completion of his unfinished works, or such as it might be necessary to finish. Allan Cunningham did not survive Chantrey an entire year. There are two monographs on Chantrey—*Recollections of his Life, Practice, and Opinions*, by George Jones, R.A., 8vo, London, 1849; and *Memorials of Sir Francis Chantrey, R.A., Sculptor*, in Hallamshire and elsewhere, by John Holland, 8vo, London, 1851.—R. N. W.

**CHAPELAIN, ANDRE**, is supposed to have lived at the court of Philippe Augustus somewhere between 1180 and 1223. He wrote a work—"De Arte Amatoria et Reprobatione Amoris," which, coming from an ecclesiastic, throws curious light upon the sentiments of the time.—J. F. C.

**CHAPELAIN, JEAN**, a French poet, born at Paris in December, 1595. His connection with the foundation of the French Academy, of which he was one of the principal originators, would alone insure his name a place in the memory of men of letters. While yet a child, he learned the Spanish and Italian languages by himself, and his enraptured mother foreseeing fame and fortune for her gifted son, would not let his father make him a

notary. While a tutor in the family of the grand provost of France, he attracted the attention of the cardinal de Richelieu, who named him a member of the academy, and gave him a pension. He subsequently found another patron in the due de Longueville, who allowed him a pension while writing a poem, "La Pucelle." The money did not happily inspire the bard, who took over twenty years to produce a dead failure; but the patron, instead of showing vexation, doubled the annuity. Chapelain was said to have grown avaricious with age, but the charge is not supported by sufficient testimony. As he often displayed liberality, he may have indulged in some peculiarities which gave a handle to the envious. Died in 1674.—J. F. C.

CHAPELLE, CLAUDE EMMANUEL LULLIER, born at La Chapelle, near St. Denis, in 1626. His intimacy with Moliere gave rise to a rumour that he aided the most famous of French comic writers in the composition of his immortal productions, which so offended the latter that he laid a trap for Chapelie by asking him to write a scene for a play in which he was engaged. Armed with this proof of inferiority, he stopped the pretended partner's tongue by threatening to show what he had written. The fact was, that Chapelie possessed ready wit and singular humour in conversation, which chilled when he took the pen in hand. It is greatly to the credit of the poet that he could exhibit, in a servile age, a personal independence which amounted to intrepidity. While travelling with the due de Brissac, whose service he had entered, his eye lighted on a passage in a classic author to the effect that service of the great and slavery were synonymous terms, on which he threw up his employment. As he was much addicted to the bottle, his friend, the celebrated Boileau, kindly undertook to remonstrate with him; but the conversation ended in the censor being left dead drunk by his captivating companion. He was one of a wild party who, at Moliere's, in a fit of intoxication proposed to bid adieu to a wicked world by jumping into the Seine, a mad act which was prevented by the dramatist, who was a teetotaler. Moliere, with great presence of mind, proposed that so heroic a deed should have the day for witness, and the day witnessed no worse than aching heads. In conjunction with Bachaumont, Chapelie wrote the famous "Voyage en Provence." He died in September, 1686.—J. F. C.

CHAPMAN, GEORGE, a dramatist of the Elizabethan period, but better known as the translator of Homer, was born, probably in Kent, in the year 1557. He resided two years at Trinity college, Oxford, but did not take a degree, because, Anthony Wood thinks, though he excelled in Latin and Greek, he had no turn for logic or philosophy. He afterwards settled in London, and lived, it is said, in familiar intercourse with Shakespeare, Spenser, Ben Jonson, Daniel, Marlow, and other poets. He was intimate also with Inigo Jones the celebrated architect, and dedicated to him one of his plays. He found a powerful patron in the Secretary Walsingham. Wood describes him as "a person of most reverend aspect, religious and temperate, and highly esteemed by the clergy and academicians"—(*Athene, Oxon.*, i. 592.) He died at an advanced age in 1634, and was buried in the churchyard of St. Giles-in-the-Fields. Chapman's claim to literary distinction mainly rests on his translation of Homer. His version, which is in long rhyming lines of fourteen syllables, like the metre of Dryden's *Poly-Olbion*, comprises, not only the Iliad and Odyssey, but the Homeric hymns and the Batrachomyomachia. Until of late years Pope's translation had completely driven it out of the field; but a new edition was printed some years ago and attracted much attention. Chapman renders his original rather more faithfully than Pope; but his long unwieldy lines can never vie with the spirit and *verve* of the more modern version. Our author wrote eighteen plays, partly tragedies and partly comedies, which are now forgotten. One of his tragedies, "Bussy d'Amboise," seems to have been a good acting play, for it was popular on the stage; but Dryden speaks of it as intrinsically the most despicable stuff. "A famous modern poet," says Dryden in the dedication to his Spanish Friar, "used to sacrifice every year a Statius to Virgil's manes; and I have indignation enough to burn a D'Amboise annually to the memory of Jonson." Warton, strangely enough, is in doubt whether this passage be meant to convey praise or censure!—(*Hist. Eng. Poetry*, vol. iii.) One of his comedies, "Eastward, Ho!" is said to have been the joint work of himself, Jonson, and Marston, and is remarkable as having furnished Hogarth with the idea worked out in the *Idle Apprentice*.—T. A.

CHAPMAN, JOHN, an English divine, born 1704, died 1784. He became domestic chaplain to Archbishop Potter, and archdeacon of Sudbury. His first book was against Collins the infidel, and in his "Eusebius" he answered the objections of Morgan and Tindal. He wrote also several short pieces on classical matters, in one of which he maintained that Cicero published two editions of his *Academics*. As executor to Potter, he presented himself to the precentorship of Lincoln; but by a decision of the house of lords was deprived of the office.—R. M. A.

\* CHAPMAN, MARIA WESTON, an American lady, one of the earliest and most zealous abolitionists in the United States, was born in 1806 at Weymouth, near Boston, Massachusetts, and was educated first at Weymouth public schools, and afterwards in England. She became in 1829 the associate of Ebenezer Bailey, Esq., of Boston, in his undertaking of the collegiate education of young ladies. In 1830 she married Henry Grafton Chapman, Esq., of Boston, and both became ardent supporters of the anti-slavery cause. It is perhaps not easy now to understand all that was involved in this early adherence to the cause of antislavery in America. Every inducement of a social and worldly nature tended in the strongest manner to dissuade one in Mrs. Chapman's position from giving it the least support. But in her case there was neither doubt nor hesitation. She saw the justice, righteousness, and necessity of the movement, and cheerfully undertook to bear her share of the opprobrium heaped upon its promoters. Mrs. Chapman was one of the women of Boston and vicinity who, in 1835, formed the "Female Antislavery Society." In 1836 an attempt was made by the abolitionists to reach the judiciary and law of the state of Massachusetts. The decision of the supreme court, in the "Med" case, placed the Massachusetts judiciary on the old level of the English "Somerset" case; while the "Latimer" law, forbidding the prisons and jails of the state to be used for the detention of fugitive slaves, and all state-officers from taking part in their arrest, raised the state-legislation to nearly as high a point as it can be brought, while remaining in a common union with slave-holders. Another undertaking in 1837 was the reform of the church by influences from without—a movement which secured the co-operation of all the abolitionists, and has ever since been successfully continued. In all these movements, Mrs. Chapman was a leading spirit both in the design and the execution. It was on the petition of herself and others of Weymouth, sustained by 30,000 other women of Massachusetts, for the abolition of slavery in the district of Columbia (in which Washington, the seat of the national government, is situated), that the hon. John Quincy Adams encountered on the floor of congress the southern threat of assassination, and, "persisting in reading the petition, was compelled to take his seat amid uproar and confusion." During all these years it was Mrs. Chapman's effort to connect the antislavery cause in America with the earlier opponents of slavery in both hemispheres; and Clarkson, John Quincy Adams, and others, gave her their cordial co-operation. She was at one time co-editor of the *National Antislavery Standard*, which she had largely assisted in establishing in 1840, as the organ of the American Antislavery Society; and she published historical statements of the several undertakings above-mentioned in four little works, entitled "Right and Wrong in Boston and Massachusetts." The series of annual volumes, entitled "The Liberty Bell," composed of original contributions from the ablest and most distinguished friends of freedom both in the Old world and the New, is owing mainly to her labours. In 1841, Mr. Chapman being ordered to a milder climate in search of health, his wife accompanied him to Hayti. Taking letters from the Antislavery Society, they travelled both in the French and the Spanish parts, and gathered such information as enabled them on their return to put in motion, through the Massachusetts Antislavery Society, the first popular effort by petition for the recognition of Haytian independence. In 1848, after the death of her husband, Mrs. Chapman took her family to France, and resided on the continent until 1855, continuing unweariedly her exertions in the cause of antislavery.

CHAPONE, HESTER, a literary lady, known as the authoress of "Letters on the Improvement of the Mind," and as the friend and correspondent of some of the most eminent of her day, was born in 1727. She was the daughter of Thomas Mulso, Esq., of Twywell, Northamptonshire. She early displayed her literary tastes, and it is said at the age of nine composed a romance entitled "The Loves of Amoret and Melissa." Through her

friend Richardson, she was introduced to Mr. Chapone, a barrister at the Temple, to whom, after a long acquaintance, she was married in 1760, but who only survived ten months. Her early widowhood was somewhat cheered by the friendship of Mrs. Montague, Lord Lyttleton, and Miss Carter. Mrs. Chapone contributed one of the earliest numbers of Johnson's *Rambler*; wrote a story named "Fidelia," which appeared in the *Adventurer*; an ode to peace; and an ode addressed to Miss Carter on the publication of her translation of Epictetus. Her first avowed work was the "Letters," written at first for the benefit of a favourite niece, but published in 1773 at the request of Mrs. Montague. This was soon followed by a volume of miscellanies. She died in 1801. Her works, with a sketch of her life, were published in two volumes in 1807.—J. B.

**CHAPPE, CLAUDE**, a French mechanician, nephew of the famous astronomer the Abbé Chappé d'Auteroche, was born at Brulow in Normandy in 1763. He is distinguished as the inventor of the telegraph or semaphore, a machine for carrying signals between distant places similar to that invented by Dr. Hook in England, and modified by Amontons in France. He died in 1805.—J. B.

**CHAPPE D'AUTEROCHE, JEAN**, a French astronomer, born of a distinguished family in 1722. While studying at the college of Louis le Grand, his progress in mathematics and astronomy attracted the notice of the principal, father De la Tour, who introduced him to Cassini—an introduction that proved the beginning of his good fortune. In 1760, he departed for Tobolsk, to observe the transit of Venus, predicted by Halley to happen in the following year. He accomplished the object of his journey amid incredible hardships, and published an account of it in two volumes in 1768. In 1769 another transit of Venus took him to California, where he died in August of the same year, after having been successful in making his observations. They were published by C. F. Cassini in 1772 under the title of *Voyage de Californie*.—R. M., A.

**CHAPPELL, WILLIAM**, an English divine, was born in 1512. Appointed soon after 1533 provost of Trinity college, Dublin, he was preferred in 1538 to the bishopric of Cork, Cloyne, and Ross. But he soon got into trouble. Charged with puritanism at Cambridge, he was now accused of popery in Ireland. He was impeached in the house of peers—the charges being perjury and malice towards the Irish. He left Ireland at the breaking out of the rebellion, and died at Derby, after suffering many misfortunes, in 1649. He wrote a work entitled "Methodus Concionandi," and also an account of his own life in Latin. Some have supposed him to be the author of *The Whole Duty of Man*.—R. M., A.

\* **CHAPPELL, WILLIAM, F.S.A.**, a musical antiquary, was born in London, November 20, 1809. His father founded the extensive music warehouse which bears his name. Engaged in this establishment, Mr. Chappell's national pride was continually offended by his hearing the existence of English music denied; and the more so as the fashion of the day for Scotch songs, arising from the successful performance of popular singers, induced the manufacture of numberless pieces pretending to be Scotch, and the false attribution to Scottish origin of many excellent melodies native to the south side of the border. Accordingly, he applied himself with such zeal as can only belong to a labour of love—to the investigation of whether or not England possessed any national music; and in the prosecution of this inquiry he collected the materials for his first publication. This was "A Collection of National English Airs," which appeared in parts in 1838, 1839, and 1840. It contains an immense number of songs and dance tunes, procured from antiquarian sources and from tradition, with a historical account of each; and the remarkable beauty of these fully demonstrates, not only that England possesses music of its own at least equal in merit to any other national music in the world, but that the want of disposition for music with which this country is familiarly characterized, is an entirely false aspersion. On the completion of this work, Mr. Chappell was elected a fellow of the Society of Antiquaries. In seeking materials for the "Collection of National English Airs," he came across so many interesting specimens of early poetry and light literature—illustrating manners and customs—equally valuable to historians, antiquaries, and bibliographers, that he thought it desirable to take measures for their republication. Accordingly, after the example of the Camden Society, he founded, in conjunction with Dr. Rimbault, and with

the assistance of Mr. Halliwell and others, the Percy Society, for printing these works by the subscription of its members. The society commenced its operations in 1840, continued its existence for eleven years, and produced ninety-five books. It was at first designed to include in the proceedings of the Percy Society, the republication of the musical compositions of the Elizabethan masters which had become obsolete, which would as powerfully prove the scholarly musicianship that formerly flourished in England, as did Mr. Chappell's collection the prevalence with our forefathers of a popular taste for music. Finding it inconvenient, however, to combine these two objects in one institution, the founder again, in conjunction with Dr. Rimbault and with the Gresham professor, Mr. E. Taylor, established the Musical Antiquarian Society, in order to carry out his favourite idea of vindicating the English musical character. This society was formed in November, 1840, lasted six years, and issued eighteen works, which throw most valuable light on the history of the art. Of this, as of the Percy Society, Mr. Chappell and Dr. Rimbault officiated as treasurer and secretary. In 1843 Mr. Chappell became a partner in the music firm of Cramer & Co. His labours in the cause of English national music ceased not with the issue of his first publication. On the contrary, this work served the editor as a nucleus, round which to gather fresh proofs of the indigenous musical character of his country—fresh examples of the beautiful melodies that at once expressed and inspired the feelings of former generations of Englishmen. The original book having been for some time out of print, Mr. Chappell commenced in 1845 the publication of "Popular Music of the Olden Time," in parts, the last of which has been issued in 1859. This work is greatly more extensive than the former, and much more systematic in its arrangement; it forms, in fact, an illustrated history of music in England from the time of Alfred to that of George III.; and the beauty of its examples and the force of the facts proving their once general popularity, must have the effect of obliterating the stigma prejudice has stamped upon the character of the country, and demonstrating that England is a musical nation. The thanks of every one of his countrymen who is interested in art, will repay the editor's elaborate and indefatigable researches.—G. A. M.

**CHAPPELOW, LEONARD**, a celebrated Orientalist, was born in 1683, and died in 1768. He studied at Cambridge, and in 1720 succeeded Simon Ockley in the Arabic chair. He held, besides, the livings of Great and Little Hormead. In 1727 he published Spencer's work, *De Legibus Hebraeorum Ritualibus*, with additions and corrections; in 1730 "Elementa Lingue Arabicae"; and soon after a Commentary on Job. In 1765 appeared Bull's Two Sermons on the State of the Soul after Death, with a preface by Chappelow. His last publication was entitled "Six Assemblies," &c. It is part of a large work written in Arabic by Harriri of Basra.—R. M., A.

**CHAPTAL, JEAN ANTOINE**, Count de Chanteloup, an eminent French chemist, of the Lavoisier period, was born in 1756; died in 1832. Throughout his long career he was passionately fond of chemistry, and devoted himself more particularly to the application of that science to the industrial arts. He obtained his diploma as M.D. at Montpellier in 1777, and then repaired to Paris, where his progress was rapid, and attended with remarkable success. On his return to Montpellier in 1781, the states of Languedoc founded for him a chair of chemistry in the school of medicine. Having succeeded to the fortune of a rich uncle, he instituted several establishments for the manufacture of chemical products. He improved the processes for the production of mineral acids, alum, soda, white-lead, sugar of lead, &c.; discovered a new method for dyeing turkey red, and was also successful in naturalizing the barilla of Alicante in the south of France. For these useful labours he was rewarded with letters of nobility, and the cordon of the order of St. Michael. He adopted all the ideas of the Revolution, but he highly disapproved of their excess. He was appointed director of the saltpetre works at Grenelle, and was soon afterwards intrusted with the reorganization of the school of medicine at Paris, in which he was professor of chemistry. The 18th Brumaire opened to his talents a more brilliant career. He was named by the first consul, councillor of state, and on the retirement of Lucien, received the portfolio of the interior. Under his administration chambers of commerce were founded, special encouragements granted to the industrial arts and manufactures, the culture of beet-root and woad extended, and schools for

trades established. The Conservatoire des arts et métiers is indebted to him for several useful collections. He resigned office in 1804, and in the same year he entered the senat-conseiller, of which he was appointed treasurer. In 1813-14 he was commissioner extraordinary at Lyons. On the return of Napoleon from Elba, he accepted the direction of commerce and manufactures; and for his devotion to this cause his name was erased by Louis XVIII. from the list of peers. In 1816 he was elected member of the Institute, to which he communicated several important memoirs. Chaptal has left a number of works, all marked by elegance of style, rigorous method, and great perspicuity; and which, though now old, may still, especially his "Chimie appliquée aux Arts," be consulted with advantage. His declining years were visited by cruel reverses; and of the immense fortune amassed by his great labours, and during his long and useful career, only a wreck eventually remained.—F. P.

CHAR DIN, SIR JOHN, an eminent eastern traveller, born at Paris in 1643, was the son of a jeweller, and was brought up to the same profession. To gratify his taste for travel, and "to endeavour the advancement of his fortunes and estate," he left France for the East in 1664, and before his return in 1670, visited Persia and the East Indies. In 1671 he again went to Persia, where he remained till 1677. In the course of his two journeys, he gained a perfect acquaintance with the language, and attained much familiarity with the manners and customs of Persia. In 1681 he settled in London, and was appointed jeweller to the court and the nobility; was knighted by Charles II., and elected a fellow of the Royal Society. The first part of his "Travels" was published in 1686, and the second in 1711. The work has been translated into various languages: an edition in 10 vols. 8vo, with notes by Langlès, was published at Paris in 1811. Chardin resided during the last years of his life at Turnham Green, and was buried at Chiswick in 1713.—J. S. G.

CHARES, a statuey of the seventh century. He was a native of Lindus in Rhodes, and a disciple of Lysippus. His fame rests on his colossus of the sun at Rhodes, which was wont to be reckoned one of the seven wonders of the world. The popular account of this wonder, dating from the time of Blaise de Vigenère, is now exploded. The statue was thrown down by an earthquake, B.C. 224.—R. M. A.

CHARES, an Athenian general, was born about 400 B.C. He was sent in 367 to the assistance of the Phliasians, who were hard pressed by the Argives, Arcadians, and the Theban garrison of Sicyon, and gained some successes over these aggressors. In 361 he was nominated successor to Leosthenes, who had met with a defeat from the ships of Alexander, and landing at Corcyra assisted the oligarchical faction in that place to overthrow their democratical opponents. In 358 he was sent to Thrace at the head of a considerable mercenary force, and compelled Charidemus and Chersobleptes to execute the convention of Athenodorus, by which the whole of the Chersonese was surrendered to Athens. In the following year Chares was appointed to take charge of the social war, along with Timotheus and Iphicrates, whom he accused before the people because they refused to risk an engagement, on the ground of a storm that was then raging. During the Olynthian war Chares was sent to the assistance of the Olynthians, and obtained some advantages over the mercenaries of Philip. He was one of the commanders of the Athenian army at the disastrous battle of Chaeronea, and exculpated himself from blame by throwing the responsibility of that engagement on one of his colleagues, Lysicles, who was condemned to death. We last hear of him as holding Mitylene for the Persians, with a garrison of two thousand men; but, unable to hold out against the Macedonians, he agreed to evacuate the city, in 333 B.C. Chares acquired immense sums by plunder, which he spent in bribing the orators and gratifying his licentious tastes.—J. T.

CHARETTE DE LA CONTRIE, FRANÇOIS ATHANASE, one of the principal heroes of the Vendean war, was born in 1763. He was descended from an old and respectable family, and his father was a captain in an infantry regiment. He entered the navy in 1779, was engaged in the American war, and attained the rank of lieutenant, but retired from the service when the Revolution broke out. He was living on his estate in Brittany when the outbreak of the royalists took place in March, 1793. Yielding to the urgent requests and even threats of the peasants of Machecoul, he reluctantly consented to be their leader. The army which he led was called that of Bas-Poitou, to distin-

guish it from the Vendean force under Cathelineau, which was called the army of Haut-Poitou. On the 29th the two armies united in the unsuccessful attack upon Nantes, in which Cathelineau was mortally wounded. While acting in concert, though defeated in an attack upon Luçon, they gained three signal victories over the republicans on the 19th, 21st, and 22nd of September. But Charette, who, with all his patriotism, had much personal ambition, quarrelled with the other generals, quitted the grand army, and carried on operations by himself. When General Hoche was sent with a numerous army to terminate the contest in the western provinces, he offered Charette liberty to quit the country with all the persons whom he chose to name, but the offer was rejected. On the 23rd of March, 1795, Charette was attacked by an overwhelming force, severely wounded, and taken prisoner. He was carried to Nantes, where, on the 29th, he was tried by a military commission, condemned, and immediately executed. The death of this able soldier terminated the war in La Vendée.—J. T.

CHARIDEMUS, a Greek general, born at Oreus in Eubœa, about 400 B.C. He was a commander of a band of mercenaries, and was in the habit of hiring himself to the best bidder. He entered into the service of Athens under Iphicrates, and was employed against Amphipolis in 367, but not long after entered into the pay of Cotys, king of Thrace, a decided enemy of Athens. Having been captured by the Athenian fleet, he was again prevailed on to serve Athens, and assisted Timotheus in his attack upon Amphipolis. He subsequently passed over into Asia, and hired himself to the satrap Artabazus, who had revolted against Artaxerxes III. Then returning to Europe, he took service with Cotys (whose sister he married) against his former employers the Athenians. On the murder of Cotys in 358, Charidemus became the main support of his son Chersobleptes, in his struggle with Athens for the possession of the Chersonese. (See CEPHISODOTUS, CHABRIAS, and CHARES.) In the end he was compelled to surrender the long-coveted territory to the Athenians, retaining however Kardia for himself. In 349 Charidemus is once more found in the service of Athens, and was appointed commander of the troops sent to the assistance of the Olynthians; but next year he was superseded by Chares. From this period he disappears from history.—J. T.

CHARIDEMUS, an Athenian orator, was born about 390 B.C. In 358 he was sent ambassador along with Antiphon to Philip of Macedon, ostensibly for the purpose of confirming the treaty between that monarch and the Athenians; but in reality to treat secretly with him for the restitution of Amphipolis. He was a second time ambassador at the Macedonian court, when Philip was murdered in 336 B.C. Charidemus was one of the orators whose surrender was demanded by Alexander, 335 B.C., after the destruction of Thebes. He fled to Asia, and took refuge with Darius, by whose orders he was put to death, 333 B.C., shortly before the battle of Issus.—J. T.

CHARILAUS, king of Sparta, son of Polydectes, lived about 800 B.C. His father died early, leaving a pregnant widow, who made to her husband's brother, the celebrated Lycurgus, a proposal that he should marry her, and become king. Lycurgus, however, indignantly rejected the offer; and, on the birth of his nephew, Charilaus, held up the child publicly in the agora as the future king of Sparta, and immediately relinquished the authority which he had provisionally exercised. Charilaus undertook an expedition against the Tegeans, but was defeated and taken prisoner by an ambuscade of the women. They set him at liberty without ransom, telling him to remember never again to make war upon the Tegeans.—J. T.

CHARISI, R' JEHUDAH BEN SOLOMON ALCHARISI, surnamed by some writers ALCHOFNI, a distinguished Hebrew poet and ingenious translator into Hebrew, was born about the year 1175 in a part of Spain subject to the Moors. He took for his model the famous Makamat by Mohamed ben Ali Al-Harini of Basra, in which the Arab poet introduces two personages, Hareth ben Hemmam and Abu Seid, for the narration of their adventures in rhymed prose, interspersed with metrical pieces. This singularly charming production, Charisi imitated in Hebrew, under the title of "Mechaberath, or Machbereth, Ithiel," of which, unfortunately, instead of the fifty chapters of the original Arabic only twenty-seven have been preserved in Hebrew. The applause with which the version of Harini's poem was received by the Hebrew-reading public in Spain and southern France, encouraged Charisi to attempt an original production of the same species of

fiction, which, under the title of "Thachkemoni" (see 2 Sam. xxiii. 8) ranks foremost in the secular poetry of the Jews. As a translator, Charisi was especially active on behalf of the Jews in the Provence, to whom the writings of the Spanish Jews of that period were unintelligible in their Arabic originals. Thus, we meet with a translation by Charisi of Maimonides' Commentary on the Mishna, order "Serain;" of Maimonides' great work, the Moreh; of the Musar Haphilosiphon (Moral Aphorisms of the Philosophers); and the Iggereth Aristo (Aristotle's Letter); and even of several medical dissertations of Greek origin. Charisi's travels extended over many lands; to say nothing of the peninsular cities which he visited, he speaks familiarly of Marseilles, Alexandria, Cairo, Jerusalem, Damascus, Bagdad, &c. He returned in 1218, and probably died sometime before 1235.—(Zunz in Benjamin of Tudela, ii. p. 258; Dukes, *Ehrenäulen*; Carmoly, *Revue Orientale*, vol. iii.; Jost, *Geschichte, &c.*)—T. T.

CHARKE, CHARLOTTE, youngest daughter of Colley Cibber, the famous actor and poet laureate. Charlotte received a very masculine education, and married, while still young, a violinist of the name of Richard Charke. The profligacy of his life, however, soon caused a separation. Charlotte then betook herself to the stage; but quarrelling with Fleetwood the manager, she ultimately joined a strolling company, and died in a state of the utmost misery in 1760. In 1755 she published a narrative of her own life.—R. M., A.

CHARLEMAGNE, eldest son and successor of Pepin le Bref, first Carlovingian king of the Franks, born in 742. But little is known of his history until he ascended the throne at the age of twenty-six. At the age of eleven, in the year 753, he met Pope Stephen II. at the Lombard frontier of France, and conducted him to join his father Pepin at Pontyon. Next summer, with his father and younger brother, he received from the pope the royal consecration, and the title "patrician of Rome." We hear of him as engaged in the Aquitanian war which fills the close of Pepin's reign; and these are the only notices we possess respecting his youth. At the death of Pepin in 768, the empire was shared between Charlemagne and his brother Carloman. They extinguished together the last sparks of agitation in Aquitaine; and Bertrada the queen-mother, after reconciling a rising difference between the brothers, departed for Pavia to negotiate a union between Charles and the daughter of the king of Lombardy. Notwithstanding the violent repugnance of the pope to a match which would unite the pious royalty of the Franks to the nation of the Lombards, "perfidious, horrible, fetid, and the authors of leprosy," Charles repudiated his first wife to marry Desiderata. The marriage, however, was of no long continuance, the sensitive and delicate constitution of the Lombard princess not realizing the Frank's ideal. The divorce of Desiderata left room for the Suabian Hildegarde, a strong-voiced princess, and was closely followed by the death of Carloman, whose wife and children fled to Lombardy, leaving Charlemagne sole monarch of the Franks.

Before entering on this great reign, it is important to trace lightly the origin and nature of the "renaissance," of which it forms the culminating point. The barbarian invasions have of late assumed their real place in the perspective of history. The image of the Roman empire was rather shattered by them than effaced; like a reflection on water, it was ready to return when the ripple subsided. The barbarians felt awed, and as it were, trod softly. They were like beggars hunting in a palace—the place had harboured greater men than they. The church of the Romans had met, and even welcomed Clovis on the frontier. Signs and wonders lighted him to victory, and the ordeal of battle had vindicated the religion of the christians. But the history of the Franco-Gallic church is one of failure and corruption, and we must look to the Anglo-Saxon missionaries of Rome, seconded by the papacy and the mayors of the Austrasian palace, if we wish to identify the causes which, in the eighth century, infused an altered spirit into religion and politics. Three potent influences—the popes at Rome, the Pepins in Austrasia, and the Anglo-Saxon missionaries in the Teutonic forests—presided at the first of the three great "renaissances." The reign of Charles Martel exhibits the revolution in its clearest form. He is the man of the new religion, gathered by Boniface in "the huts where poor men lie." He plunders and degrades the Franco-Gallic church, but he sustains the pope against the Lombards, and he saves the world at Tours. Pepin le Bref continues the same policy. The almost Hebraic unction con-

firmed on him by Boniface marks the rise of the royalty of the future; the Lombard wars of 754–55, and the territorial donation to the pope, settle the spiritual power on a firm basis; and a clause in a Saxon treaty of 753, binding the Saxons to allow the preaching of the gospel among them, indicates the missionary and crusading character of the new dynasty. A moral idea and purpose was penetrating and organizing the chaotic and incoherent nationalities of western barbarism; and the centre of this revolution was Rome, the only spot in the empire which had risen to a new life without the renovating touch of a barbarian conquest. No longer based, as in the days of the republic, on the exclusive domination of Italy—for the feeble or generous provincialism of the empire had long made the Eternal City the seat, instead of the possessor of imperial power—Rome directed the world in virtue of its past glories, and still more, of its precious possession of the bones of St. Peter. The characteristic of the Roman empire had been conquest made creative. Charlemagne was about to earn a revival of the title by a revival of the work. The atmospheric pressure of barbarism which destroyed the old empire showed some signs of recommencement. Between the Rhine and the Carpathians extended a vast surface of half-settled barbarous nations, entering like a wedge between the two civilizations of East and West. Since the era of the Roman empire little progress had been made in diminishing this standing menace to regular government. Varus had never really been avenged; Thuringia and Alemannia had, indeed, long been more or less subject to the Franks, and Frankish influence was felt in Bavaria and even Saxony; but between Metz and Constantinople was ranged a double cordon of uncivilized races—the first, Teutonic, consisting of the Frisons, Saxons, and Bavarians; the second formed by the Slavonic Wiltzes in the north, the Slavonians of Carinthia on the Adriatic, and between them the Mongol Avars, camped on the Hungarian plains. The great and permanent result of the reign of Charlemagne was to be the creation of Germany in this wilderness of barbarism.

Ten active years, the last of Pepin's life, had definitively carried the Frankish authority to the foot of the Pyrenees, but had allowed a pressure on the north-eastern frontier, which early attracted the attention of Charlemagne. Amid the shadows and solitude of their gigantic forests, the Saxons spurned the religion, the royalty, and the civilization of the Franks. Sullenly constant to the ideas of their fathers, the three tribes acknowledged no common king, retained the indefinite boundaries of the old Teutonic gau, and knew nothing of the division into tithings and hundreds, common to the Franks and the Saxons of England. War commenced characteristically by the burning of a church at Deventer in 772. The spring assembly of the Franks was held at Worms—the first of those thirty champs de Mai which gathered up the Frankish levies to the field of action, and then launched them on the Saxon marches. The attack was directed against the Hermen-Saul, a mysterious idol in the form of a column set on the summit of the castled rock of Ehrsburg, the scene of the destruction of Varus and his legions, and possibly raised in commemoration of his victor. After destroying this image, Charlemagne penetrated to the Weser, and returned with twelve hostages to the patrimonial residence of the Pepins, at Héristal, near Liege.

The two next years were occupied by a war with Desiderius, king of the Lombards, who resented the divorce of his daughter, supported the sons of Carloman against their uncle, and had despoiled the pope of certain cities of the exarchate, in revenge for his refusal to adopt the same cause. Late in the autumn of 773 the Frankish forces gathered at Geneva, and pressing through the snows of the Great St. Bernard and the Mount Cenis, besieged Desiderius in his capital of Pavia. The city opposing an obstinate resistance, Charlemagne, says Eginohard, "went to Rome to pray there," and renewed the alliance of the popes and the Carlovingians at the tomb of St. Peter. He returned to Pavia in time to receive the submission of its famished defenders. The Lombard duchies, with the exception of Benevento, made their submission. No hostile territory now intervened between Aix-la-Chapelle and Rome, but the native dukes and counts were left undisturbed in their authority, and, with the exception of a Frankish garrison in Pavia, there was little external change to tell that the king of the Franks was now the king of the Lombards. This settlement of Lombardy was of short duration. One year later, Roger, the duke of Friuli, revolted. Charles pounced upon him from the Alps with the

swoop of an eagle. The Lombard counts were dispossessed all over north Italy, and Franks put in their place. The duchy of Benevento remained independent till 786, when Aregise, its duke, fled to Salerno before the arms of Charlemagne, and was reduced to pay an annual tribute. On the death of Aregise in 788, his successor, Grimoald, found himself in presence of a formidable Greek invasion, headed by Adalgise, the son of the last Lombard king of Italy. The Greeks were routed with severe loss, and from that time forward, Italy, the tribe of Levi among modern nations, renounced all hopes of independent national sovereignty, and remained faithful to the pope and the emperor, both alike its glory and its ruin.

The earlier years of the reign of Charlemagne are remarkable for rapid change in the scene and direction of his campaigns. Breaching the firm enceinte of barbarism which hemmed him in, now in this direction, now in that, each isolated conquest worked like a charged mine among the yet unthreatened portions of the fabric. From Aquitaine he turns on Saxony, from Saxony on the Lombards, thence to Saxony again, and then he pours through the two great rifts of the Pyrenees, at their eastern and western extremity, a stream of Franks, of Bavarians, Lombards, Gascons, and Provencals, converging on Saragossa to receive from the local governor his proffered submission. Disappointed of this, the Franks laid siege to Saragossa, received the submission of the country between the Pyrenees and the Ebro, and withdrew in triumph by the gorge of Roncevaux. Charlemagne had already gained the crest of the pass, when a host of Gascons, emerging from the dense forests which covered the mountain slopes, threw themselves on the rear-guard, rent it from the main body, and hurling it in confusion into the valley of Pampeluna, destroyed it to a man. Among the names of those who fell, Eginhard has preserved for us that of "Roland, perfect of the march of Bretagne." The winded horn and the terrible sword of the deserted hero are claimed by poetry; but the silence of the mountain valley, so suddenly broken and so rapidly restored, stands out as a poetic feature, even in the dry pages of the secretary of Charlemagne.

The Lombard and Spanish campaigns interrupt, parenthetically, the one long Saxon war which lasted nearly from the reign. Spring after spring, the Frankish armies flooded the Saxon marches, leaving each autumn as they retired a fort and garrison in the fastnesses of the country. Sometimes the Frankish foragers returning to their fort at nightfall, would be joined by pretended comrades, who avenged at midnight the plunder of the day. At other times a spirit of submission would seize the nation, and the camp of Charlemagne, fixed at the sources of the Lippe, would be crowded by myriads of Saxons, recognizing, perhaps, in the brookside the seats of their early pagan worship, and pressing to be baptized in token of subjection, or to secure the tunics of fair white linen they received after the ceremony. In 778 the nation broke out again, and from Dentz to Coblenz, the Austrasian dwellers on the left bank of the Rhine saw the blaze of villages, farms, and churches, advancing fast and far along the right. A Frankish force crossed the Rhine, defeated the Saxons at the ford of the Adern, and pushing across the Weser and Ocker to the Elbe, discovered in the darkness of the East, the Wends, the northern link in that great chain of Slavonic nations, which stretched from the Baltic to the Gulf of Venice. The episcopal organization which Saxony now received appears to have kept it in order for four years; but in 782, the heavy defeat of the Franks at Sonnenthal, though cruelly revenged by the decapitation of 4500 Saxons in one day, inaugurated a struggle more severely contested than any previous. Charles sought and found the Saxons on the Teutberg, near Dethmold; they offered a sullen resistance; the carnage was terrific; and he retired, baffled, to Paderborn. Reinforced from France, he again attacked them; this time the defeat was total; the merciless army of Charlemagne burst over Saxony from the Rhine to the Elbe; the roads echoed with the tramping of captive men and cattle, setting steadily to the West; the king established his family at Ehresberg for the winter, scattered his army in flying columns, and directed in person a systematic slaughter of the Saxons in their homes. This tremendous and penetrating warfare met with complete success. Witikind, the great Saxon leader, accepted the offers of Charlemagne, and was baptized at the royal villa of Attigni-sur-Aisne. The happy news was sent in triumph to Offa, the Anglo-Saxon; and the pope crowned with masses the missionary

prowess of the sword. Baptism had now in fact assumed a new meaning; it was not merely the outward sign of Christianity; it was the shibboleth of civilization. The baptism of Witikind was more significant than his execution could have been, for it implied not merely his defeat, but his adoption of the ideas of his victor. The capitulary of 785 seconded the example of the Saxon leader. It punished with death the refusal to be baptized, the burning of the dead, and the non-observance of Lent; an inquisitorial enactment of civilized customs which betrays the terrors of a Christian régime of conquest in those early days.

These dark and relentless years possibly point to the influence of the beautiful Fastrada, whom Charlemagne had married after the death of Hildegarda in 783, and whose cruelty now raised more than one conspiracy against her husband's life. The first was Thuringian. There was no difficulty in its detection. One of its leaders boldly avowed in the presence of Charlemagne—"If my advice had been followed, you would never have repassed the Rhine alive." The merciful sovereign imposed on them some edifying pilgrimages to the tombs of saints, but had them murdered on their way home. Seven years later, a natural son, named Pepin, conspired against his life at Ratisbon. The nocturnal conference of the conspirators in the church of St. Peter was overheard by a humble deacon concealed beneath an altar, who, penetrating half clad through the seven doors and seven passages which led to the king's chamber, was received with stifled merriment by the queen's waiting-women, but succeeded in communicating his news to Charlemagne, who laid his iron hand on the conspirators, and sent Pepin to the monastery of St. Gall, "considered," says the monk of St. Gall with humour, "the poorest and most outlandish spot in the vast empire."

The submission of the Lombards, completed by the homage of the duke of Benevento in 786, laid open the duchy of Bavaria to Frankish attacks on the south, as well as on the west and north. The fortunes of Lombardy and its overhanging Alpine plateau were then, as now, indissolubly connected. Three armies converged upon Bavaria. The people disavowed the intrigues of their duke with the Avars; he was degraded at the assembly of Ingelheim, and the hereditary duchy gave place to Charlemagne's favourite government of counts and margraves.

The first or Teutonic enceinte of barbarous nations was now levelled, but only to disclose a second barrier. The spear of Charlemagne had pierced the outer plate of the barbaric shield, but rang vainly on the inner. In 789 he aided the Obotrites of Mecklenburg against the Weletabians, receiving hostages for the latter; and the submission of Bavaria laid bare the singular nation of the Avars. Here opened a prospect worthy indeed of Charlemagne. To fix and settle the wild and tumultuous oscillations of those intrepid cavaliers who bathed their horses, says Gibbon, alternately in the Euxine and the Adriatic, was to dry up the well-head of barbarism from the Alps to the mouths of the Danube. The Saxons, the Frisons, the Thuringians, the Franks, and the Aquitanians, moved in two great masses down the two banks of the Danube, and penetrated to the Raab, while the Italians, under their king, Pepin, pierced the outermost circle of the mysterious ninefold ring, situated between the Danube and the Theiss, within which the brigand nation brooded like an eagle over the accumulated treasures of two centuries of plunder. The army returned on foot from this achievement, for its horses were lost in the marshes of Hungary.

The irritability of exhaustion followed this tremendous effort. Like the sailors of Columbus, or the Israelites in the desert, the world wearied of Charlemagne,—

"There is no joy but calm,

Why should we only toil, the roof and crown of things?"

Pepin conspired against his father's life; the count Theodoric gathering reinforcements in Saxony for the Hungarian war, was massacred with all his forces; the revolt of Benevento stripped Aquitaine of defenders; Duke William of Toulouse was defeated in attempting to protect that province; even spirits from the other world fought against Charlemagne, for the ears of corn were empty, and a council declared that demons had blighted them because the tithes were not duly paid. These dark clouds passed away with the death of Fastrada in 794. Charlemagne was not content with replacing the bishops and counts in Saxony; the missionaries had worked well as pioneers, but they were unequal to government. He drew off a vast number of

Saxons into Germany and France, and divided the confiscated lands among great feudatory vassals. These deportations were thrice repeated in 796, in 798, and in 804; but this terrible combination of Eastern and Western, Assyrian and feudal methods of empire, extinguished even Saxon resistance, and created a civilized nation, which, in the next century, gave emperors to Germany, and kings to France. Everywhere the barbarian world gave signs of exhaustion; the creation in 798 of the "march of Spain," advanced the Frankish frontier to the Ebro. Herrick, the duke of Friuli, penetrated the nine circles of the ring, and Pepin, king of Italy, rased it the year after. The gold of the Avars brightened the two capitals of the West; but its late owners, deprived of their palladium, the ring, petitioned to be allowed to settle west of the Danube, and the Bohemians succeeding to their plains and marshes, were reduced in one campaign by the eldest son of Charlemagne.

In the midst of these triumphs the state of Rome caused anxiety. Leo III., the successor of Adrian, was surrounded by enemies. The nephews of the late pope attacked him on his way to the church of San Lorenzo in Lucina, and attempted to deprive him by mutilation of speech and sight. Leo fled to Charlemagne at Paderborn, who restored him to the papal throne, and followed him to Rome. On the 24th of November, 800, Charlemagne was received on the steps of St. Peter's by the pope, the bishops, and the clergy. An inquiry, held a few days after, into certain charges preferred against the pope by the two nephews, resulted in the acquittal of the pope and the exile of his accusers. Leo, in the pulpit of St. Peter's, with the holy gospels in his hand, made a solemn affirmation of his innocence. But the great event was reserved for Christmas day. The Frankish and the papal courts met for high mass in the great Basilica. The pope in person chanted the service; Charlemagne knelt in devotion. A crown was placed upon his bent head by Leo, and the Romans thrice shouted—"To the most pious Charles, Augustus, crowned of God, mighty and pacific emperor, life and victory!" The pope completed the ceremony by adoring the new emperor in the manner prescribed by ancient imperial custom.

The Roman empire was restored. Again came the age of those mighty imperial artificers, under whose hands the map of civilized Europe had grown—pushing with the earlier Caesars to the banks of the Rhine, or spreading with Trajan to the foot of the Carpathians. Again the landmarks of civilization were plucked up, and the tide of barbarism flung backwards ten degrees; but though the work was the old work, the spirit was new. In the "Holy Roman Empire" of the ninth century appears a new figure; this counted two leaders—a spiritual and a temporal—the emperor and the pope. "Duo soli," says Dante—

"Che l'una e l'altra strada,  
Facin vedere, e del mondo, e di Dio."—*Purg. Cant. XVI.*

The polytheism of ancient Rome had suited well with conquest, but more by its tolerance after victory than by any eagerness it inspired for war. The christianity of the Frankish period was warlike and propagandist throughout. "Alas," said Charlemagne, when disappointed by the retreat of a band of Norman brigands, "why have I not deserved to see how this christian arm of mine would have played about those apes!" This spirit of conquest—half theological, half military—is the distinctive characteristic of the reign of Charlemagne. Nor were these the only respects in which the empire was changed. Its silent and flexible mechanism was replaced by a noisy publicity, necessary in so Homeric an age. The terrible tongue of Charlemagne was everywhere—applauding, sneering, scolding. Two assemblies in spring and autumn gathered the important men of the empire together, and interested them in its welfare and progress. The emperor was among them, his shrill voice audible as he greeted his great nobles, chatted with rare visitors, comforted the old, joked with the young, and had a word for everybody. They gathered in the palace court, the stout Teutonic figures, who sustained the western world upon their lances—marquises and margraves from the march of Spain; the few dukes whom the jealous Charlemagne still suffered to exist; Herrick of Friuli, glittering with the spoils of the Avar Ring, with the warriors round him who had carried each of them nine wends together transfixed upon their spear-points; here and there one of the strange Carlovingian bishops, so open to temptation, so inconsolable in their remorse, so naïvely ignorant of this world, and so intimate with the evil spirits of the other; or an old noble

from the sequestered valleys of Austrasia, who scorned with Charlemagne the short, many-coloured mantle of the Gauls, and stood there in his long blue tunic, with a knotted applestock in his right hand, a living relic of the past. Whatever their office or their origin, there were few to whom the gigantic presence of the emperor was not familiar; the round head, white and war-worn, the full bright eyes, the big nose, the great cheerful face and sturdy figure, were known in every county of the empire. They had seen him hunting on the Tyrolean Alps in his suit of sheepskin, bathing with a hundred paladins in the warm springs of Aix-la-Chapelle, or mounted on his war-horse, his daughters cavalcading behind him; "a man of iron, an iron helmet on his head, and gauntlets of iron on his hands, his iron chest and shoulders shielded by an iron cuirass, in his left hand a lance of iron lifted in the air, and grasping with the right hand his invincible 'Joyeuse.'" Or, perhaps, they had watched him at matins in his lighted chapel; his long white mantle reaching to his feet, following in an undertone the chanting of his unequalled choir, or uplifting that terrible high voice to rebuke a failure in the service. Such failures seldom occurred. A military precision reigned in the chapel of Charlemagne. No mark was needed or allowed to identify the lesson for the day. A movement of the imperial hand started the reader, and an articulate guttural ejaculation brought him to a close, frequently (*sic visum superis*) in the middle of a sentence. The liturgy used was that of Rome—the Gregorian chant had supplanted the Ambrosian. A story was told about the organ. Late one evening as he sat in his palace, Charlemagne heard melodious sounds of devotion from an adjacent chamber, where some Greek envoys were celebrating vespers with an organ. The emperor listened in rapture, and the imperial carpenters starved and thirsted until they produced an imitation. His grief could be as intense as his pleasure. He mourned for his friend, Pope Adrian, with passionate fits of weeping. The same intensity showed itself in his pursuit of knowledge. "Alcuin," says the biographer of Charlemagne, "appeared a little his thirst for learning, but could not satisfy it." When urged to punish Paulus Diaconus the historian, for conspiring to murder him, he replied—"How can I cut off one who writes so elegantly?" He spoke Latin, and understood Greek. But religious writings, especially those of St. Augustine, were his favourite study. "I would rather," he said to Archbishop Riculf, an obstinate admirer of Virgil, "I would rather possess the spirit of the four evangelists than that of all the twelve books of the *Eneid*." Alcuin was his master in grammar. He laboured long and successfully at rhetoric, logic, and astronomy; but the art of writing presented difficulties which he never fully overcame. Under the pillows of his camp-bed tablets and copyslips were always hidden, and the great emperor might be seen, in the intervals of his triumphs, humbly schooling his warworn fingers in the formation of the letters of the alphabet.

But his own studies were the least part of his services to knowledge. Around him were the foremost scholars of the age, gathered from all countries—Alcuin the Anglo-Saxon, Paul the Lombard deacon, the Goth Theodulf, the Scot Clement, the Tuscan Peter of Pisa; and the schools which produced later the great names of Anselm and Abelard were framed on the model of the palace school at Aix-la-Chapelle—the creation of Alcuin, who may take place, as the reviver of letters, with Boniface, the reformer of christianity, and Charlemagne, the restorer of the empire.

If we turn to the internal organization of the imperial government, we shall find ample reason why Charlemagne should seek to rest upon religion and education the vast system which, in reality, his indomitable resolution alone kept in play. His instruments of government were the legacy of ignorant and anarchical times. His counts and margraves were identical with those of Clovis, hardy Teutons, incapable as ever of comprehending office distinct from property, but checked by the institution of "missi dominici," imperial inspectors of administration, and by the precaution, which Charlemagne always observed, of never placing more than one county in the same hands. The slow paralysis of feudalism had long been stiffening the action of the empire. One hundred years before, the great mayor of the Neustrian palace, Ebroin, had torn in pieces with his own hands, the decree that bound him to select the counts from the counties they were to govern; but Charlemagne seems seldom to have been able to appoint his counts from the palace. The old judicial institutions of the Franks were giving way; the rakim-

bourgs or freemen no longer flocked as assessors to the court of the count, who made their absence an opening for extortion; and Charlemagne substituted the Scabini, seven assessors named by the count himself. But the principle and practice of territorial jurisdiction by the great lords within their feuds, appears clearly admitted in this reign, and the final policy of Charlemagne in Saxony indicates in the plainest manner that the proprietor was looked upon as the surest instrument in maintaining submission. This irresistible feeling placed beyond a doubt the ultimate triumph of the feudal organization; and Charlemagne stands in a double relation to the social system that supplied the place of his commanding intellect in the following century. On the one hand, by the impulse which he gave to the practice of commendation, he expressed his sense that the surest guarantee of society was then the government by and through great lords; and, on the other, he instinctively delayed the day when the great human organization of the western world—its brain at Rome, its heart at Aix-la-Chapelle—should degenerate into the low feudal type of the diffusion of nervous centres. By the precautions to which reference has already been made, by requiring an oath of fidelity from every free subject, by the promotion of foreigners, and by the recognition of low-born merit, but still more by his systematic elevation and purification of the church, he strove to win an hour or two of empire for the achievement of that great effort towards the settlement of the barbarous nations, which, we can conceive, he foresaw the utter impotence of feudalism to effect. The capitularies of Charlemagne, which an ignorant age or a grateful priesthood attributed to the direct inspiration of God, enact the payment of tithes, exempt the clergy from the jurisdiction of the civil courts, institute ordination examinations, and, towards the close of the reign, raise the episcopal courts high above the secular, authorize them to judge all manner of causes, and declare the bishops' sentence without appeal. As the world grew more worldly, the church grew more distinctively clerical. The bishops were forbidden to serve in the wars; the semi-monastic order of canons was instituted, and largely extended; the monasteries were reformed by St. Benedict d'Aniane. But the episcopate, under the successors of Charlemagne, degenerated into a hereditary caste of proprietors; its ideas were smothered in gold; and the church was not finally to shake the dust of the world from its feet, until Hildebrand, during the height of feudalism, enforced the celibacy of the clergy.

Never was empire founded on such heterogeneous bases. Like the architecture of the age, it pieced and patched the native barbarism of the Teuton with marble relics gathered from the rivers of Rome. The traditional instinct of imperial subordination had been effaced by the Teutonic immigrations, and its place was imperfectly supplied by an incessant and ubiquitous vigilance. The government of Charlemagne was "full of eyes, before and behind." The palace itself was pierced with peeping holes. Nothing was too minute for Carolingian legislation. The mighty emperor, who denounced adoptionism, maintained the Filioque, or thundered against the adoration of images, stooped to prohibit drunkenness, and to forbid nuns writing love-letters. It was not well that the office of pope and emperor should be thus united. The dissolution of the Carolingian power left the world free to carry out, in the hands of Hildebrand, that severance of the spiritual and temporal authority which was necessary to the age. But we recognize in this activity, not the meddling interference of a pedant, but the honest enthusiasm of a man who felt deeply, and reflected seriously, the fresh and varied interest of a world awakening to thought.

The story of the last fourteen years of Charlemagne's reign remains still to be told. For five of them he rested at Aix-la-Chapelle. The patriarch of Jerusalem sent the great crusading emperor the keys of the Holy Sepulchre; two embassies from Haroun al Raschid laboriously found their way to the west; the emir of Fez sent envoys; the pope of Rome and the converted chagan of the Avars met at the great northern capital, and across the now settled and christianized districts which separated the two empires, Charlemagne offered his hand to the Empress Irene. An assembly at Thionville in 806, ratified the testament of the emperor, which arranged that on his death the empire should be divided between his three sons, Charles, Louis, and Pepin. Pepin was to receive Italy, Bavaria, and all Alemannia south of the Danube, and east of the Upper Rhine; the kingdom of Louis to extend eastward to the Rhone and Mont Cenis;

Charles to inherit the remainder. The pope's subscription of this testament was requested and secured, and it is remarkable that the arrangement of the kingdoms places Rome at the centre of the three, as the transalpine possessions of Pepin were reached by the valley of the Adige; while an entrance into Italy was secured to Charles by the Val d'Aosta, to Louis by the Mont Cenis. The empire, which now extended from the Elbe to the Ebro, from Capua to the mouths of the Rhine, no longer dreaded the great waves of invasion which set across the eastern plains, and seemed ready to drown the kingdoms of the west. For eighty years, until the incursions of the Magyars, that danger was appeased; but forts rising at the mouths of rivers, fleets gathering within the harbour bar, lighthouses and watchtowers scattered along the headlands, betrayed the new danger that menaced the empire—the Northman and Saracen invasions by sea. Godfrey, king of Denmark, might avert the stream of Frankish invasion by the barrier of the Danewirk, drawn from sea to sea; but Charlemagne, in visiting a port of France, was subject to the vexation of seeing Norman pirates plundering in the harbour, and we read on an occasion of this kind, that the great emperor rose hurriedly from the table, and turning to the window which faced the east, the scene of his victories, stood gazing into the distance, his face streaming with tears. He lost his son Charles in 811; a gloom fell upon the palace; a bitter tone of sarcasm appears in the capitularies; and the burning of the great bridge of Mayence, the narrow portal through which christianity had entered Germany, was held to portend the death of its great constructor, who survived it but a few months. They buried him in his own cathedral. "There," says Palgrave, "they reverently deposited the embalmed corpse, surrounded by ghastly magnificence, sitting erect on his curule chair, clad in his silken robes, ponderous with brocade, pearls, and orfay, the imperial diadem on his head, his closed eyelids covered, his face swathed in the dead-clothes, girt with his baldric, the ivory horn slung in his scarf, his good sword, 'Joyeuse,' by his side, the gospel-book open on his lap, musk and amber and sweet spices poured around, his golden shield and golden sceptre pendant before him."—W. L. N.

CHARLEMONT, JAMES, first earl of, grandson of William second Viscount Charlemont, was born in Dublin in 1728. He received his early education at home, being too delicate for a public school, and in his eighteenth year he set out on a course of continental travel, from which he returned, at the end of eight years, with a mind richly stored both from observation and study. He was created a doctor of laws, and appointed governor of Armagh, and a privy councillor. At this time the government was in conflict with the Irish house of commons upon the celebrated question of the right to dispose of the surplus revenues of that kingdom. The house of commons carried their resolution, but the government, notwithstanding, applied the money according to their own discretion. Such a state of things was highly embarrassing, and Lord Charlemont's influence was resorted to in order to effect a reconciliation between the parties—an object which he accomplished successfully. A spirit, however, was awakened by the contest that never subsided till it had manifested itself in the most remarkable events of the Irish history of that period. A steady supporter of the rights of his country and the privileges of his order, Lord Charlemont felt the injustice of depriving the Irish peers of their functions as an appellate court of law, and instituted a fictitious suit for the purpose of trying the question. Illness, however, prevented his prosecuting the matter to an issue. On the accession of George III. the peeresses of Ireland were at first denied the right to appear at the coronation according to their rank. Lord Charlemont took up the matter, and after experiencing much unworthy and vexatious opposition, succeeded in establishing their right. In the struggle which took place between the Irish house of commons and the crown, Lord Charlemont was an active sympathizer with the former, and one of five lords who protested against the proceedings of Lord Townshend. When the American and French fleets infested the Irish channel and seized on trading vessels, the English government, unable to afford sufficient protection, permitted Belfast to raise a volunteer corps. The example was followed by most of the northern towns, and that of Armagh was committed to Lord Charlemont. This was the origin of that celebrated body, the Irish volunteers, with which the name of Lord Charlemont is historically connected. On the 10th of November, 1783, a national convention of delegates from all the volunteer corps in Ireland met in Dublin,

and elected Lord Charlemont their president—a post which he accepted chiefly with the hope of being able, by his moderation and prudence, to control the acts of so powerful and dangerous a body. In this he was to a great extent successful, and his moderation, sagacity, temper, and firmness enabled him not only to do good service to the state, but to strengthen the hands of the real patriots in their efforts to obtain reform. During the progress of the great political events of this period, Lord Charlemont exercised a more efficient and beneficial influence than any other man. The head of a great party, to a certain extent in antagonism with the British government, he yet commanded the esteem and respect of the latter. With a high spirit of the purest patriotism, he held back from all the honours and advantages which were offered to him, and his whole conduct exhibits no taint of ambition—no spirit of self-aggrandizement. In 1786 Lord Charlemont was elected president of the Royal Irish Academy—an office he most worthily filled, having contributed several papers to the Transactions. After he had attained his sixty-second year, the health of Lord Charlemont became infirm; but he did not relax his vigilance or activity in taking his part in all the leading political events of his time; and shortly before his death he was faithfully at his post resisting the great measure of the legislative union of Great Britain and Ireland. But the excitement and agitation of the struggle was too much for him. His constitution was entirely shattered, and he died on the 4th of August, 1799, in his seventy-first year. If the talents and genius of Charlemont were inferior to those of Grattan and Flood, and others of his contemporaries, the rare and eminent combination of high and useful qualities, the purity of his heart, his integrity and patriotism, all assign him a place amongst the highest of his day. Accomplished, high-minded, and eminently moral; endowed with the most refined intellectual tastes, the noblest aspirations, the most endearing social affections, he was a politician without the tincture of corruption, and a patriot without the alloy of a selfish motive. He was created an earl in 1783.—J. F. W.

**CHARLEMONT,** SIR TOBIAS CAULFIELD, first lord, born in 1565, was descended from an ancient family of Oxfordshire, and at an early period of life served under the celebrated Martin Frobisher, with whom he went to the Azores in the expedition to those islands, where he conducted himself in a manner to elicit high approbation. He was present in a naval campaign under Howard of Effingham against a Spanish fleet destined for Ireland, on which occasion he won new honour and fame. Subsequently he entered the land service, being engaged under Essex and other commanders, serving in France and Belgium, and signalizing himself at the siege of Dreux, where he was severely wounded. In 1598 he went to Ireland in command of a troop of horse, and rose rapidly into honour and public trust during the wars against the earl of Tyrone. In 1602 Lord Mountjoy gave him the command of Charlemont fort, then lately built to command the Blackwater, as a key to Tyrone's county, where his services obtained him large grants of the estates of the rebel earl; in 1615 he was appointed one of the council for Munster; and in 1620 was created Lord Caulfield, baron of Charlemont. He died in 1627.—J. F. W.

**CHARLEMONT,** WILLIAM, second viscount, grandnephew of the preceding, took a distinguished part in the wars which preceded the revolution of 1688, and was visited with attainder and sequestration by the parliament of James II., but was reinstated by William III. He served with distinction under the earl of Peterborough in Spain, especially at the siege of Barcelona and the attack upon Monjuich, when he received the thanks of the king of Spain. He rose to the rank of major-general, and was made governor of the counties of Tyrone and Armagh.—J. F. W.

**CHARLES.** The emperors, kings, and princes of this name we notice under the names of their respective countries:—  
1. England; 2. Germany; 3. France; 4. Navarre; 5. Spain; 6. Sweden; 7. Naples; 8. Savoy and Sardinia:—

#### I.—CHARLESES OF ENGLAND.

**CHARLES I.** King of Great Britain, the second son of James Sixth of Scotland and First of England, and of Anne of Denmark his wife, was born at the palace of Dunfermline, 19th November, 1600. His Scotch title was Duke of Albany; but after his father's accession to the throne of England, Charles was created Duke of York. The death of his elder brother, Henry, in 1612 opened to him the succession to the throne, and in 1616 he was formally created Prince of Wales. He was a very weakly child; but as he advanced towards manhood his

strength gradually increased, and at twenty he was distinguished for his skill in manly exercises. He received an excellent education, and was of a gentle and serious disposition; but his close intimacy with his father's infamous favourite, the frivolous Buckingham—"Steenie," as James called him—exercised an injurious influence upon his character, and sowed the seeds of those political errors which lost him both his kingdom and his life. In 1618 James entered into negotiations with the Spanish court for the marriage of Charles to the sister of the reigning king of Spain. But though the prince undertook an incognito journey to Madrid in 1623 for the purpose of expediting the match, it was ultimately broken off, mainly through the artifices of Buckingham, whose violence and dissolute conduct had rendered him as obnoxious to the Spaniards as to his own countrymen. In 1625 Charles espoused Henrietta Maria, daughter of Henry IV. of France, a most unfortunate union for himself and his family. On the 17th of March of that same year he succeeded his father in the throne. His accession was hailed with great favour by the nation; but as he inherited his father's principles of government, and his arrogant favourite still continued to sway the councils of the young king, his popularity was shortlived. The nation had now become conscious both of its rights and its strength, and the spirit of freedom kept pace with the growing wealth and intelligence of the people. An inevitable collision soon took place between the nation and their new sovereign. His first parliament met in June, 1625; but as the commons showed their determination to obtain the redress of grievances rather than to vote liberal supplies for carrying on the war with Spain, the king dissolved them on the 12th of August. A second parliament, which was convoked in the spring of 1626, adopted the same policy as its predecessor, impeached the obnoxious Buckingham, and was preparing a remonstrance against the levying of tonnage and poundage—an odious and oppressive tax—without the consent of the legislature, when Charles, alarmed and indignant at its proceedings, dissolved parliament on the 15th of June. He then had recourse to forced loans and other arbitrary methods of raising money, and imprisoned nearly eighty gentlemen who refused to comply with his illegal demands. The ill success of a war with France, which was brought about by the violence and profligacy of Buckingham, compelled Charles to summon a third parliament in 1628. The commons voted five subsidies, or £280,000, to the king, but refused to pass this vote into law until Charles gave his solemn assent to the "petition of right"—the second great charter of the liberties of England, as it has been termed—by which he bound himself to abstain from forced loans and other illegal taxes, and from arbitrary imprisonments and billeting soldiers on the people. As soon as the parliament was prorogued, however, the king violated his promise, and resumed those arbitrary assertions of his prerogative which had been expressly provided against in the "petition of right." When the legislature again met, therefore, the contest with the king was renewed; and Charles, finding that the commons were determined to vindicate their rights, dissolved the parliament on the 10th of March, and committed Sir John Elliot and several others of its leading members to prison.

Charles now resolved to call no more parliaments, and entered upon a course which would soon have entirely destroyed the liberties of his subjects. Taxes were raised by his own arbitrary authority; ship-money was, for the first time, levied from the inland counties; the puritans were imprisoned, fined, and cruelly mutilated; and an attempt was systematically made to reduce parliament in future to a nullity. At length the king and his adviser, Laud, attempted to force a liturgy upon Scotland, and this foolish project produced an open rebellion among the inhabitants of his ancient kingdom, and ultimately led to the total overthrow of his long-cherished schemes. The Scots entered into a general combination against this religious innovation, framed the famous document called the "national covenant," which was eagerly signed by all classes of the community, and at length took up arms in defence of their religious liberties. Charles marched northward in the spring of 1639, at the head of a powerful army, for the purpose of enforcing submission to his decrees; but on reaching the borders of Scotland he wavered in his resolution, and in the end concluded a treaty with the insurgents, and withdrew his forces. But this peace was not of long duration. The Scots proceeded to carry out their own religious views, and abolished episcopacy. Charles attempted to reassemble an army, with the view of coercing them; but finding it

impossible to support his forces by his former illegal expedients, he was compelled to convoke a parliament in the spring of 1640.

The new house of commons was remarkably moderate in its views and procedure. Even Clarendon acknowledges that it "was exceedingly disposed to please the king and to do him service." But the members, though willing to give a large supply, showed that they were not disposed to overlook the grievances under which the country was suffering, and the king in consequence dissolved the parliament in an angry speech, and threw several of the members into prison. By means of forced loans, and other similar expedients, he was enabled to equip and set in motion an army of upwards of twenty thousand men for the suppression of the Scottish insurrection. But his soldiers had no heart for the enterprise. The Scots crossed the borders, defeated a detachment of the English army who opposed their passage of the Tyne, and occupied the northern counties of England. Charles, in this extremity, was compelled to make a truce with the Scots, and to summon a parliament. The houses met in November, 1640, and proceeded at once with vigour and resolution to the work of redressing the grievances of the country. They passed a bill of attainder against Strafford, and brought him to the block, imprisoned Laud, and in various ways punished the other instruments of royal tyranny. They abolished the star-chamber, the high commission court, and the council of York; and wrung from the king an assent to a law providing that the existing parliament should not be prorogued or dissolved without its own consent. In the autumn of 1641 the houses were adjourned, and Charles visited Scotland, where he made large concessions for the purpose of gratifying the people, and used every artifice to gain over the leaders of the covenanting party. On his return from Scotland, the English parliament met after a recess of six weeks. The Irish rebellion had meanwhile broken out, and the puritans believing that it had been secretly encouraged by the court, and distrusting the king's sincerity, framed an address to him, called the "grand remonstrance," enumerating all the illegal and oppressive acts of his reign, and entreating him to employ only persons in whom the parliament could confide. But a reaction had now taken place both in the country and in the legislature. Many of the moderate reformers, who had cordially supported the previous measures of the parliament, were of opinion that sufficient concessions had now been made by the king, and rallied round the throne. The grand remonstrance was carried, after a fierce and protracted debate, by a majority of only eleven, and if Charles had only been true to himself and to his friends, there cannot be doubt that he would soon have triumphed over the opposition of his enemies. But after a brief show of moderation, he suddenly, on the 3rd of January, 1642, sent down the attorney-general to impeach Lord Kimbolton, and five members of the house of commons, of high treason, at the bar of the house of lords, and next day went in person to the house with an armed force to seize these members at their post. They, however, had received intelligence of his design, and withdrew before his arrival, so that this perfidious and unconstitutional step, which was the direct cause of the civil war, completely failed, and indeed brought ruin on its author. The commons felt that they could no longer trust the king, that their own personal safety, as well as the security of the national rights, required that he should be deprived of the power to do them injury, and demanded that the militia should, for an appointed time, be intrusted to officers whom they should nominate. "No, not for an hour," was the indignant reply of the king. Both parties had now proceeded to such extremities, that nothing remained but an appeal to arms, and the royal standard was at length raised at Nottingham on the 25th of August, 1642.

Our limits will not permit us to enter into the details of this disastrous contest. The war was carried on for some time in a languid and desultory manner, and after two campaigns the issue was still doubtful. But the genius of Cromwell, and the intervention of the Scots, who sent an army of twenty thousand men under General Leslie to the assistance of the parliament, turned the scale in their favour, and the decisive battle of Naseby, on the 14th of June, 1644, completely ruined the royal cause. Charles ultimately fled for refuge to the Scottish army at Newark on the 5th of May, 1645; and after several months had been spent in negotiations and discussions, as he steadily refused to accede to the terms offered by the presbyterian party, he was, at his own request, delivered up to the English parliament. His

removal to Holmby house, and seizure there by Cornet Joyce at the instigation of Cromwell, the march of the army to London, the submission of the parliament, the overthrow of the presbyterians, and the complete ascendancy of the republican party speedily followed. The first demands made by the army were exceedingly moderate; but when these were rejected by the king, who expected to hold the balance between the two parties, fierce invectives were launched against him by the army agitators; and Charles, becoming alarmed for his personal safety, fled to the Isle of Wight, where he was detained as a prisoner in Carisbrooke castle by Colonel Hammond the governor. Negotiations were again entered into with the king, but the terms offered were opposed by the Scottish commissioners, with whom he entered into a secret treaty; and encouraged by their support, he refused to accede to the demands of the parliament. This brought matters to crisis. The extreme republicans now first broached their daring proposal to bring the king to trial, and to put him to death by a judicial sentence. The Scottish parliament, on the other hand, levied an army which marched into England for the purpose of restoring the king by force of arms. But the levies were raw and undisciplined, and the duke of Hamilton, their general, was utterly unfit for the management of such an enterprise, and they were totally defeated by Cromwell at Preston on the 17th of August, 1648. Several desultory risings of the royalists in various parts of England were at the same time crushed, and the army returning victorious to London, expelled the leaders of the presbyterian party from the house of commons, put a stop to all negotiations with the king, seized his person, and prepared to bring him to a public trial. A high court of justice was constituted for this purpose, consisting of the chief officers of the army and the other leaders of the republican party, and presided over by John Bradshaw, a lawyer. This unprecedented trial began on the 20th of January, 1649. Charles, who conducted himself throughout these proceedings with great dignity and firmness, was three times brought before the court, but persisted in declining its jurisdiction. He was brutally insulted by some of the soldiers and rabble, but bore their treatment with exemplary meekness and patience. On the 27th sentence of death was passed upon him, and on the 30th his head was severed from his body, on a scaffold erected in front of Whitehall palace. He died in the forty-ninth year of his age, and the twenty-fourth of his reign, leaving six children, of whom the two eldest, Charles and James, successively ascended the British throne. Charles possessed many of the qualities which adorn private life, and if his lot had been cast in more propitious circumstances, he might have been a respectable and useful, if not a popular sovereign. But it was his misfortune to live at a period when the ancient forms of the constitution required to be accommodated to the growing intelligence and spirit of the people; and he perished in the vain attempt to resist the onward progress of freedom. The celebrated work entitled "*Eikon Basilike*," which was published immediately after his death, and purported to be from his pen, was long regarded as authentic, but is now generally believed to have been written by Dr. Gauden, afterwards bishop of Worcester.—J. T.

CHARLES II., King of Great Britain, second son of Charles I., and of his queen, Henrietta, was born 29th May, 1630. His elder brother, Charles James, died on the day of his birth, 18th March, 1629. On the breaking out of the civil war, Charles, though a mere youth, took up arms in his father's cause. After the fatal battle of Naseby he retired to Scilly, and ultimately took refuge in Paris. The Scots, who had for some time felt aggrieved by the proceedings of the English parliament and army, deeply resented the execution of Charles I., and a few days after, on the 3rd of February, 1649, proclaimed Prince Charles king of Scotland in his stead. They still adhered, however, to their presbyterian principles, and they carefully stipulated that Charles should acknowledge the "solemn league and covenant," and confirm the presbyterian government and worship. He landed in Scotland on the 23rd of June, 1650, and on the 15th of July was again proclaimed at Edinburgh. The unpalatable terms exacted from him, and the austerity of manners prescribed by the covenanters, led him ever after to regard them and their religion with the deepest aversion. A few weeks after the arrival of the prince, Cromwell invaded Scotland at the head of a powerful army. The cautious policy of David Leslie for a time completely foiled the attempts of Cromwell to force the Scottish lines, and reduced the English forces to the utmost

extremity ; but the folly of the committee of estates and kirk led to the battle of Dunbar on the 3rd of September 1650, in which the Scots were completely defeated, and the whole country south of the Forth, together with the capital, fell into the hands of the victors. The coronation of Charles, however, took place at Scone on the 1st of January, 1651. In the course of the following summer, Cromwell turned the position of the Scottish army at Stirling, and Charles adopted the desperate expedient of marching into England, in the hope that his friends in that country would flock to his standard. In this expectation, however, he was completely disappointed. The Scottish forces were overtaken at Worcester by Cromwell, at the head of an army nearly three times their number, and, after a fierce and protracted engagement, were totally routed on the 3rd of September. Charles himself with great difficulty made his escape. Clothed in the garb of a peasant, he found refuge sometimes in a barn, at other times in wretched hovels. On one occasion he concealed himself for twenty-four hours among the branches and leaves of a large oak. After a variety of romantic adventures and hairbreadth escapes, he at last found refuge in France, forty-five days after his defeat at Worcester. He continued to reside on the continent, principally in France and Flanders, often in great distress, until 1660. The resignation of Richard Cromwell, the cabals of the officers, the dissolution of the rump parliament, and the apprehensions of a military despotism, led the great mass of the people of England to turn their eyes towards the heir of their ancient race of monarchs. The new parliament declared in his favour. General Monk had previously entered into secret negotiations for his restoration to the throne, and at length, on the 25th of May, 1660, Charles landed at Dover; four days later he made his entry into London amid the most extravagant demonstrations of joy, and took up his residence in the palace of his ancestors.

It soon appeared that adversity had taught Charles neither self-denial nor industry, and that he had returned from exile indolent, selfish, unfeeling, faithless, ungrateful, and insensible to reproach or shame. The reforms which the long parliament had introduced were at once swept away, and the old abuses restored. A number of the regicides and leading republicans were put to death with the most revolting cruelties, episcopacy was re-established, and the puritan clergy expelled from office and treated with shocking insolence and cruelty. The old cavaliers, who had lost their all in the royal service, were suffered to pine in want and obscurity, while the revenues of the court were profusely squandered on barlots and buffoons. Scotland, which had freely spent its blood and treasure in the support of his claims, was treated with great injustice and severity. The presbyterian form of worship, which Charles had solemnly sworn to maintain, was abolished, and "black prelacy," which the Scots abhorred, was set up in its room. The supporters of the covenant were fined, imprisoned, tortured, and put to death; the entire proceedings of the various parliaments which had been held since 1633, were at once annulled, and all the barriers which had been raised to protect the civil and religious liberties of the nation, were at one swoop annihilated. The injury which the profigate conduct of Charles and his associates inflicted upon the cause of religion and morality, was perhaps even more fatal than his arbitrary measures, to the well-being of the community; and there can be no doubt that his shameless debaucheries contributed in no small degree to produce that deeprooted and general corruption of morals and manners which throughout his reign disgraced the nation.

Our space will not permit us to do more than glance at the leading events which occurred during the quarter of a century Charles occupied the throne. In 1663 the government engaged in hostilities with Holland, which were so grossly mismanaged that the Dutch fleet burned the ships which lay at Chatham; and this war terminated in a humiliating peace. At this disastrous period too the plague broke out in London, and in six months swept away six hundred thousand human beings. The great fire followed, which laid a large portion of the metropolis in ruins. In 1668 the sagacious counsels and skilful management of Sir William Temple brought about a treaty between England, Holland, and Sweden, commonly called the Triple Alliance, for the purpose of thwarting the ambitious schemes of Louis XIV.; but this wise and popular policy was speedily abandoned. The lavish expenditure of Charles on his licentious pleasures kept him always in poverty, in spite of his liberal civil list and the large sums which he contrived to divert from the public funds to his own private

use. The once loyal and subservient parliament began to exhibit unequivocal signs of reluctance to allow the public money to be squandered on debasing indulgences and frivolous amusements; and so great was the anxiety of Charles to escape this irksome dependence on the commons for the supply of his necessities, that he stooped to become the hired lacquey of the French king, and bartered his own reputation, the independence of his crown, the honour and interests of his kingdom, and the safety of Europe, for the purpose of satisfying the rapacity of his worthless courtiers and the profusion of his female favourites. In 1670 he entered into a secret treaty with France, by which he bound himself in return for the promise of a large subsidy, to make a public profession of the Roman catholic faith, and to assist Louis in making war upon Holland, and in his designs upon the Spanish monarchy. War was accordingly declared against the United Provinces, and the funds for carrying it on were obtained by gross fraud and a violation of faith with the public creditors. But the policy was as unsuccessful as it was unprincipled and unpopular, and Charles was compelled to dismiss the infamous cabal ministry from office, and to make peace with Holland in 1674. His domestic policy was equally detested by the people. He claimed and exercised the power of suspending by his own authority the penal laws against Roman catholics and protestant nonconformists, and, by his marked popish leanings, excited great alarm for the safety of the established church and of the protestant religion. Throughout the excesses and judicial murders caused by the alleged discovery of the pretended popish plot, Charles, though convinced of its falsehood, readily went with the current. But he strenuously resisted the attempt to exclude the duke of York from the succession to the throne on the ground of his profession of the Romish faith, and three times dissolved the parliament, rather than sanction the exclusion bill passed by the commons. In the end, a tory reaction set in throughout the country, and rose to such a height that the whigs were speedily at the mercy of the court. A series of attacks on the constitution of the country followed. It was resolved that no more parliaments should be called. The charters of the great towns, in which the strength of the whigs lay, were confiscated; the persecution against the nonconformists was renewed; Russell and Sydney were brought to the scaffold by the most glaring perversion of law and justice; the Scottish covenanters were goaded into rebellion by the oppressive and merciless misgovernment of Middleton, Lauderdale, and the duke of York, and put to death with the most shocking tortures. In the midst of these despotic and cruel proceedings, Charles was suddenly seized with a fit of apoplexy on the 2nd of February, 1685, and expired on the 6th, in the fifty-fifth year of his age and the twenty-fifth of his reign. A few hours before his death he made a profession of the Romish faith, which he had long held in secret, and received absolution from a popish priest. Charles possessed excellent abilities, and was good-tempered, witty, affable, and polite; but he was an unfaithful husband, a cold-hearted and treacherous friend, a profligate man, and a bad sovereign.—J. T.

CHARLES-EDWARD LOUIS PHILIP CASIMIR STUART, called THE PRETENDER, was the grandson of James II., the exiled king of Great Britain, and son of the titular chevalier St. George, by his wife, the Princess Clementina Sobieski, granddaughter of the celebrated King John Sobieski of Poland. Charles-Edward was born on the 31st of December, 1720. He was skilled in manly exercises, but his intellectual training was shamefully neglected, and he was allowed to grow up in almost entire ignorance of the constitution of the country which he aspired to govern; while his instructors took care to instill into him those antiquated notions of hereditary divine right, and passive obedience, which had proved so disastrous to his family. Various projects for the restoration of the Stuart dynasty had been entertained by the French government, and afterwards laid aside. At length, in the spring of 1745, Charles-Edward determined to undertake an expedition to Scotland on his own resources, with such pecuniary assistance as he was able to obtain from private individuals. Charles landed on the 25th of July at Moidart, Inverness-shire, with a train of only seven persons, afterwards called "the seven men of Moidart." The general rendezvous of his adherents was appointed to be at Glenfinnan, a desolate sequestered vale about fifteen miles from Fort-William, and there, on the 19th of August, the Jacobite standard was unfurled by the old marquis of Tullibardine.

The Macdonalds, Camerons, M'Phersons, M'Gregors, and other Jacobite clans flocked to the camp in considerable numbers, and Charles in a short time found himself at the head of several thousand men, ill-armed many of them, and slenderly provided with warlike equipments, but all of them brave, active, hardy, and skilled in the use of their own weapons. The almost incredible stupidity of Sir John Cope in marching to Inverness where there was no enemy at all to encounter (see COPE), having left the low country open to the Highlanders without obstruction, Charles promptly took advantage of this blunder, and at once began his march to the south. On the 17th of September he was in possession of Edinburgh, and next day took up his quarters in Holyrood palace. Cope meanwhile had transported his troops by sea from Aberdeen to Dunbar, and was on his march towards the city. On receiving intelligence of his movements, the Highlanders marched out to meet him on the 20th of September, and found his forces encamped near the village of Prestonpans, a few miles to the east of Edinburgh. Next day a battle took place, which terminated in the complete destruction of the royal army. This victory made Charles master of the whole of Scotland, with the exception of the castles of Edinburgh and Stirling, and a few insignificant Highland forts. He was eager to march immediately into England, but his proposal was overruled by his council, and he spent several weeks in the palace of his ancestors, discharging the functions of royalty, issuing proclamations, exacting forced loans and contributions, holding levees, giving balls, and exerting himself to the utmost to render his entertainments attractive, and to secure the public favour. His prepossessing personal appearance, well-formed and regular features, dignified mien, and easy graceful manners, contributed not a little to increase the popularity of his cause. On the 31st of October, the prince quitted Edinburgh and began his romantic march towards London, at the head of between five and six thousand men. He entered England by the western border on the 8th of November, and took the town of Carlisle, after a feeble resistance. He then resumed his march through the northern counties without meeting any opposition, but obtaining little countenance from the people. On the 4th of December the insurgents reached Derby, only 127 miles from London; but their condition had become exceedingly perilous, opposed as they were by three armies, each more numerous than their own, with no prospect of succours from France, and no symptoms of any rising in their favour among the people of England. The chiefs were unanimously convinced of the necessity of a retreat, and in spite of the obstinate resistance of Charles, they commenced their retrograde movement on the 6th of December. They crossed the Scottish border on the 20th, and marching through the south-western counties, they entered Glasgow on Christmas day. After levying heavy contributions on that staunch whig and presbyterian city, the Highlanders proceeded to Stirling, and spent several weeks in an unwise and fruitless attempt to reduce the castle. On the 17th of January, 1746, they outmanoeuvred and defeated, on Falkirk moor, the royal army under the incompetent and brutal General Hawley, and captured his cannon, military stores, and baggage. But this was the last of their triumphs. The approach of the duke of Cumberland at the head of a greatly superior force, compelled them to abandon the siege of Stirling castle on the 1st of February, and to retreat towards their Highland fastnesses. They spent two months at Inverness, suffering great privations from the scarcity both of money and provisions. At length, on the 16th of April, they gave battle on Drumossie moor, near Culloden, to the duke of Cumberland, under every disadvantage as regards inferiority in the numbers, equipments, arrangement, and condition of their forces, and even the locality of the fight; and after a brief but fierce struggle, were defeated with great slaughter. The conquerors behaved with shocking cruelty to the prisoners and the wounded, as well as to the defenceless inhabitants of the surrounding country, leaving neither house, cottage, man, nor beast, within the compass of fifty miles.

The interesting and romantic adventures of Charles after the battle of Culloden, form one of the strangest chapters in history. For upwards of four months he wandered from place to place in constant peril of his life, subjected to almost incredible hardships and privations. Sometimes he found refuge alone in caves and huts, sometimes he lay in forests or on mountain tops, with one or two attendants; frequently he was compelled to pass the night in the open air exposed to every vicissitude of

the weather, suffering from hunger and thirst, often barefooted, and with clothes worn to tatters. In the course of his wanderings, he had occasion to trust his life to the fidelity of a great number of individuals, many of whom were in the humblest walks of life; and yet not one of them could be induced to betray him, even by the offer of a reward of £30,000. At length a privateer of St. Maloes, hired by his adherents, arrived in Loch Nannuagh, and Charles embarked on board that vessel for France, accompanied by Lochiel and a few other friends, and on the 29th of September, 1746, landed in Brittany.

It would have been well for the reputation of Charles if he had perished at Culloden. The faults of his character gathered strength with his advancing years; and sad to relate, humiliating habits of intoxication, and family discords, arising out of an unhappy union with Louisa of Stolberg, a German princess, darkened the close of his unhappy career. After his compulsory removal from France in 1748, on the conclusion of peace with England, he went first to Venice and then to Flanders. He continued for years to be the object of the hopes of the Jacobites and the centre of their intrigues, and in 1750 ventured to pay a visit to London, for the purpose of promoting a scheme which was soon found to be impracticable. In 1766 he laid aside the title of prince of Wales, and assumed that of count D'Albany. He died at Rome, 31st January, 1788, in his sixty-eighth year, and was interred in the cathedral church of Frescati.—His brother HENRY, a cardinal, and titular duke of York, the last male heir of the line of Stuart, survived till 1807. He was a prince of a mild and amiable character, and during the latter years of his life was supported by an annuity of £4000, assigned him by the British government.—J. T.

#### II.—CHARLESSES OF GERMANY.

**CHARLES I.** See CHARLEMAGNE.

**CHARLES II.** See CHARLES I. of France.

**CHARLES III.**, surnamed LE GROS, son of Louis le Germaine, was born in 832, and at his father's death inherited the German portion of his dominions with the imperial title; his brothers, Louis and Carloman, being crowned kings of France. After the death of these princes in 881, he was called to the throne of France during the minority of Charles the Simple. His reign was short and inglorious, being seriously disturbed by the incursions of the Normans, whom he was obliged to propitiate by large concessions. He was deposed in 887, and in the course of the following year died poor and neglected.—W. B.

**CHARLES IV.**, son of John of Luxembourg, king of Bohemia, was elected emperor at the death of Louis of Bavaria in 1347, but had difficulty in establishing himself on the imperial throne. His subserviency to the pope displeased the electors, and an attempt was made to substitute Edward III. of England, whose wars with France, however, did not permit him to take advantage of the movement in his favour. Charles at length succeeded in securing the imperial dignity, and was subsequently consecrated king of the Romans by the pope. He fixed his residence at Prague, and spent his principal care on his patrimonial kingdom of Bohemia, to which Brandenburg and Silesia were annexed in his reign. His most important act was the issuing of the "golden bull," in 1355, which defined the respective rights of the electors and the emperor, and is still looked to as basis of the Germanic constitution. He died in 1378, leaving the imperial dignity and the crown of Bohemia to his son Wenceslas, who enjoyed the former only two years.—W. B.

**CHARLES V.**, emperor of Germany and king of Spain, was born at Ghent, 24th February, 1500. He was the son of Philip the Handsome, archduke of Austria, and Joanna, second daughter of Ferdinand and Isabella of Castile and Arragon, and the grandson of the Emperor Maximilian, and of Mary, the only child of Charles the Bold, duke of Burgundy. His early years were spent in the Low Countries, under the care of two princesses of great abilities, Margaret of Austria, his aunt, and Margaret of York, sister of Edward IV. of England. William de Croy, lord of Chievres, was appointed governor of the young prince, and Adrian of Utrecht, his preceptor; and both seem to have discharged the duties of their respective offices with great fidelity. Charles early showed a passion for the chase and martial exercises, rather than for books and learning; but he was carefully instructed in the history of his kingdom and in the art of government, and thus acquired the habits of gravity, thoughtfulness, and reserve, for which he was distinguished through life. At the age of six Charles lost his father, and his Flemish dominions were intrusted

to the charge of his grandfather, Maximilian, who acted as regent. The succession to the Spanish throne was opened to Charles by the death of Ferdinand in 1516; but, as Joanna was still alive, although in a state of mental imbecility, it was not without great difficulty that, on his visit to the Spanish dominions in 1517, the Cortes were prevailed upon to acknowledge him as joint-king. The death of Maximilian having left the imperial throne vacant, Charles, after a keen contest with Francis I. of France, was elected emperor at Frankfort, 28th June, 1519. The preference given to Charles on this occasion excited in the mind of Francis feelings of jealousy and rivalship, which subsisted during the remainder of their lives, and involved them in almost perpetual hostilities. Both were eager to gain the assistance of Henry VIII. of England in their impending struggle, and courted him and his minister Wolsey with the greatest assiduity. Charles paid a sudden visit to England, on 26th May, 1520, and by his attention to Henry, and by a liberal pension and lavish promises to his powerful minister, succeeded in detaching them from the French alliance. He then proceeded to Aix-la-Chapelle, where he was crowned emperor with extraordinary solemnity and pomp.

The first act of his administration was to convoke a special diet of the empire, to be held at Worms, 6th January, 1521, for the purpose of checking the progress of those religious opinions which, under the influence of Luther, were rapidly diffusing themselves over Germany. The great reformer himself was summoned to appear before the diet, and a letter of safe conduct was at the same time sent him, which Charles afterwards regretted that he did not violate. Luther was permitted to depart in safety; but, a few days after he had left Worms, an edict was published in the emperor's name, condemning his doctrines and placing him under the ban of the empire. Other questions soon arose, however, to divert the attention of Charles from these religious disputes. As a rupture with Francis seemed imminent, he entered into a secret alliance with Leo X., for the purpose of expelling the French out of the Milanese. But while the emperor and the pope were preparing to carry out this project, hostilities commenced in Navarre, which Charles unjustly withheld from the children of John d'Albret in violation of the treaty of Noyon. An army, levied in name of Henry d'Albret, but with the connivance of Francis, overran Navarre, but in a short space of time was completely defeated, and their general and principal officers were taken prisoners. About the same time, a petty prince named Robert de la Marck, relying on the support of Francis, declared war against the emperor, ravaged the open country of Luxembourg, and laid siege to Vireton. Charles retaliated by sending an army under the count of Nassau, who entered France, took Mouzon, and laid siege to Mezieres, but was foiled by the strenuous resistance made by the famous Chevalier Bayard, and compelled to retreat with loss and disgrace. Meanwhile a congress was held at Calais, 5th August, 1521, under the mediation of Henry VIII., in order to reconcile the differences between Francis and the emperor. But Wolsey, to whom the sole management of the negotiation was committed, was exclusively devoted to the interests of Charles, and took no pains to conceal his partiality. In the end, the congress proved utterly abortive, and after negotiations were broken off, Wolsey joined the emperor at Bruges, and concluded with him a treaty in the name of his master, in which it was agreed that they should invade France—Henry on the side of Picardy, Charles on the frontier of Spain—each at the head of an army of forty thousand men; and that the latter should espouse the Princess Mary, the only child of the English king. Meanwhile the Milanese had become the theatre of war through the intrigues of the pope, and the haughtiness and rashness of the marchal de Lautrec, and his brother, who commanded the French troops in that province. Left without adequate supplies either of men or money, Lautrec was unable to resist the united imperial and papal forces, who compelled him to retreat to the Venetian territories, seized Milan, and stripped the French of nearly the whole of their conquests in Lombardy. In spite of the death of Leo X., 2nd December, 1522, the succeeding campaign was equally disastrous to the French, who were completely defeated at Bicocca, owing to the turbulence of their Swiss allies; and the whole of the fortified places in the Milanese, except the citadel of Cremona, surrendered to the imperialists.

At this juncture an insurrection broke out in his Spanish dominions, which for some time diverted the attention of Charles from his schemes of foreign conquest. The citizens of Segovia,

Toledo, Burgos, Valladolid, and other cities of Castile, took up arms for the purpose of obtaining redress of their political grievances, and of vindicating their rights and privileges, which had been grossly violated by the ministers of Charles, and headed by Don John de Padilla, son of the comendado of Castile, a young nobleman of great talent and courage, they inflicted several defeats on the royal troops, formed an association called "The Holy Junta," and for a time obtained the complete control of the kingdom. In the end the insurrection was suppressed, not without considerable bloodshed. Padilla was taken prisoner and executed; the privileges of the free cities of Castile were gradually abolished, and the Cortes, once one of the most considerable orders in the state, were deprived of their right to examine and redress public grievances, and had their powers limited to granting such supplies as the king chose to demand.

Charles had now succeeded in detaching from Francis all his ancient allies, and in uniting them in a confederacy against him. To add to the perplexities of the French monarch at this moment, a domestic conspiracy was discovered which threatened the ruin of his kingdom; and the constable Bourbon, his most powerful subject, provoked beyond endurance by the injuries he had received, went over to the enemy (see BOURBON, CHARLES DE). The French army in the Milanese, owing to the incapacity of its commander, Bonivet, was foiled by the imperial general, the veteran Colonna. But an English force which entered Picardy under the duke of Suffolk was compelled to retreat; and an army of Flemings and Spaniards, which invaded Burgundy and Guienne, was repulsed with great disgrace in 1523. In the following year the French army was driven out of Italy, and completely defeated on the banks of the Sesia, where the famous Chevalier Bayard was mortally wounded; and an army of eighteen thousand imperialists, under the marquis of Pescara, invaded France and laid siege to Marseilles, but were compelled to retreat with considerable loss. Francis elated with this success, and eager to recover the possessions of which he had been stripped in the former campaigns, imprudently marched into the Milanese at the head of a numerous army, drove the enemy out of Milan, and laid siege to the town of Pavia. Here, in opposition to the advice of all his most experienced officers, he risked a battle on the 3rd of February, 1525, and was defeated and taken prisoner with the loss of ten thousand men. (See FRANCIS I.) Charles did not use his victory with the moderation which he at first professed. He immediately began to revolve vast and ambitious designs altogether inconsistent with the balance of power and the liberties and peace of Europe, and which excited great alarm in the minds of his allies, and ultimately induced both Henry VIII. and the pope to make common cause with the French king. In the end Charles profited little by his ungenerous treatment of his captive rival. Francis recovered his liberty by a convention agreed upon between him and Charles at Madrid, in January, 1526, but on his return to France he peremptorily refused to fulfil the rigorous terms which had been exacted from him in his prison. The pope, Clement VII., not only absolved the French king from the oath which he had taken to observe the treaty of Madrid, but united in a "holy league," as it was termed, with Henry, Francis, the Venetians, and the duke of Milan against the emperor, to compel him to set at liberty the French king's sons who had been left in his hands as hostages, and to abandon his designs upon the Milanese. The confederates, however, were tardy in their movements and unsuccessful in their projects. Clement was compelled to withdraw from the confederacy; but in spite of this abandonment of his allies, Rome was soon after stormed by the constable Bourbon, who fell in the assault, the inhabitants were cruelly abused and pillaged, and Clement himself was taken prisoner and shamefully treated by the imperialists. Charles hypocritically professed to lament the captivity of the pontiff, and appointed prayers and processions throughout all Spain for the recovery of his liberty. War continued to be waged in the Milanese between the imperialists and the French with varied success. In the end both parties were exhausted by the protracted struggle, and became desirous that it should terminate; and at length peace was concluded at Cambray on the 5th of August, 1529, on terms which, though they modified considerably the treaty of Madrid, left all the advantages of the contest with Charles, and inflicted a serious injury both on the reputation and the interests of his rival. The emperor then proceeded to Italy, where he affected great moderation in his dealings, gave Francis Sforza a full pardon of all past offences,

and granted him the investiture of the duchy of Milan, with the hand of his niece, the daughter of the king of Denmark, and by force of arms compelled the Florentines to submit to the restoration of the Medici. After the publication of the treaty of peace, 1st January, 1530, he was solemnly crowned by the pope at Bologna, king of Lombardy and emperor of the Romans.

Charles now turned his attention to the state of Germany, where the reformed doctrines had gained much ground; nearly one half of the German body indeed had thrown off the papal yoke, and the emperor, who was a zealous supporter of the Romish faith, saw that prompt and vigorous measures alone could prevent the entire revolt of Germany from the papal see. A diet of the empire was therefore held at Spires, March 15, 1529, at which a decree was carried by a majority against the reformed doctrines. The elector of Saxony, the marquis of Brandenburg, and other princes, along with the deputies of fourteen free cities, entered their protest against this decree, and thenceforward were distinguished by the name of "Protestants"—an appellation which has since been given to all who have abandoned the Romish faith. Charles made various attempts to gain over both the protestant divines and princes, but without success. He resolved, therefore, to adopt vigorous measures for the suppression of the reformed doctrines, and induced the diet of Augsburg to issue a decree condemning the peculiar tenets held by the protestants, and forbidding any person to protect or tolerate those who taught them. Alarmed at this step, which convinced them that the emperor was resolved on their destruction, the protestant princes assembled at Smalkalde, and concluded a league of mutual defence against all aggressors, and soon after sent ambassadors to the kings of France and England, to entreat their assistance. The determined front presented by the protestant confederacy, together with the precarious state of his relations with Francis, Henry, and the Sultan, convinced Charles that he had acted with imprudent haste in provoking the enmity of a body so united and vigorous. He therefore made overtures to the elector of Saxony and his associates, that, after some difficulties and delays, terminated in the pacification of Nuremberg, by which it was agreed that no person should be molested on account of his religion. The protestants, grateful for this concession, raised a powerful body of troops to assist in repelling an invasion of the Sultan Soliman, who had entered Hungary with three hundred thousand men, and Charles took the field in person in 1532 at the head of a numerous and well-disciplined army, which compelled the invaders to retreat to Constantinople. Shortly after, the emperor undertook an expedition to Africa, vanquished Barbarossa, king of Algiers, re-established Muley Hassem on the throne of Tunis, and set at liberty twenty thousand christian slaves. On his return to Europe Charles found himself involved once more in hostilities with Francis, who had seized the dominions of the duke of Savoy, the emperor's ally, and again laid claim to the duchy of Milan, which had become vacant by the death of Sforza in 1535. Charles, after launching against his rival a manifesto filled with bitter invectives, invaded Provence at the head of a formidable army and laid siege to Marseilles; but was completely baffled by the prudent tactics of the marchal de Montmorency, and was ultimately compelled to retreat with the loss of one half of his troops by disease or famine. Next year (1537) Francis in his turn invaded the Low Countries and took several towns, but hostilities in that quarter were speedily terminated by a truce for ten months, though the war continued to rage for some time longer in Piedmont, till a truce for ten years was ultimately concluded at Nice, June 18, 1538.

It soon became evident that hostilities had continued so long as nearly to exhaust the emperor's resources. His troops broke out into open mutiny, on account of the vast arrears of pay which were due to them, and the greater part of them had to be disbanded. His Spanish subjects too complained loudly of the load of taxes with which they were oppressed, and the Cortes at length refused to vote the supplies which Charles demanded. After employing in vain arguments and entreaties to induce them to comply with his wishes, he indignantly dismissed them, and from that time called neither nobles nor prelates to these assemblies, but only the deputies of the eighteen cities, who were entirely subservient to the crown. The inhabitants of the Netherlands also complained of the exactions made upon them for the purpose of carrying on the ambitious schemes of the emperor; and in 1539 the citizens of Ghent, enraged at the violation of

their ancient privileges, and the arrogance with which they were treated by the emperor and his deputy, took up arms against their sovereign, invited the assistance of the other towns of Flanders, and even went the length of making overtures to the French king. The insurrection assumed so alarming an aspect that Charles, who was then in Spain, and eager to repair in person to the spot, asked from Francis permission to pass through France on his way to Flanders, assuring him at the same time, that he would soon settle the affair of the Milanese to his entire satisfaction. Francis gave implicit credit to this assurance, and at once granted the request of his rival, and received him with the greatest honours. The unfortunate citizens of Ghent, left entirely without support, were compelled to surrender at discretion. Notwithstanding their claims on the forbearance of their sovereign, they were treated with the greatest severity, their privileges and immunities were declared to be forfeited, their revenues confiscated, and twenty-six of their leaders were executed, and a greater number banished (1540.) But Charles having thus gained his end, first eluded the demands of Francis, and then emphatically refused to fulfil the promises he had made respecting the Milanese—a breach of faith which has left a deep stain upon his character.

In 1541 Charles undertook an expedition against Algiers, though warned by his old admiral, Andrea Doria, of the dangerous nature of the enterprise. The voyage proved tedious and hazardous, but he succeeded in landing his army near Algiers without opposition, and began the siege of the city. A dreadful storm, however, destroyed the greater part of his ships with their crews, his troops were cut off by disease and the incessant attacks of the Arabs, and at last he was compelled to abandon his artillery and baggage, and re-embark with the remnant of his forces; and after having been tossed about for weeks by contrary winds, with great difficulty he reached his own dominions. In the following year, war again broke out between the emperor and the French king, in consequence of the barbarous murder of two ambassadors of Francis by the marquis del Guasto, governor of Milan. The first campaign was attended with alternate success and reverses on both sides. In the second, the imperialists were defeated with great slaughter by the duke d'Engbien, at Cevisolle in Piedmont. On the other hand, Charles invaded Champagne, and took several towns, and Henry VIII., his ally, entered Picardy in 1544; but nothing of much importance was effected, and as both parties needed peace, a treaty was soon after concluded between Charles and Francis at Crespi (1545).

The conclusion of peace with France left Charles at liberty to put into execution the scheme which he had formed for the overthrow of the protestant party in Germany. He employed various artifices, however, to deceive the reformers, and to lull them into a state of security, until his plans were ripe for execution; when he at once threw off the mask, and prepared to maintain by force of arms the claims of the papal see. The protestants, on becoming aware of their danger, sought assistance from the Venetians, the Swiss, and the kings of England and France, but without success. Though left single-handed, however, to fight the battle of religious liberty, and deprived of the assistance of Maurice of Saxony, and others of their own number who had been gained over by the artifices of Charles, they succeeded in assembling in a few weeks a numerous and well-appointed army, and took the field in 1546 under Frederick, elector of Saxony, and the landgrave of Hesse. But the slow and dilatory movements of the elector showed his unfitness for the position which he occupied. His own dominions, which, when he took the field, he committed to the protection of Maurice, were treacherously seized by that prince, who, though a protestant, and the son-in-law of the landgrave of Hesse, sided with the emperor, in the hope of being rewarded for his support at the expense of the confederates. The death of Francis at this juncture freed the emperor from all apprehensions of a diversion on the side of France. The league fell to pieces, and the Saxons were completely defeated at Mühlberg; the elector himself was taken prisoner, treated with great harshness, and deprived of his electorate, which was bestowed upon his perfidious kinsman Maurice. Charles sullied his success, both by his duplicity and his ungenerous treatment of the elector and also of the landgrave of Hesse, whom he treacherously detained a prisoner when he had repaired to the imperial camp in reliance on the emperor's safe conduct. This perfidious act excited general

indignation throughout Germany. The ambition, arrogance, and rapacity now displayed by the emperor amid the intoxications of his success, alarmed not only the protestants, but even the pope himself; a scheme called the Interim, which Charles published with the view of conciliating the rival parties, roused the violent hostility of both; and Maurice of Saxony, who bitterly resented the harsh and perfidious treatment of his father-in-law, the landgrave of Hesse, and the disregard of his own reiterated applications to Charles for his release, entered into a secret alliance with the other protestant princes of Germany, for their mutual protection against the arbitrary designs of the emperor. Maurice acted with consummate skill, and successfully employed various artifices to deceive Charles as to his real intentions, and to gain time for maturing his schemes. So dexterously did he conceal his operations from his wary and suspicious superior, that his machinations remained entirely unsuspected, until his plans were ripe for execution. At length, in 1552, he suddenly threw off the mask, took the field at the head of a powerful army, for the purpose of securing the protestant religion, maintaining the constitution and laws of the empire, and delivering his father-in-law from his long and unjust imprisonment. So rapid were his movements, that he had nearly surprised Charles himself, who was living in security at Innspruck; and it was only by a rapid flight over the Alps by roads almost impassable, amid the darkness of a stormy night, that the bewildered and mortified emperor escaped being taken prisoner. At this juncture too, Henry II., the new king of France, resumed hostilities against his father's unscrupulous enemy. In these circumstances, Charles was compelled to relinquish all the advantages he had wrested from the protestant confederacy, and to sign the treaty of Passau, August 1552, by which the free exercise of their religion was secured to all the adherents of the reformed faith.

The war with France still continued, but the issue proved disastrous to the imperialists, who lost several towns, and Charles himself totally failed in his attempt upon Metz, which he besieged with an army of one hundred thousand men. "Fortune," he said, "resembled other females, and strove to confer her favours on young men, while she turned her back on those who were advanced in years." In 1554 he bestowed on his son Philip the crowns of Naples and Sicily, on his marriage with Mary, queen of England. In the following year, Joanna of Spain died, after having been insane for nearly fifty years; and Charles, disgusted with the reverses of fortune which had clouded his latter days, and oppressed by sickness, resolved to carry into effect a resolution which he had formed many years before, to resign his dominions to his brother and his son. Having assembled the states of the Low Countries at Brussels, 25th October, 1555, he surrendered to his son Philip the sovereignty of the Netherlands. "From the seventeenth year of his age," he said, "he had devoted all his thoughts and attention to public objects, reserving no portion of his time for the indulgence of his ease, and very little for the enjoyment of private pleasure. He had visited Germany nine times, Spain six times, France four, Italy seven, Flanders ten times, England twice, Africa as often, and had made eleven voyages by sea. He had never shunned labour nor repined under fatigue; but now, when his health was broken, and his vigour exhausted by the rage of an incurable distemper, his growing infirmities admonished him to retire from the helm. He was not so fond of reigning as to wish to retain the sceptre with an impotent hand." Then turning to his son, he gave him some prudent advice respecting his duties to his subjects; and exhausted with fatigue and emotion, he concluded this impressive and touching scene. A few weeks after he resigned in the same solemn manner, in the presence of an assembly of Spanish grandees and German princes, the crowns of Spain and of the Indies. He retained the imperial dignity a few months longer, in the vain hope that he might at last induce the electors to bestow it upon his son; but finding all his efforts ineffectual, he resigned the government of the empire to his brother Frederick. In August 1556 he embarked for Spain, which he had selected as his place of final retreat. He landed at Laredo in Biscay on the 28th September, and lost no time in proceeding towards the place which he had chosen for his residence—the Hieronymite monastery of Yuste, situated in a sequestered valley near Placentia in Estremadura. As the apartments which he had ordered to be prepared for him were not ready, he took up his abode for some months at Jarandilla, a village two

leagues east of Yuste. At length, on the 8th of February, 1557, accompanied by a small body of retainers, he took possession of the simple residence in which he was destined to pass the brief remainder of his days. There he amused himself principally with mechanical pursuits, and especially with the adjustment of clocks and watches, in which he was assisted by a clever mechanician named Torriana. He continued however to take a lively interest in public affairs, and regularly sent advice to his son respecting the measures which he considered requisite for the welfare of his kingdom. Towards the close of his eventful career, incessant attacks of gout, aggravated by the intemperate indulgence of his appetite, which had been one of his besetting sins through life, shattered his constitution, and enfeebled his mind as well as his body. He became the prey of a gloomy superstition, and sought to expiate his sins by the practice of ascetic austerities, and the application of the lash with such severity, that the scourges which he used were found after his decease stained with blood. At length he caused his own funeral obsequies to be celebrated in the chapel of the convent, and himself took part in the mournful ceremony. The exact date of this event cannot now be ascertained, but very soon after, some say on the same day, he was seized with a fever, which his enfeebled frame could not resist. He expired on the 21st of September, 1558, in the fifty-ninth year of his age. Charles V. was undoubtedly the greatest monarch of the sixteenth century, and occupied the most prominent place in its annals. He was both a consummate politician and a brave soldier. He was alike bold and sagacious—cautious in the extreme in forming his plans, and prompt as well as indomitably firm and persevering in carrying them into execution. He possessed great skill in reading characters, and in selecting counsellors and generals whose abilities were admirably adapted for the duty intrusted to them. In spite of his pugnacious temperament and reserved disposition, he was good-humoured, easy, and affable in his manners, and was always a favourite of the multitude. But his ambition was insatiable, and his policy fraudulent and insidious. He was cold, selfish, and suspicious, and he was not unfrequently as ignoble in his rivalries and aims as he was unscrupulous in the means which he adopted to obtain success. Though he laboured zealously to uphold the Romish faith, he showed no fanaticism while he wielded the sceptre; but on his retirement into the cloister he exhibited, as Mr. Stirling remarks, all the passions, prejudices, and superstitions of a friar. He dwelt with complacency on his persecution of the protestants, and frequently expressed his deep regret that he had kept his plighted word to Luther. As a codicil to his will, he enjoined upon his son to pursue every heretic in his dominions with the utmost severity, and without favour or mercy to any one. By his queen Isabella, daughter of Emmanuel of Portugal, a princess of great beauty and accomplishments, Charles had one son, who succeeded him, and two daughters. He left also a number of natural children, of whom the most celebrated was DON JOHN OF AUSTRIA.—J. T.

CHARLES VI., born in 1685, was second son of Leopold I., and was destined by his father to the crown of Spain. On the death of Charles II. in that country, his testamentary heir, the duke of Anjou, assumed the sovereignty under the title of Philip V., and Charles, aided by England, Holland, and Portugal, was engaged in a protracted and fluctuating struggle with that prince, when the death of his brother Joseph I. called him to the imperial throne, to which he added the crown of Hungary in the following year. The peace of Utrecht in 1713 secured to his rival in Spain the government of that country, and left Charles to employ his famous general, Prince Eugene, for the defence of Venice against the Turks. Subsequent wars, consequent on the disputed succession in Poland, involved the loss of considerable territories and at the peace of Belgrade in 1739; he was compelled to cede Wallachia and Servia to Turkey. He died of a surfeit in 1740.—W. B.

CHARLES VII., born in 1697, was the eldest son of Maximilian-Emmanuel, elector of Bavaria. In early life he served against the Turks, and at the death of his father in 1726 he succeeded him in the electorate; but his passion for the chase, his licentious habits, and the extravagance in which he indulged, were incompatible with a wise and honourable administration. Although he had joined the European powers in the pragmatic sanction, by which Charles VI. hoped to secure the rights of his daughter, Maria Theresa, the elector at the death of that monarch laid claim to the imperial crown, on the plea of his descent

from a daughter of Ferdinand I.; and by the aid which France and Prussia afforded him, he succeeded in solemnizing his coronation at Frankfort in 1762, having previously occupied Bohemia, and been invested with the crown of that kingdom. But he had a resolute and spirited rival in Maria Theresa. The enthusiasm which she awakened among the Hungarians enabled her to devastate Bavaria; thence she carried her success into the Bohemian territories. By the cession of Silesia to Frederick II., she detached Prussia from the hostile alliance; Sardinia declared in her favour; and George II. of England, taking the field in person, defeated the French at Dettingen in 1743. The war, however, was still in progress and the issue uncertain, when Charles died in 1745, being succeeded in the electorate by his son, Maximilian Joseph, who dropped the claim to the imperial crown.—W. B.

**CHARLES-LOUIS**, Archduke of Austria, third son of the Emperor Leopold II., was born in 1771. His brother, Francis II., succeeded to the imperial throne in 1792. In the same year the French declared war against Austria and Prussia; and the archduke holding a command under Prince Cobourg, took a prominent part in the campaigns of the two following years on the Belgian frontier, distinguishing himself specially in the brilliant charge of cavalry, which he led at Landrecis. After the treaty between France and Prussia had thrown the burden of the war in that quarter on Austria, he was invested with the command on the Rhine, and in 1796 gave proof of great military talents against Moreau and Jourdan. Compelled at first to retreat, he succeeded in separating the forces of the two French generals, defeated Jourdan at Teiningen, Amberg, and Wurmser, and improved his success so vigorously, that Moreau, who had penetrated into Bavaria, was constrained to fall back, fighting his way with difficulty through the Black Forest to a position of security beyond the Rhine, and even the *tête de pont* at Strasburg fell into the hands of the archduke. His next campaign was against Bonaparte in Italy, where he did all that vigour and skill could effect with a few dispirited troops to retard the progress of that wonderful captain, particularly at Tarves and Glogau; nor was he without the hope of drawing together, in the rear of the French, such a force as would have made their advanced position extremely perilous, when his operations were interrupted by the temporary peace, negotiated at Leoben, and ratified at Campo Formio towards the close of 1797. Hostilities being recommenced in 1799, Charles defeated Jourdan in Swabia and Massena at Zurich; then moving down the Rhine to support the duke of York, he captured Philipsburg and Mannheim; but in the following year he was compelled by the state of his health to give up his command and return home, where he made some unsuccessful efforts to reform the military administration of the empire. In 1805 he was again at the head of an army in Italy, and defeated Massena at Caldiero; but four years later, notwithstanding the victory which he gained against Napoleon at Aspern, he was driven back into Moravia, and compelled to conclude an armistice, which issued in the treaty of Vienna. The remainder of his life was spent in comparative retirement, and he died in 1847, having published a work on military strategy, and a history of the campaign of 1799.—W. B.

### III.—CHARLESSES OF FRANCE.

**CHARLES MARTEL**, or the HAMMER, a renowned warrior and monarch in the early annals of France, was the illegitimate son of Pepin d'Heristal, duke of Austrasia, and mayor of the palace under the last Merovingian kings. He was born in 689, and after Pepin's death, was raised to the dignity of duke by the Austrasians in 716. The Neustrians, and their allies the Frisians, invaded his duchy, but were signalily defeated by him in a succession of fierce encounters. Chilperic II., who succeeded to the throne after the murder of Dagobert III., finding Charles too strong for him, entered into an alliance with Eudes, duke of Aquitaine, but the associates were entirely defeated near Soissons. Eudes, disheartened by this disaster, delivered up Chilperic into the hands of Charles, who, however, treated him with the greatest respect, though he allowed him no real power, but exercised supreme authority in his name. Chilperic died in 720, but Charles continued to possess the chief authority of the state, as mayor of the palace to his successor Thierry IV. Charles was soon after attacked by the Suevians, Frisians, Alemanni, and the adherents of Eudes, whom he successively defeated, and compelled to do homage to the Frankish crown. He had scarcely

freed himself from these enemies, when he was called upon to contend with the Saracens, who had overrun Spain, and now threatened to subdue the whole of Europe. Charles encountered and defeated them in a great battle between Tours and Poitiers, in 732, in which three hundred and seventy-five thousand of the invaders, together with their commander Abderrahman, are said to have perished; but the number is doubtless greatly exaggerated. "This victory," says Mr. Hallam, "may justly be reckoned among those few battles of which a contrary event would have essentially varied the drama of the world in all its subsequent scenes." Charles subsequently defeated the Frisians, annexed their country to his own dominions, and compelled them to profess christianity. At length the fame of Martel became so great, that Pope Gregory III. chose him as his protector, sent him the keys of the tomb of St. Peter, and offered him the dignity of Roman consul. Charles, however, was not a favourite with the clergy, as he compelled them to contribute towards the expenses of the war against the Saracens. He died in 741; and his dominions were divided among his three sons, Carloman, Pepin, and Griffin.—J. T.

**CHARLES I., LE CHAUVE** (the Bald), son of Louis le Debonnaire and his second wife, Judith, was born at Frankfort-on-the-Maine in 823. By his first marriage, Louis had three sons, Lothaire, Pepin, and Louis, among whom, previous to the birth of Charles, he had partitioned his dominions, associating Lothaire to the empire, and assigning to Pepin and Louis respectively the kingdoms of Aquitaine and Bavaria. As a provision for his youngest son, Louis formed a new kingdom, which was called the kingdom of Germany. This comprising portions of the territories assigned to the three elder brothers of Charles, he incurred their united enmity, and was ultimately shut up in a monastery in the diocese of Treves in 833. In 839, however, by a new partition of the empire, and somewhat later, by the death of Pepin, he came into possession of territories which more than equalled in extent the gift of his father. On the death of his father in 840, Charles disputed with his brother Lothaire the succession to the imperial crown; and allying himself with his other brother, Louis of Bavaria, brought about, by the victory of Fontenay, the final partition of the empire of Charlemagne. Charles obtained as his portion that part of France which lies to the west of the Meuse, Saone, and Rhone, and that part of Spain which lies between the Pyrenees and the Ebro. In 858, disgusted with the imbecility of his government, and distracted by the ravages of the Northmen, the subjects of Charles offered the crown to his brother Louis le Germanique. This bold measure had the effect of driving Charles from the kingdom; but at the end of a year, having effected a reconciliation with his brother, he was allowed to return. In 869 the dominions of Lothaire, the younger nephew of Charles, were divided between his two uncles, the king of France and Louis le Germanique. Louis II., brother of this Lothaire, died without issue in 875. Charles, on the invitation of the pope, immediately went to Rome, and was invested with the imperial crown. Louis, his brother, exasperated by the success of this movement, invaded France in 876; but on the return of Charles from Italy, hastily retreated. The following year one of the sons of Louis II. succeeded in driving Charles out of Italy. He was in retreat for France when he died suddenly at Brios, in the neighbourhood of Mount Cenis in the Alps, in 877.—J. S., G.

**CHARLES II.** See CHARLES III. of Germany.

**CHARLES III., LE SIMPLE**, son of Louis le Begue and Adelaide, his queen, born in 879; was called to the throne in 893, by a party of nobles discontented with the government of Eudes, count of Paris, who had succeeded Charles le Gros. The party of the malcontents, with a king only fourteen years of age for their chief, were unable to cope with Eudes; but on the death of that prince in 898, they procured the general assent of the nation to the election of Charles. One event of his reign, the cession of Normandy to the Northmen under Rollon or Rollo, renders it memorable, in spite of its uniform character for civil discord, the result of the monarch's incapacity. He was ultimately deposed by his subjects, who called to the throne a brother of the late King Endes. This prince, treacherously surprised in his camp by Charles, fell with a great part of his troops; but the remainder, under his son Hugues, made head against Charles, who was again driven from the kingdom. Raoul, duke of Bourgogne, succeeded to the vacant throne. Charles, seeking the assistance of a friend in Heribert, count of

Vermandois, found a jailor who kept him in confinement the remainder of his life. He died in 929.—J. S. G.

CHARLES IV., LE BEL, third son of Philip IV., le Bel, born in 1294, succeeded his brother Phillip V., le Long, in 1322. His reign was short and unmarked by great events. He dealt severely with unjust judges and public defaulters of all kinds, extending his cognizance of defalcations backwards to the late reign, one of the financiers of which he even put to the torture. His sister Isabella was married to Edward II. of England. On the breaking out of hostilities between the brothers-in-law, Isabella undertook to compromise the quarrel, and coming to Paris, succeeded in conciliating the French king, from whom she obtained supplies of men and money, with which to assault the power of her husband and the favourite by whom it was wielded, Le Depenser. The intrigues of Charles at the papal court respecting the imperial crown were fruitless, although enforced by an invasion of Germany by a horde of pagan barbarians, whom his gold had lured to an attack on the empire. He died in 1328 without male issue. In him the direct succession of the line of Capet ceased, the crown passing into the collateral branch of the Valois.—J. S. G.

CHARLES V., LE SAGE, son of the unfortunate King John, who was taken prisoner by the English at the battle of Poitiers in 1316, was born in 1337, and died in 1380. During the captivity of his father, with the title first of lieutenant, and then of regent of the kingdom, but with an authority which the rising spirit of liberty in the states-general circumscribed within limits little flattering to his ambition, he conducted public affairs with considerable address and resolution, gaining often by the arts of diplomacy what it would have been madness to attempt by force, and averting the revolutionary schemes of his enemies by infusing discord into their councils. When assailed by the formidable provost of the merchants of Paris, Etienne Marcel, he detached, by secret means, from the party headed by the provost, Charles le Mauvais, king of Navarre, and with the aid of the mercenaries in the pay of that prince, maintained his position against popular outbreaks and the more dangerous movements of the states-general. After the murder of Marcel by some of his fellow-citizens, Charles gained possession of the capital, Paris, and with a firm hand set himself to redress the disorders of the kingdom. "The free companies" and "the Jacquerie" (see GUILLAUME CAILLET,) were successively put down, and an invasion of the English, notwithstanding the anarchy of the time, met with a stout resistance on the part of the regent. By the treaty of Bretigny, King John being restored to his dominions, the power of the regent determined. In 1364, however, John died, and Charles resumed the government of the country with the undisputed title of king. In 1369 he declared war against Edward the Black Prince, and his father Edward III., both of whom, the one by disease and the other by age, were then incapacitated from taking the field in person. The task of answering the challenge of the French king was therefore committed to John of Gaunt, who marched with thirty thousand men from Calais to Bourdeaux without encountering an enemy. A truce for a year was concluded and renewed, and during its continuance occurred the deaths of the Black Prince and Edward III., 1376-77. Immediately after the news of the death of the king of England reached France, Charles prepared for a descent on the English coast, which was effected by a combined French and Castilian fleet, at the same time that the king's brother ravaged Guienne. In 1380 the English reinstated the duke of Bretagne, the enemy of Charles, in his dominions, and again traversed a great part of France unopposed. In the midst of such humiliations Charles expired in the forty-third year of his age. That he deserved the appellation of le Sage for his patronage of letters if not for his learning, is not disputed; but that he was cruel and perfidious is also placed beyond question, by many of the facts of his reign. He founded the bibliotheque royale at Paris, and the less celebrated institution of the bastille.—J. S. G.

CHARLES VI., called LE BIEN-AIME, and also L'INSENSE, son of the preceding, was born at Paris in 1368, and died in 1422. At the age of twelve he was called to the throne on the death of his father; his four uncles, the dukes of Anjou, Berry, Bourgogne, and Bourbon recognizing the authority of their nephew, and trusting to his youth for license to enrich themselves at his expense. Anjou confiscated for his own use the treasures left by the late king. To replenish the royal exchequer, a heavy tax was laid upon the nation. This, however, the people, already

sufficiently irritated against their rulers, would not pay; "the Jacquerie" reappeared everywhere under other names, and, as Froissart declares, it seemed as if the time were come for gentleness to perish utterly under the assaults of infuriated mobs. In these circumstances Bourgogne engaged his nephew to lead an army into Flanders, which had risen in insurrection against Count Louis, Bourgogne's father-in-law. The result was fatal to the spirit of insurrection in that country, the battle of Rosebeque (1382) and several successful sieges having been followed by a wholesale slaughter of the Flemish peasants; and was no less fatal to the insurgent subjects of Charles, who, on his return to Paris flushed with victory, were treated with merciless severity. In 1385 Charles married Isabella, daughter of Stephen duke of Bavaria, Ingolstadt. Shortly afterwards he proposed to make a descent on England; but this proposal miscarried through the avarice of his uncle, Berry, and before long the English were in possession of several of his fortresses. Charles having in 1388, by a bold exercise of his authority, rid himself of the tutelage of his uncles, recalled the most hateful of their enemies, the ministers of his father. Of these Clisson was particularly obnoxious to the duke of Bretagne, and this minister being assassinated in Paris, his murderer found protection at the court of the duke. This led to an invasion of Bretagne by the royal forces, which was rendered memorable by an incident that deprived the monarch of his reason. As he was traversing, almost unattended, a lonely spot in the forest of Maine, he was accosted by a person of sinister visage who so terrified him with assurances that treason tracked his footsteps, that, on issuing into the open country, he was discovered to be in a state of insanity. The malady never left him except for short periods, which recurred with less and less frequency; and for the rest of his life this unhappy king was thus what he had been in its earlier years, a mere tool in the hands of his perfidious relatives. Than the thirty years of French history which succeeded the first outbreak of the king's insanity, it would be impossible to find in the annals of any country a period more replete with disaster and disgrace. The detail of the bloody feuds which arose out of the division of the kingdom into two great factions, that of Burgundy and that of the Armagnacs, must, however, be sought elsewhere—the chronicles of the period, particularly Monstrelet's, give it with characteristic and appalling minuteness. In 1396 the infant daughter of Charles was affianced to Richard II. of England, but the deposition of Richard two or three years afterwards nullified the match. About this period the duke of Orleans, who was more than suspected of an improper intimacy with the queen, maintained his baneful ascendancy at court in spite of the utmost efforts of his rival the duke of Burgundy, and, on the death of the latter, he obtained the complete mastery of the kingdom; but in 1407, having unwarily ventured into the presence of the son of his late rival, he was treacherously murdered. Again the chiefs of the opposing factions resumed their deadly strife, and it seemed as if there were nothing so desirable for their unhappy country as political extinction, under the grinding yoke of a foreign tyrant. The battle of Agincourt, where Henry V. of England made good his demands for a daughter of France, dowered with all the provinces ceded to England by the treaty of Bretigny, and with the arrears of the ransom of King John, eventually gave to France for its salvation a foreign master. Although unaccountably induced to retire from France after this decisive victory, Henry was far from renouncing the claims he had put forth, and far even from renouncing his expectations of obtaining the crown of France. While the Armagnacs and the Burgundians butchered each other with remorseless eagerness, Henry kept together by pay and promises not a few partisans who steadily counselled the opposing factions to call in the king of England for the settlement of their quarrels, and who, after the massacre of the Armagnacs and the subsequent murder of the duke of Burgundy at Montereau, had doubtless some share in hastening the alliance of the party of the murdered duke with Henry, who had just completed the reduction of Normandy. The treaty of Troyes, which was concluded in 1420, placed the administration of France in the hands of the English monarch, and provided for his succession to the throne to the exclusion of the dauphin, who had retired to Poitiers. Henry survived the ratification of this treaty and his consequent marriage with the princess Catherine only two years, which were mainly occupied in prosecuting the war against the dauphin, afterwards Charles VII. He died in

August, 1492, and in October of the same year died Charles VI., after a disastrous reign of forty-two years.—J. S. G.

CHARLES VII., LE VICTORIEUX, fifth son of the preceding, and of Isabella of Bavaria, born at Paris in 1403; died in 1461. He became dauphin in 1416, on the death of John, fourth son of Charles VI. Two years afterwards, the party of the duke of Burgundy having surprised Paris, and by the most sanguinary means exterminated the party of the Armagnacs, with whom Charles was allied in the factious movements of the time, he fled to Poitiers in Languedoc, and there having convened a parliament, assumed the title of regent of the kingdom. This was a bold and hazardous proceeding; and the hatred it evoked on the part of his mother and the Burgundian party, now in favour with the queen, he had the temerity to inflame, by shielding the murderers of Jean-sans-peur, duke of Burgundy. The consequence of this atrocious deed was to throw the party of the murdered duke into the hands of Henry V. of England, who now found no difficulty in securing, by diplomacy, all that he had failed to extort by the victory of Agincourt. After the conclusion of the treaty of Troyes (see CHARLES VI.), Charles, disowned by his parents, and derided as a bastard by the partisans of England, led a vagrant life in the southern provinces of the kingdom, which, with Henry V. at Paris, were far from offering security as well as subsistence; but on the death of Henry in 1422, an event which was followed at an interval of a few months by that of Charles VI., the partisans of native royalty took a bolder attitude, and in the autumn of that year Charles was proclaimed king at Bourges. At the same time Henry VI., the infant son of Henry V., was crowned with all solemnity at Paris by his uncle the duke of Bedford, to whom the late king had confided the tutelage of his son and the regency of France. By the year 1428, the English having prosecuted the war with all but uniform success, hardly one fourth part of the realm owned the authority of Charles. In that year, Orleans, the most important of the towns on which he reckoned for assistance, was besieged by an English force, under leaders of high renown. The place was defended by Dunois, a bastard of the family of Orleans, by Xaintrailles, La Hire, and other famous captains, who, receiving little aid from Charles, disputed the attacks of the English with less and less success. The fall of Orleans must have been fatal to the hopes of Charles and his adherents; but at this juncture appeared the famous Joan of Arc (see JOAN), and at once, and as it proved conclusively, turned the scale of victory in their favour. From this time onwards, in his struggle with the English, and especially after the treaty of Arras had secured him the assistance of Burgundy, Charles, although in general cautious of exposing his own person to the risks of war, pursued by his generals an almost uninterrupted career of victory. In the same year in which Joan raised the siege of Orleans, he was again solemnly crowned at Reims, principally in obedience to the demands of the Maid of Orleans, who for a brief period ruled the court no less than the camp. In 1436 the English surrendered Paris, in 1450 quitted Normandy, and in 1456 Guienne; thus relinquishing within a brief period the whole of their possessions in France, except Calais and the surrounding territory. To this glorious period, besides the assertion of the national independence, are to be referred two great events of the reign of Charles—the issuing of the Pragmatic Sanction, and the organization of a standing army, but on neither of these points have we space to dwell. The victorious monarch had need of his well-appointed regiments when the wars of the "Praguerie," and the repeated defections of the dauphin his son, afterwards Louis XI. (see that name), threatened to subvert his throne, and for a period endangered his person. The latter years of his life, although not free from the stains of debauchery, and of a too facile forgiveness of the crimes perpetrated by the rapacious and sanguinary ministers who from time to time gained the ascendant in his councils, were little chargeable with the indolence and effeminacy of his youth and early manhood—a remarkable metamorphosis of character, which is properly ascribed, perhaps, to the influence of his wife, Mary of Anjou, but is more frequently, although erroneously, attributed to the eloquence and the graces of his mistress, Agnes Sorel; having occurred to him about the time when his affairs began to assume a hopeful aspect after the first triumph of the Maid of Orleans. His treatment of Joan, however, even in the absence of all other subjects of reproach—and, unfortunately, the long career of Charles furnishes not a few—would always

seriously impair his title to the veneration, although he cannot be denied the gratitude of his countrymen. Charles, who was at last afflicted with a kind of monomania, that manifested itself in a dread of being poisoned by his family, died of exhaustion, after seven days abstinence from food—J. S. G.

CHARLES VIII., king of France, succeeded his father Louis XI. in 1483, being then only thirteen years of age. During the minority the guardianship of the king's person was vested in his eldest sister Anne of Beaujeu. The power which she enjoyed excited the jealousy of the duke of Orleans, the next heir to the throne, who made some unsuccessful attempts to subvert the royal authority. He and his allies were finally defeated in 1488. The king was soon in new trouble, on account of his marriage with Anne of Bretagne, the betrothed of Maximilian the Austrian emperor, to make way for which he broke an engagement with the daughter of Maximilian. Henry VII. of England and Ferdinand of Spain supported the aggrieved emperor, and entered into a confederacy against France; but by the payment of money and cession of some provinces to the confederates, a settlement was effected in the treaty of Senlis in 1493. Thus freed from danger at home Charles set about asserting his claim to the throne of Naples, which he founded on the rights of the house of Anjou, purchased by his father Louis XI. Advancing with an army and passing through Florence and Rome, he took possession of Naples in 1495, the king retiring on his approach. He then began to conceive ambitious designs of eastern conquest, at the very time that a league was forming to intercept his return to France. Leaving a garrison in Naples he began his homeward march with a force of about nine thousand men, and was met at Fornovo, near the foot of the Apennines, by the army of the hostile confederacy, numbering forty thousand. He bravely met and vanquished this vast force, winning, however, by his victory little more than a safe retreat. Naples was soon recovered and the king restored by Gonsalvo, a Spanish general. The subsequent projects of Charles for its reconquest were never carried out. He had only three sons, none of whom survived him, so that on his death in 1498 the duke of Orleans, Louis XII., succeeded to the throne.—J. B.

CHARLES IX., king of France, succeeded his brother, Francis II. in 1560, being then in his eleventh year. The government was conducted during his minority by his mother, Catherine de Medici, assisted by Anthony, king of Navarre, who joined himself to the Huguenot party, to which Catherine also for a time showed signs of favour. In 1561 an edict being issued to prevent the preaching of the reformed religion, the Huguenots took up arms and demanded a conference, which led to no important result, except that it gave the king of Navarre a pretext for deserting to the catholic side. Through the influence of Catherine, who was jealous of this union of Navarre with the Guises, a pacific edict was issued, which procured a temporary peace. This was soon broken by a quarrel at Vassy in Champagne, which ended in a war, led on the protestant side by Prince Condé and the admiral Coligny; and on the other by the constable Montmorenci, the duke of Guise, and the marshal St. André, who were named the Triumvirate. In 1563 a peace followed the siege of Orleans and the death of the duke of Guise. As early as the following year, however, the protestants had reason to be dissatisfied with some of the edicts issued, and in 1567 Condé and Coligny attempted to seize the person of the king, and gave rise to the second religious war, in which Catherine exerted all her influence against the Huguenots. A short peace followed the battle of St. Denis, in which Montmorenci fell, but was soon broken when the king issued an edict ordering all the protestant ministers to leave the kingdom. The battle of Jarnac followed in 1569, when the protestants were defeated, and their leader, prince Condé, killed. The head of the party was now Henri de Bourbon, prince of Béarn, but the command remained with Coligny, to whose resolution and courage, as well as to the king's jealousy of his brother, the duke of Anjou, now leader of the catholic party, is to be attributed the peace of 1570, and the favourable provisions which it secured for the exercise of the protestant worship. It is not certain, indeed, that the granting of this favourable peace was not part of the deep plot for the destruction of the Huguenots, which resulted in the massacre of St. Bartholomew, two years later. This at least is sure, whether or not the king was a party to the plot, the peace was made by the conspirators the foundation of their schemes. Coligny was invited to court. Suspicious of the designs of Catherine, he

refused the invitation, but in the end of 1571, after receiving repeated assurances of goodwill, he at length repaired to Blois, where Charles was holding his court. Any suspicion he might still have had was soon removed by the apparent kindness of the king, which he crowned on the 18th of August, 1572, by the marriage of his sister to Henry of Navarre. On Friday the 22nd an attempt was made to shoot Coligny, as he was passing a house occupied by a dependent of the duke of Guise. The king professed to be deeply grieved by this cruel attempt, and visited the wounded man; but the conspirators were plotting deeply, and whatever were the king's motives for his previous conduct, it is sure that his consent was obtained for the dreadful massacre which was begun on the morning of the 24th. He professed to have discovered a conspiracy against his life, and that he ordered the slaughter of the Huguenots in self-defence; but was ever afterwards distrusted with the thought of the cruelty to which he had given his sanction, and died in great distress in 1574.—J. B.

CHARLES X., King of France, was the youngest son of the dauphin, grandson of Louis XV., and brother of Louis XVI. He was born at Versailles in October, 1757, and received at his birth the name of Charles-Philippe, and the title of Count of Artois. His early years were spent in frivolity and dissipation. On the breaking out of the Revolution, he resolutely opposed all concession to the popular demands, and quitted France in July, 1789, after the destruction of the bastile. He peremptorily refused to return when invited to do so in 1791, and the legislative assembly in consequence stopped his allowance and confiscated his property. When war was declared against France, Charles took the command of a body of emigrants, and joined the Austrian and Prussian armies in the unsuccessful campaign of 1792. In the following year, after the execution of his brother, Louis XVI., he undertook a journey to Russia, in the hope of obtaining assistance from the Empress Catherine. He next made a descent on the coast of Brittany, after the breaking out of the Vendean war, but speedily re-embarked, and returned to England without accomplishing anything of importance. He resided some years in the palace of Holyrood at Edinburgh; but in 1809 he joined his brother, Louis XVIII., at Hartwell, and in 1814 he went to Germany to watch the progress of events. On the abdication of Napoleon, the count of Artois entered Paris on the 12th of April, and the senate conferred on him the provisional government of the kingdom. On the arrival of the king, his brother, Charles was appointed colonel-general of all the national guards of the kingdom. The return of Napoleon, of course, compelled the count to leave France along with the rest of the royal family; but he returned after the battle of Waterloo. As the leader of the ultra-royalist and priestly party, the count exercised great influence on the government of his brother, and indeed from the date of M. Villele's ministry in 1821, Charles may be regarded as the real king of France. He succeeded to the throne on the death of Louis XVIII., 16th September, 1824. He was fond of popularity, and for a short time his conduct seemed to make a favourable impression upon the French nation; but the priests and jesuits, by whom he was really though unconsciously governed, soon induced him to adopt measures that interfered with the rights and privileges, both sacred and secular, of the people, and excited the strong disapprobation of all sagacious and moderate men. Among the most hateful of these measures may be mentioned the law which was proposed in 1827 for restricting the liberty of the press. Opposition to the government continued to gather force; and in November the chamber of deputies was dissolved by the king. The new elections were decidedly unfavourable to the ministry; and in 1827, M. de Villele and his colleagues were compelled to resign, and were succeeded by Viscount Martignac, counts de Ferronays, Portales, and others. Several good measures were brought forward by the new ministry. M. Martignac, however, did not possess the confidence of the king, and was only endured by him as a necessary evil, to be got rid of at the first favourable opportunity. Accordingly the ministry, having been defeated by a coalition of parties on a bill for reforming the municipal councils, were soon after dismissed by the king (August, 1829), and a government composed of extreme royalists, with Prince Polignac at their head, was established in their room. The appointment of such men was regarded as an insolent defiance to the nation, and a conspiracy against its liberties. It was vehemently denounced by the press, and excited such indignation throughout the whole country, that associations

were formed for the purpose of resisting the payment of taxes. The new ministry were defeated on the address in the chamber of deputies by a majority of forty; but the king, in reply to the address, which told him plainly that his ministers did not possess the confidence of the representatives of the people, declared that his resolution was immovable. The next day (March 19) the chamber was prorogued to the 1st of September, and a dissolution was resolved on in May. A crusade was undertaken against the press, and the managers of several of the liberal journals were convicted and severely punished. The new elections went strongly in favour of the opposition. The whole policy of the government was violently reprobated, and every act of theirs was regarded with suspicion or dislike. Even the tidings of the conquest of Algiers, which arrived at this juncture, in no degree lessened their unpopularity. Charles and his advisers, however, were determined not to give way, and at length it was determined on the 7th of July to suspend the constitution. Accordingly, on the 25th, the king issued several ordinances, countersigned by his ministers, abolishing the liberty of the press; dissolving the newly-elected chamber of deputies; which had not yet met, and establishing a new electoral system; reducing the number of deputies from four hundred and thirty to two hundred and fifty-eight; altering the electoral franchise; and placing the elections under the direct influence of the prefects. On the publication of these fatal ordinances, the chief journalists of Paris signed an energetic protest, written by M. Thiers, and continued to publish as before. This was followed by a protest from a number of deputies declaring the ordinances illegal. The people rose in arms, erected barricades in all the principal quarters of Paris, and prepared to overturn the government by force. With a folly and want of foresight almost incredible, Charles and his ministers had taken no precautions whatever against a popular outbreak. The troops in the city were comparatively few in number, and no arrangement had been made to furnish them either with provisions or ammunition. A fierce and sanguinary contest ensued, which lasted for three days, and terminated in the complete triumph of the insurgents and the establishment of a provisional government. Marmont, to whom the command of the garrison of the capital had been intrusted, was compelled to evacuate the city. When the disastrous result was communicated to Charles, who remained at St. Cloud, he was at length induced to revoke the obnoxious ordinances and to dismiss his ministers. But this concession came too late. The popular leaders assembled at the Hotel de Ville, issued a proclamation that Charles X. had ceased to reign. Deserted on all sides, the unhappy monarch finding further resistance hopeless, abdicated the crown on the 9th of August in favour of his grandson, the duke of Bourdeaux; and set out for Cherbourg. The chambers, however, refused to recognize the claims of the young prince, and elected the duke of Orleans, who had previously (July 30) been nominated lieutenant-general of the kingdom by the provisional government. (See LOUIS-PHILIPPE.) From Cherbourg the dethroned monarch sailed for England, and ultimately took up his residence in Holyrood House. He afterwards spent some time in Prague in Bohemia. In the autumn of 1836 he removed to Goritz in Styria, and died there of cholera on the 6th of October. Charles married in 1773 Maria Theresa of Savoy, sister to the wife of his brother, Louis XVIII. His eldest son, the duc d'Angouleme, who died at Goritz in 1843, was childless. His second son, the duc de Berry, who was assassinated in February, 1820, left one daughter and a posthumous son, the duke de Bourdeaux, or Count Chambord, as he is now called.—J. T.

CHARLES THE BOLD, Duke of Burgundy, and Count of Charolais, was the son of Philip the Good, and of Isabella of Portugal, and was born in 1433. The mild and free government of Burgundy, in the time of Phillip, had raised the duchy to a degree of prosperity unparalleled at any former period. During the greater part of his reign, Charles was at enmity with his feudal superior, Louis XI. of France. In the lifetime of his father he put himself at the head of a confederacy of the principal French nobility, who had been oppressed by Louis, and marched with a powerful army towards Paris in 1465. A battle took place at Montlhery, where, after an obstinate struggle, Charles remained master of the field. In 1467 he succeeded to the dukedom of Burgundy on the death of his father, from whom he inherited immense treasures, which he squandered in the prosecution of his ambitious and often fantastic schemes. In 1468 he entered into

a league against his suzerain with Francis, duke of Bretagne, and Edward IV. of England. With the view of detaching him from this confederacy, Louis, who despised the intellect of Charles, and had an overweening confidence in his own powers of persuasion, determined to risk a personal conference with his rival, and paid him a memorable visit at Peronne, a fortified town of Picardy, belonging to the duke. Unluckily for this crafty schemer, the inhabitants of Liege, among whom he had secretly fomented disturbances, broke out into open rebellion against Charles at this critical moment, and massacred many of his adherents. The duke, transported with rage at this treachery, commanded the gates of the castle in which Louis had taken up his residence to be shut and strictly guarded, and vowed the severest vengeance on the perfidious instigator of the revolt and massacre. It was only by the distribution of large sums of money among the counsellors of the duke, and by making great promises and concessions, that Louis regained his liberty, on condition that he should be present at the assault of Liege, and witness the savage punishment which, for the second time, Charles inflicted upon that turbulent city. As might have been expected, the peace concluded at Peronne was not of long duration. No promises or treaties could bind Louis, and as Charles was rash and impetuous, and not much more scrupulous than his rival, grounds of quarrel were never wanting. The French king employed all his art to overreach the duke, and lost no opportunity of fomenting disturbances among his Flemish subjects, and embroiling him with his neighbours; while Charles, on the other hand, organized several successive confederacies against the French king, which that cunning and politic prince contrived, by one means or other, to dissolve. Charles was for a time, however, successful in almost all his projects. He suppressed and punished with great severity the insurrections of Ghent, Liege, and other Flemish cities; invaded France, captured several important cities, and wasted the country with fire and sword, with the landgrave of Alsace and the duchy of Lorraine. He was compelled, however, to raise the siege of Nuz, the possession of which would have made him nearly master of the whole course of the Rhine, and he was deeply mortified by the failure of his attempt to obtain the dignity of king, when apparently on the eve of being successful. His violence and rashness soon after involved him in a war with the Swiss, by whom he was ignominiously routed in 1476, at Granson in the Pays de Vaud, with the loss of his military chest and baggage, and of his plate and jewels. This mortifying defeat threw him into a severe sickness, but after his recovery he resumed his insane project of conquering Switzerland, and having collected a numerous army, attacked the combined Swiss and German forces at Morat, near Friburg. After an obstinate struggle he was again defeated, with the loss of eighteen thousand men. This second disaster was followed by the defection of most of his allies, with the loss of the city of Nancy, and the greater part of Lorraine, which was now recovered by the dispossessed duke. Charles was completely overwhelmed with this defeat, and for a time was sunk in silent and sullen despair; but at length he roused himself from his inactivity, and, in opposition to the earnest advice of his best officers, laid siege to Nancy. The duke of Lorraine advanced to the relief of the city at the head of a powerful force, while the besieging army was small and dispirited. Charles, however, desperately set his life upon the cast, and giving battle, was defeated and killed. There is every reason to believe that the unfortunate prince was murdered in the tumult by certain emissaries of Count Campobasso, who basely deserted his standard at the commencement of the action, but left behind him twelve or fifteen of his followers, for the purpose of assassinating the master whom he had betrayed. Charles was possessed of several good qualities; he was intrepid beyond most men, generous, liberal, and easy of access to his servants and subjects; but his ambition, together with his pride and arrogance, and violent and headstrong disposition, involved him in perpetual quarrels, and ultimately led to his ruin. After the death of the duke, Burgundy was seized by Louis, who alleged it was a male-fief which reverted to the crown, as Charles left no son. His Flemish possessions were united to Austria by the marriage of his daughter Anne with the Emperor Maximilian. —(Comines; Froissart. For a masterly character of Charles see Quentin Durward and Anne of Geierstein, by Sir Walter Scott.)—J. T.

CHARLES OF LORRAINE. See LORRAINE.

CHARLES DE BLOIS, or de CHATILLON, Duke of Bretagne,

son of Marguerite, sister of Phillip of Valois, married in 1337 Jeanne de Penthièvre, daughter of Gui de Bretagne. The conditions of the marriage were, that Charles should assume the name and the arms of his bride's family, and that he should succeed to the duchy on the death of Duke John III. When this event happened in 1341, a formidable rival in the person of Jean de Montfort, brother of the late duke, arose to dispute the title of Charles to the duchy; and between these two princes a bloody war was waged in which England and France took part, and which was only terminated by the death of Charles de Blois who was killed at the battle of Auray in 1364. The struggle of Charles and his rival for the possession of Bretagne was rendered memorable by the heroic conduct of the countess de Montfort, and by the exploits of such famous warriors as Duguesclin, Beaumanoir, and Sir John Chandos.—J. S., G.

CHARLES I., called LE BON, Count of Flanders, son of Canute IV., called le Saint, succeeded Baldwin of Flanders in 1119. The throne of Jerusalem, vacant in 1124 by the imprisonment of Baldwin II. by the Turks, and the crown of Germany on the death of the Emperor Henry V., were offered to Charles; but his Flemish subjects, by whom he was revered for his talents and his virtues, prevailed on him to decline both of these dignities. He was assassinated in one of the churches of Bruges in 1127.—J. S., G.

CHARLES, called of ARTOIS, Count of Eu, son of Phillip of Artois count of Eu, and of Marie de Berry, afterwards married to John duke of Bourbon, was born in 1393, and died in 1472. Allied during the reign of Charles VI. with the Orleans faction, he took part in the battle of Agincourt, was made prisoner, carried to London, and confined in the Tower twenty-three years. On his return to France he was taken into confidence by Charles VII., and bore arms in most of the campaigns undertaken by that monarch. Louis XI. also distinguished him by honourable appointments, both civil and military.—J. S., G.

CHARLES of VALOIS, Count of Maine and Anjou, third son of Phillip the Hardy, king of France, was born in 1270. His title and estates he derived from his marriage with Marguerite, daughter of Charles II. of Anjou, king of Naples. Pope Martin IV. had conferred on him the title of king of Arragon, but this his father-in-law obliged him to renounce. He took a prominent part in the wars which the pope and the house of Anjou waged with the republics in Italy, and in those which his nephew, Phillip le Bel, commenced against Edward II. of England in Flanders and Guinne. He died in 1325, leaving by the first of his three wives a son, who, under the title of Phillip VI., succeeded to the throne of France, and commenced the dynasty of the Valois.—J. S., G.

CHARLES I. and II., Counts of Maine and Anjou. See CHARLES of NAPLES.

CHARLES III., Count of Maine, third son of Louis II. of Anjou, king of Naples, born in 1414; died in 1473. He was a marked favourite of Charles VII., who, along with various grants of land, gave him the government of Languedoc. Under Louis XI. he held high military command; but his conduct at the battle of Montlhéry, which was dastardly in the extreme, lost him the favour of the king. He died in 1472.—J. S., G.

CHARLES D'ANJOU or CHARLES IV., Count of Maine and Anjou and King of Sicily, born in 1436; died in 1481. Inheriting from his uncle René le Bon, who died in 1480, besides the realm of Sicily, the counties of Anjou and Provence, he had the misfortune to fall under the power of Louis XI., who deprived him of the former county, and by artfully repulsing in his behalf the attempts of the grandson of René to establish himself in Provence, gained over the chief minister of Charles, and then the prince himself, to the execution of a deed by which, on the death of Charles, Anjou was to be permanently united to the realm of France.—J. S., G.

#### IV.—CHARLESES OF NAVARRE.

CHARLES I. See CHARLES IV. of FRANCE.

CHARLES II., surnamed the BAD, King of Navarre and Count of Evreux, was born in 1332. He was the great-grandson of Philip the Hardy, king of France, and grandson by the mother's side of Louis the Boisterous. He succeeded to the throne of Navarre in his seventeenth year, and in 1353 married Joanna, elder daughter of King John of France. He was remarkable for the graces of his person, and for his courage, eloquence, liberality, and address; but he was no less detested for his crimes. In 1353 he caused Charles de la Carda, con-

stable of France, to be murdered in his bed, out of revenge, because he had been disappointed in his attempt to obtain the duchy of Angoulême, which the king had bestowed upon La Cerdá. He soon after began to intrigue against his sovereign, set up a claim to the throne of France in right of his mother, and even ventured to draw the dauphin into a confederacy against his father. But the king having obtained full information respecting these machinations, suddenly arrested Charles and his adherents while seated at dinner with the dauphin in the castle of Rouen, sent him a prisoner to Château Gaillard, and put several of his most obnoxious associates to death. After the disastrous battle of Poitiers in 1356, at which King John was taken prisoner, the king of Navarre made his escape, and soon after proceeded to Paris, where his eloquence and winning address had rendered him, in spite of his crimes, a great favourite with the citizens. He continued his intrigues against the royal authority, and having attracted to his standard numbers of Norman and English adventurers, known by the name of Companions, he declared war against France, took several towns and fortresses, and reduced the dauphin almost to the last extremity; but at length peace was concluded between them in 1360. The remainder of the reign of this able but unprincipled sovereign was spent in continual plots and broils. In 1361 he entered into an alliance with Pedro the Cruel, and assisted him in his campaigns against the king of Arragon. He conducted the Black Prince, who came to the assistance of Pedro with a body of English troops, through his own territories, as far as Pamplona, but was accidentally taken prisoner by a French knight before the battle, in which the prince defeated the French army that had espoused the cause of the king of Arragon. He soon regained his liberty, however, and peace was subsequently concluded between him and Charles, his brother-in-law, the new king of France, which lasted for four years. But hostilities again broke out on the discovery of a conspiracy on the part of the king of Navarre, to poison the French king. The poison was actually administered, and Charles never recovered from its effects, though its immediate operation was partially suspended by the skill of a physician, sent by the Emperor Charles IV. Unable to resist the French arms, the king of Navarre entered into a treaty with the English and engaged to deliver Cherbourg into their hands as the price of their aid. On this condition a powerful army was sent to his assistance, and soon turned the tide in his favour. This wicked sovereign died in 1387. His death was worthy of his life. He was wrapped in clothes that had been dipped in spirits of wine and sulphur, to reanimate the chill in his limbs caused by his debaucheries, and to cure his leprosy. By some accident they caught fire, and burnt the flesh off his bones.—(*Froissart.*)—J. T.

CHARLES III., King of Navarre, called THE NOBLE, on account of his good qualities, was born in 1361. He married in 1375 Leonora, daughter of Henry II. of Castile, surnamed the Magnificent. Charles ascended the throne of Navarre in 1390. In 1404 he entered into a treaty with Charles VI. of France, by which he renounced his pretensions to the provinces of Champagne, de Brie and d'Evreux, receiving in exchange the duchy of Nemours. Charles died in 1425.—J. T.

CHARLES IV., son of John II., king of Navarre and Arragon, and of Blanche, daughter of Charles III. the Noble, born in 1421, became titular king of Navarre on the death of his mother in 1441; but after some fruitless attempts to overcome the opposition of his father, which was vigorously supported by Joan of Castile, John's second wife, he abandoned his claims to the crown, and accepted the title of Count of Barcelona. This accomplished and unfortunate prince was poisoned in 1461.—J. S. G.

#### V.—CHARLESSES OF SPAIN.

CHARLES I. See CHARLES V. OF GERMANY.

CHARLES II., son of Philip IV., was a child of four years at his accession to the throne in 1665, and the country, already wasted by his father's follies, had to undergo the evils of a long minority. The queen-mother held the regency; and her subserviency to her favourites was checked only in part by the influence of Don John of Austria. This able and popular commander obtained the ascendancy, when Charles, at the age of fifteen, assumed the reins of government; but the young king was speedily left by the death of his minister to responsibilities, for which he was incapacitated by bodily weakness and mental imbecility. It was in this reign that Portugal secured

her independence; but the most serious dangers arose out of the ambitious attempts of Louis XIV. to annex the Low Countries to his dominions, and to obtain for a Bourbon prince the heirship of the childless Spanish monarch, in opposition to the claims of the Emperor Leopold and the electoral Prince Joseph Ferdinand. The alliance of England, Holland, and Germany checked the progress of the French arms in the Netherlands; and at the peace of Nimegen in 1678, the marriage of Charles to a niece of Louis was expected to be the bond of a permanent accord. Her death, however, in the following year, brought on new conflicts, which were embittered by the marriage of the king to an Austrian princess, and continued till the peace of Ryswick in 1697. Charles died in 1700, having been induced by the plots of Philip and the influence of the pope to execute a will in favour of Philip of Anjou, who succeeded him.—W. B.

CHARLES III., a younger son of Philip V., born in 1716, acquired distinction at an early age by his military services in Italy, and was invested by his father with the sovereignty of the Two Sicilies, in which he was confirmed by the treaty of Vienna in 1730. Succeeding to the throne of Spain at the death of his brother, Ferdinand VI., he found the kingdom strengthened in its internal organization and resources by the wise and benevolent administration of his predecessor, and his own disposition led him to cultivate similar means of national prosperity. But the confederacy of the Bourbon princes in the middle of the century involved him in a war with the British, who captured Manilla, and some of the other Spanish colonial possessions. After the peace of Fontainebleau, Charles again devoted himself to the social and administrative improvement of his kingdom, and made an attempt to repress the Algerine pirates, which proved unsuccessful. In the struggle of the British colonies in America for their independence, he joined France in aiding them with a naval force; and at the close of the war, the provinces of Florida, with the island of Minorca, were ceded to Spain. His death occurred in 1788.—W. B.

CHARLES IV., King of Spain, son and successor of Charles III., was born at Naples in 1748, and died at Rome in 1819. He married his cousin, Maria Louisa Theresa of Parma, in 1765, and was crowned king of Spain at Madrid in 1789. His reign was anything rather than glorious. Of a violent temper, and destitute of almost every kingly quality, it was impossible that he should distinguish himself in the task of guiding the national councils during the stormy times which succeeded the French revolution. His father had tried to rouse the Spaniards out of their natural indolence; but immediately after the accession of Charles IV., the ancient spirit of inaction and routine took possession of the nation. In 1792 he superseded his able minister Florida Blanca by Aranda, whom he soon after exiled for favouring the French revolutionists. Charles, who had hitherto been at peace with the Revolution, took vigorous measures to save the life of Louis XVI., and, failing in his efforts, entered into war with France. In 1795 a peace was negotiated at Basle by Godoy, the queen's favourite, who had been appointed prime minister, and was now created Prince of Peace, high admiral, and generalissimo. An alliance, offensive and defensive with France, which followed the treaty of Basle, drew Spain into war with Portugal and England; the consequences of which were the ruin of her commerce and the annihilation of her fleet at the battle of Trafalgar. Charles was now tired of France, but the hostile proclamation made by Godoy in 1806, only brought him more under the power of Napoleon, who forced him in the following year to sign a secret treaty, that had for its object the partition of Portugal between the queen of Etruria and the Prince of Peace. The French troops, which had professedly been sent to enforce the stipulations of this treaty, were however ordered to Madrid, upon which Godoy withdrew with the court to Andalusia. Charles prepared to flee to America, but was arrested by the populace, and on the 9th of March, 1808, abdicated the throne in favour of his son Ferdinand. The ruin of the dynasty was at hand. Napoleon, having now gained over Godoy, who had long been the mortal enemy of Ferdinand, enticed the royal family to Bayonne, and there succeeded, with the aid of the Prince of Peace and of the queen, in depriving the house of Bourbon of the Spanish crown. He assigned to Charles a pension of seven millions of francs, and the château of Compiègne for a residence. The unfortunate monarch afterwards lived for sometime at Marseilles. In 1811 he departed with his little court for Rome, where he died.—R. M., A.

## VI.—CHARLESSES OF SWEDEN.

CHARLES I., or following the purely mythological nomenclature of John Magnus, CHARLES VII. (SVERKERSON), the first who bore the title of king of Sweden and Gothland, was assassinated after a short reign in 1168.—J. S., G.

CHARLES VIII. (CANUTSON), elected king of Sweden in 1448; the union of the crowns of Denmark, Norway, and Sweden being dissolved in that year, by the death of Christopher, duke of Bavaria, who had reigned over the three countries. A war ensuing between Charles and Christiern, king of Denmark, the former was deprived of his crown in 1458. Recalled after an exile of six years, Charles was worsted in an encounter with his powerful subject the archbishop of Upsal, and again obliged to quit his dominions. Again recalled by his subjects in 1467, he survived this second restoration only three years, dying in May, 1470.—J. S., G.

CHARLES IX., fourth son of the famous Gustavus Vasa, born in 1550; came to the throne in 1604. He was involved in various wars with Denmark, Poland, and Russia, in which, being indifferently seconded by the diet of the kingdom, he was, although a brave soldier and an acute politician, generally worsted. He died in 1611, and was succeeded by his son, the renowned Gustavus Adolphus.—J. S., G.

CHARLES GUSTAVUS X., son of John Casimir, count palatine of the Rhine, and of Catharine, daughter of Charles IX., king of Sweden, was born at Upsal in 1622, and died in 1660. Acceding to the throne of Sweden on the abdication of his cousin Christina in 1654, he undertook, with an impoverished exchequer, an expedition against Poland, the greater part of which he overran, but without attaining any other object than that of humiliating Casimir the king, on whom he revenged a slight affront by obliging him to take shelter in Silesia. His expedition against Denmark was no less fruitless; the partition of the country, at which he aimed, being reprobated by several of the great potentates of Europe, Cromwell among the number. While engaged in a second attempt against the independence of Denmark, he was seized with a fever, which proved fatal. Charles Gustavus X. is to be ranked among those Hotspurs of princes who have loved war, if not merely, yet to an astonishing degree devoutly, for its own sake.—J. S., G.

CHARLES XI., son and successor of the preceding, born in 1655. On the death of his father he was proclaimed king, under the regency of his mother and a council, by whom peace was successively established with Poland, Denmark, and Russia. In 1672, the year of his accession to power, Charles, acting under the control of France, invaded the electorate of Brandenburg, and thus involved himself in a war with Denmark and Holland, the result of which, notwithstanding the success of his campaign in the electorate, was disastrous to Sweden, the province of Pomerania having been lost to the crown. This province, however, was restored to Charles by a treaty concluded in 1679 between Denmark, Sweden, and Brandenburg. In 1682 Charles, by an unconstitutional exercise of authority, reduced the number of the Swedish senators, and from that period till the end of his reign, sternly and sometimes savagely affected the character, while circumstances gave him the power, of an absolute monarch. Fortunately he was disposed to exercise his tyrannical authority for the protection of the inferior classes of his subjects against the rapacity of the nobles, and in general for the well-being of his kingdom, the internal polity of which under his severe, but just and equitable rule, was not a little ameliorated. The payment of the debts of the nation, the restoration to the crown of lands unjustly rent from it by the rapacious nobles, and constant accessions of territory—the result of successful wars with neighbouring powers—were events which gave a lustre to the reign of Charles, that disguised, if they could not conceal, many of its harder features. Among the arbitrary edicts of his administration which he enforced with characteristic severity, was one forbidding the exercise in his dominions of any religion but the Lutheran. He died in 1697.—J. S., G.

CHARLES XII. This renowned sovereign, son of Charles XI., and of Ulriké Elenoré, a Danish princess of excellent character and understanding, was born at Stockholm on the 27th of June, 1682. He lost his mother in his eleventh year, and his father in 1697, when he was only fifteen. The regency was invested in his grandmother, and Charles left all care of government with her. His great propensity at that period was for active physical exercises, and especially for bear-hunting. At

the same time he was well grounded in mathematics, and in the German language, then the court language at Stockholm, as well as in Latin and French. At a martial review, the very year that he came to the throne, he hinted to the councillor of state, Piper, that he desired to command the troops himself, and the supreme power was transferred to the young prince, who was crowned, 24th December of the same year. The depreciatory accounts which the ambassadors of the northern nations had sent to their court regarding Charles' abilities, encouraged them to the attempt on his provinces on the other side of the Baltic. Peter I., afterwards called the Great, of Russia, Augustus II. of Saxony and Poland, and Frederick IV. of Denmark, made a league to seize and divide these provinces amongst them. The Swedish ministers were consulting on the best means of avoiding a war by negotiations and concessions, when the young king, suddenly broke forth with the declaration that he would concede nothing, but undertake the three monarchs, one after another, and so teach them the ancient terrors of the Swedish name. The Danes commenced the first attack on the territory of the duke of Holstein-Gottorp, who had married Charles' elder sister, and to whom Charles was greatly attached. On the 17th June, 1700, he crossed the sea with thirty line-of-battle ships and a great number of lesser ones, supported by a squadron of Dutch and English vessels which he had called to his aid, and on August 4th, landed near Copenhagen. As the water was shallow, Charles was the first to leap into it, in the face of the Danish batteries. His brave officers fell on either hand, but he showed no sign of fear, and made good his landing. The Danes were compelled to make a hasty peace at Thavendahl, resuming the league with Russia and Poland, and restoring the territory of the duke of Holstein-Gottorp. Augustus II., elector of Saxony and king of Poland, had marched down upon Livonia, whilst Charles was engaged at Copenhagen. Charles sent thither twenty thousand men under General Dahlberg, who defended Riga against the Polish king, and Charles himself hastened with only eight thousand men to encounter the czar, who was besieging Narwa, and threatening the coast of Finland with eighty thousand. But Charles, encouraged by the news that the king of Poland had retreated from before Riga, attacked the Russian fort on the 30th of November, in the midst of a furious snow storm, and put the huge Russian army to flight, with the slaughter of eighteen thousand men, and the capture of thirty thousand prisoners. Peter, however, instead of being cast down, coolly observed to his officers, that he was well aware that the Swedes must beat them a good many times before teaching them how to conquer in turn. Charles then crossed the Düna, attacked the camp of the Saxons, and won a complete victory over them. It was now in his power to conclude a peace, which should have made him the umpire of the north; but at this crisis he began to display that fatal want of political wisdom, which, instead of a great monarch, made him for a time a wild and terrible meteor of war. Instead of making such a peace, or watching and confronting the far more dangerous and ambitious Peter, he determined to drive Augustus from the throne of Poland, and set another king upon it. For seven years he prosecuted this object, refusing to listen to any terms of accommodation from Augustus, till he had dethroned him in Poland, set up in his place, as king, Stanislaus Leszinsky, the waiwode of Posen, and following Augustus into Saxony, compelled him to an ignominious peace. But during these seven years, which brought no real advantage to Sweden, the politic czar, Peter, had been assiduously at work, conquering the Swedish provinces on the Baltic. He had defeated Swedish army on the Peipus lake, had conquered Dorpat and Narwa, and laid siege to Reval. In 1703 he took Noteburg on the lake Ladoga, and fortified it so strongly that he now named it Schlüsselburg, or the Key of the Land, and the following year he took Nienschanz, on the Neva; and having obtained what he had long aimed at, a portion of the Baltic, he began to build his new capital of St. Petersburg on the very land reft from Sweden. All this time, instead of attacking and driving away the czar, Charles was pursuing Augustus, and did not cease till he had completed his utter subjection, and compelled the delivery of Patkul, whom he tortured and put to death. At length, having glutted his unworthy vengeance on the Polish king, he turned his attention to the czar, but instead of concentrating all his power in driving Peter out of the Baltic provinces, and destroying his newly-founded town, he determined to attack the distant Moscow, which could only be reached by a

terrible march through a hostile country. Wherever he came the Russians fled at his approach, and Peter himself, who was in Grodno, retreated to Petersburg. Had Charles marched thither, the campaign would have been ended; but instead, he pursued his way to Smolensk; Mazeppa, the Cossack hetman of the Ukraine, who was disaffected to the czar, offering to join him with thirty thousand men and provisions, and thus facilitate his conquest of Moscow. It was in vain that Count Piper and his most experienced officers dissuaded him from this rash enterprise; and with amazement and exultation Peter saw him, about midsummer, marching away towards the Ukraine.

It was the 23rd of October, winter and a fearful country were before them; but no persuasions could induce the military madman to give up the hopeless march he purposed. The unexampled winter of 1708-9 set in, and his troops fell by hundreds, frozen on the way. On reaching Baturin, Mazeppa's capital, in November, where they expected to pass the winter, they found it a heap of ashes. Prince Menzikov had been before them, burnt down the city, laid waste the country, and hung the effigy of Mazeppa on a gallows. Even Mazeppa now joined with his own officers to persuade Charles to a retreat, but he would not listen to it, and went on through the winter, losing men, artillery, and ammunition. Reaching Pultowa, the Russians kept him out of the city, with a garrison of eight thousand, and Peter marched down upon him with sixty-five thousand fresh troops. Charles, in a skirmish, was shot through the ankle, and whilst thus disabled, Peter attacked him, and completely routed his army. This celebrated battle, which was fought on the 27th of June, 1709, saw the hitherto unconquered king of Sweden flying in a litter for the frontiers of Turkey; not only his army, but his generals, his military chest, containing six millions of Saxon dollars, and his able and faithful minister, Piper, in the hands of the Russians. After a painful flight of three weeks, he crossed the Bug into Turkey, and was received at Bender with much honour, though attended by merely a thousand followers. His enemies now overran his territories, and hoped to seize and divide Sweden amongst themselves. Augustus of Saxony abandoned the treaty of Altranstadt, and prepared to recover the throne of Poland. Peter overran Livonia, and the king of Denmark landed in Schonen to make himself master of Sweden. But the Swedes, under General Stenbock, drove the Danes from Schonen, and passed over to defend Finland against the Russians, who, however, poured in such shoals into that province, that they were irresistible. The news of those invasions roused Charles to endeavour to induce the Poles to join him in a war against the Russian czar, whom he represented as designing next to attack Turkey. He was so far successful, that the Turks declared war against Russia, and at Falczin on the Pruth, a great battle was fought on the 30th of June, 1711, in which the Russians were routed with great slaughter, and Peter himself and his czarina, Catherine, taken prisoners. Peter was so completely disheartened that he shut himself up in his tent, saying—"Now I am far worse off than my brother Charles at Pultowa!" But the wit of his wife rescued him from his dilemma. Charles was furious, and made vehement representations to the Porte of the dangers to be apprehended from Peter, but in vain; the Russian agents were already making their representations in Constantinople, and Charles received instant orders to quit Turkey. He refused unless he received six hundred thousand dollars; they were sent, but he demanded five hundred thousand more. At this the sultan ordered him to be driven out with force. The madman and three hundred followers fortified his little camp at Varnitz, near Bender, and set at defiance the whole Turkish army. His defences were attacked and driven in, the thatched hut in which he lived set on fire, and in making a furious sally on his enemies, the desperate Swede fell, on which a crowd of Turks rushed upon him and overpowered him. He was then conducted to Demotika, where he continued to importune the sultan to make alliance with him against Russia; and to prevent his being sent away, he pretended to be ill, lay in bed for two months, and kept his chamber for ten, amusing himself with reading and writing; but at length convinced that the grand Turk was immovable, he suddenly announced his intention to depart, and was accompanied on his way by a splendid retinue of Turks. Suddenly, however, leaving them, he rode away day and night for a fortnight, having left all his own attendants behind, except Colonel Düring, and in that time travelling nearly thirteen hundred miles

without once going to bed, he reached Stralsund at midnight on the 22nd of November, 1714, to the great wonder and joy of the people. His boots had to be cut from his legs, they were so swollen, but he had not much time for rest. Nothing could be worse than the situation of his affairs; he had destroyed a noble army, ruined the exchequer of his country, and found, in addition to his old trio of enemies, the kings of England and Prussia joined with them in the league against him—Prussia in possession of Swedish Pomerania, the dukedom of Bremen and Verden sold by the Danes to Hanover. He was himself immediately besieged in Stralsund by an overwhelming army of allied Russians, Danes, Saxons, and Prussians, and though he did wonders of bravery, he was compelled to evacuate the city on the 23rd of December, 1715, and crossed in haste to Lund, in order to take measures for the defence of his own coasts. That winter he spent with Görtz in striving to restore the national finances. In the beginning of February he marched into the mountains of Norway to avenge himself on Denmark, to which it belonged, but with indifferent success. He spent again the winter in Lund, planning with Görtz a treaty with Russia. There was a talk of a combined Russian and Swedish army landing on the coast of Scotland to drive George I. thence; but no sooner did his affairs appear to be taking an auspicious turn, than he once more invaded Norway with twenty-seven thousand men. One division, under General Armfeld, commenced its march in August, 1718, but was overtaken in the mountains by winter, and perished almost to a man. Whole regiments seized by the frost stiffened as they stood in the ranks erect; whole squadrons lay overwhelmed in the snows, and others slipping from the ice-covered rocks, perished in the abysses below. Long after these mountains were thronged with bears and wolves, which had been drawn there by the scent of the remains of Armfeld's host, and were reckoned the best hunting grounds in Norway. Scarcely five hundred of this unfortunate ten thousand reached Sweden again. Charles reconducted his division by the southern route to Friedrichshall, where on Sunday evening, December 11, 1718, about nine o'clock, he walked out with two French officers, the chief engineer, Megret, and the lieutenant-general, Squier, to note the progress of the siege. The officers left him resting his arms on the breastwork of a battery, watching the firing from the city. Soon after, Megret returned with some of the officers, when Squier met them and informed them that the king was dead. On reaching the place they found him leaning with his back against the wall, his hand on his sword, his head and gloves bloody. He was shot through the head, as was at first supposed, by a ball from the city. But it was discovered that the ball was a pistol-ball, and it was then recollect that not even a musket-ball could have reached him at that distance. There was no doubt that he had fallen by the hand of an assassin, and the suspicion fell on Megret. As there was a violent opposition party in Sweden, it was believed that the nobles of that party had bribed these two Frenchmen to commit the murder.

The passion of Charles for war amounted to little short of insanity. For the rest he had many virtues. He despised luxury and effeminacy. He was most simple and temperate in his diet, he avoided pleasures and amusements, eat coarse bread, banished wine from his table, and dressed in a coarse blue coat with brass buttons, leather breeches, huge jack-boots, and buff-leather gloves, reaching nearly to his elbows. He lay on the bare ground in his camp, like his soldiers, wrapt in his mantle. In the most desperate circumstances his spirit never gave way, and in the brief times of peace he was busily engaged in promoting the commerce and the maritime affairs of the country, and in enjoying the company of men of genius and learning, whom he allowed incomes to enable them to travel. The life of Charles has been written by his chaplain, Norberg, and by Voltaire; his military achievements by Adlereld.—W. H.

CHARLES XIII., King of Sweden and Norway, second son of Adolphus Frederick and Louisa Ulrica, sister of Frederick the Great, born in 1748; died in 1818. He was carefully trained to the naval service, having been appointed at his birth to the dignity of high admiral. In the revolutionary troubles of 1772, he powerfully supported his brother Gustavus III., who, to show his gratitude, named him governor of Stockholm, and duke of Sudermania. Gustavus having been assassinated in 1792, his son, a minor, acceded to the throne, under the tutelage of his uncle Charles, to whom the late king, by testament, had assigned the regency. Having, during the reign of his brother,

acquired considerable distinction as a commander in the wars with Russia, he readily established the credit of the new government, and succeeded in intimidating Denmark and other hostile states into treaties of peace. When his nephew Gustavus IV. attained his majority in 1796, Charles at once resigned his post of regent, and retired into private life. In 1809, on the abdication of Gustavus, he was called to the vacant throne, the estates of the kingdom formally proscribing Gustavus and his descendants in the excess of their zeal for the interests of the new monarch. Two years afterwards, the death of the prince of Holstein, who had been named heir-apparent, was followed by a burst of popular feeling in favour of Bernadotte, which constrained Charles, not unwillingly, to recognize the famous marshal as his heir and successor. This done, he ceased to take an active part in the business of government, confiding it with a confidence which was repaid by affection, to the more energetic hands of his adopted son.—J. S., G.

CHARLES XIV. See BERNADOTTE.

#### VII.—CHARLES OF NAPLES.

CHARLES D'ANJOU, King of Naples and Sicily, was born sometime between 1220 and 1226, and died in 1285. He was the youngest son of Louis VIII., and was made duke of Anjou and Provence. He took part in the eastern crusade of his brother, St. Louis, and on his return exercised, as the right hand of the regent, great authority in France. His ambition subsequently began to look towards Italy, and the death of the Emperor Conrad IV. gave him hopes of success in that quarter. Pope Urban, jealous of the house of Suabia, which had reigned in Naples more than half a century, offered the crown of the Two Sicilies to Charles on condition that he would conquer them from Manfred, their present usurper, and hold them as a fief of the holy see. Upon this a crusade was proclaimed against Manfred, as an enemy of christendom. Charles d'Anjou at the head of the finest chivalry in Europe, encountered him on the banks of the Calora; Manfred, who had an inferior force, seeing that the battle went against him, plunged into the midst of the enemy and fell. But Conrardin, grandson of Frederick II., and the heir to the throne, was still living. When he was sixteen years old the eyes of the people no less than the hopes of the Ghibellines, who now felt the unmitigable severity of the French rule, were turned towards him. Conrardin, who inherited the spirit of his father, at the head of the chivalry of Germany penetrated into Lombardy. The Ghibellines sent him reinforcements as he went onwards; but the battle of Tagliacozzo, in consequence of a cruel stratagem of Charles, proved fatal at once to the hopes of Italy and the house of Suabia. Conrardin was taken and butchered after a mock trial. The cold-blooded cruelty and habitual perfidy of the new rulers led to the terrible tragedy known in history as the Sicilian Vespers, in which about eight thousand Frenchmen were massacred when the bells were ringing to evening service. After this the crown of Sicily was given to Don Pedro of Arragon, whose admiral, Roger di Loria, burned Charles' fleet before his eyes. Charles, whose rage was unbounded at the loss of Sicily, was making preparations for the recovery of that island, when he fell sick at Foggia.—R. M. A.

CHARLES II., surnamed THE LAME, King of Naples, son of the preceding, was born in 1248, and died in 1309. He was made prisoner of war by the Arragonese in a naval action, and recovered his liberty only on this condition, among others, that the pope should be allowed to crown James of Arragon king of Sicily. He himself was crowned at Rieti, in 1289, king of Naples, Apulia, and Jerusalem. The crown of Hungary came to him on the death of his wife's brother Ladislaus, king of that country, but he gave it to his son Charles Martel. Charles II. greatly contributed to the embellishment of Naples, to the prosperity of the university, and the increase of monasteries. He was succeeded by ROBERT, his third son.—R. M. A.

CHARLES III., DURAZZO, called THE LITTLE, King of Naples and Hungary, was born in 1345. Son of the count of Gravina, he was adopted by Joan I., queen of Naples, who afterwards disavowed him in favour of Louis, duke of Anjou. Upon this, Charles Durazzo, stirred up by Urban VI. and the king of Hungary, the sworn foe of Joan, raised an army, with which he entered Naples, and took possession of the kingdom. Joan, because she refused to renew her act of adoption, was, by order of Charles, shut up in the castle of Muro, where she was smothered to death among mattresses. The reign of Charles in Naples was neither long nor happy. He was in a short time

excommunicated by the pope, who also placed his kingdom under an interdict. In 1385, at the invitation of the nobles who were tired of the regency of Elizabeth, he accepted the crown of Hungary. But in the end of the following year he was, at the instigation of Elizabeth and in her own presence, assassinated at Buda.—R. M. A.

CHARLES IV., King of Naples, Sicily, and Spain. See CHARLES V., emperor.

CHARLES V., King of Naples, Sicily, and Spain. See CHARLES II. of Spain.

#### VIII.—CHARLESSES OF SAVOY AND SARDINIA.

CHARLES I., THE WARRIOR, Duke of Savoy, born at Carignano in 1458; died at Pignerol in 1489. He was brought up at the court of Louis XI. of France. On the death of that monarch he went to Turin, and assumed the government of his duchy. It was at the court of this accomplished prince that the celebrated Bayard first donned his armour.—J. S., G.

CHARLES II., or CHARLES JOHN AMADEUS, Duke of Savoy, son and successor of the preceding, born in 1489; died in 1497.

CHARLES III., THE GOOD, Duke of Savoy, born in 1486; died in 1553. His reign extended over forty-nine years. Menaced on one side by the emperor Charles V., and on another by Francis I., he yielded now to the threats of one, and now to the cajoleries of the other, but still managed to retain possession of his estates. He repressed with considerable severity an insurrection of the Genevese.—J. S., G.

CHARLES EMMANUEL I., THE GREAT, Duke of Savoy, born in 1562; died in 1630. He succeeded his father, Phillibert Emmanuel, in 1580. Ambitious and meddling to an extraordinary degree, he attempted, on the death of Henry III., to seize the crown of France; successively laid claim to the kingdom of Cyprus, the province of Macedonia, and the duchy of Mantua; attacked in a treacherous manner the Genevese; carried on a war with Genoa; and on the death of the Emperor Matthias, he became a candidate for the imperial crown. He was ultimately despoiled of most of his estates by Louis XIII.—J. S., G.

CHARLES EMMANUEL II., Duke of Savoy, son of Victor Amadeus I., born in 1634, succeeded his brother Francis in 1638, and died in 1675. He was a munificent patron of the arts, and by an enlightened system of policy foreign and domestic, improved the commerce of his estates.—J. S., G.

CHARLES EMMANUEL III., King of Sardinia, was born in 1701, and died in 1773. He came to the throne on the voluntary abdication of his father, Victor Amadeus I. Charles, who was a warrior prince, joined France and Spain in the war against Austria, and, after the victory of Guastalla, succeeded in adding Novara and other valuable territories of the Milanese to his dominions. In 1742 having changed his political connections, he fought by the side of Hungary against his former allies. Charles was a mild and prudent ruler, and the return of peace afforded him opportunities, which he eagerly embraced, of fostering the prosperity of his country. A new code of laws known as the *corpus carolinum*, was published under his direction in 1770. The pope gave him the right of conferring ecclesiastical dignities, and of subjecting the clergy to taxation.—R. M. A.

CHARLES FELIX, GIUSEPPE MARIO, King of Sardinia, was born in 1765. He was the fourth son of Victor Amadeus III., and took the title of Duke of Genoa. When the revolutionary disasters of the end of last century overtook his family, he followed it into Sicily, and became in 1799 viceroy of that island. He married in 1807 Maria Christina of Naples, sister of the queen of Louis Philippe, and obtained the crown of Sardinia on the abdication of his brother, Victor Emmanuel, in 1821. He died without issue in 1831.—R. M. A.

CHARLES ALBERT, King of Piedmont and Sardinia, born prince of Savoy Carignano, a younger branch of the ducal family of Savoy, on the 2nd October, 1798. The dukedom of Savoy having been overthrown by the French revolution, Piedmont became a French department, and Charles Albert was educated in France. On the fall of Napoleon I. the prince returned to Piedmont. In 1817 he married the Austrian arch-duchess, Maria Teresa, daughter of the grand duke of Tuscany. By this princess he had two sons; the eldest, Victor Emmanuel, succeeded him on the throne of Piedmont. On the partition of Italy by the treaties of 1815, Geneva, Piedmont, and Sardinia fell to the share of the house of Savoy. Against this partition of Italy among foreign rulers, however, the spirit of Italian nationality rebelled, and the association of the carbonari spread over the whole

peninsula, and penetrated all ranks of society. It was arranged that Naples should commence the revolution, and that Piedmont should follow up the movement; both states were then to unite to expel the common enemy, Austria. The Piedmontese carbonari affiliated the prince of Carignano, and accepted him as leader of the constitutional movement. The Neapolitan revolution was promptly victorious, the Piedmontese was equally successful, and the Spanish constitution was proclaimed in all the important cities of the two kingdoms. In 1821 the king of Piedmont abdicated in favour of his brother Charles Felix, and nominated the prince of Carignano regent, until the arrival of the new king. The prince publicly swore fidelity to the constitution. Terrified, however, by the proclamation with which the new king heralded his arrival at Turin, he fled secretly at midnight to Novara, thence, after a conference with the general of Felix's forces, to Milan; nor was it until after three years' time, and at the price of bearing arms in Spain against the very constitution he had conspired to establish and sworn to maintain in Piedmont, that Charles Felix permitted him to return to his country.

On the death of Charles Felix in 1831, Charles Albert ascended the throne. The secret association of "Young Italy" was founded by Mazzini, already an exile, at Marseilles in this year. Its aim being the overthrow of all the existing Italian governments, for the creation of the unity of Italy by means of a war of the whole people, it was even more dreaded by the princes of Italy than carbonarism; and the edicts of Charles Albert condemned to the galleys all guilty of perusing or possessing the journal of the association. In 1833 an accident revealed to the government a trace of the vast conspiracy; indiscriminate arrests commenced, and fresh discoveries were the result. From this time forward, says Brofferio in his History of Piedmont, "the external policy of the Subalpine government may be briefly summed up by the words 'Rome and Vienna,' the internal may be expressed by 'the jesuits and the police!'" On the other hand, the king encouraged industry and the arts, promoted railways, and erected many useful public works, from which reforms the court party rapturously prophesied the pacific redemption of Italy, though the marriage of the duke of Genoa with an Austrian princess in 1842 was significative of opposite tendencies. In 1843 the centre of Italy was the scene of constant and threatening agitations among the people. In 1844 occurred the attempt of the Bandiera in Sicily. In 1847 the Sicilian revolution broke out, not alone in the name of reform and constitution, but of "Italy and Nationality," cries which were instantly echoed in every corner of Italy. Rome, Tuscany, and even Naples arose, and obliged their sovereigns to grant them representative governments and a national guard. Not until all the other princes of Italy had yielded, and when longer resistance was impossible, did Charles Albert concede to the threats of his subjects the constitution he had denied to their entreaties. A few days after, the news arrived of the insurrection of Milan and expulsion of the Austrians (1848). The excitement of the Piedmontese people could no longer be restrained; they loudly demanded to be led against the Austrians, and threatened to overthrow the government in case of a refusal. The king was compelled to yield; but before crossing the frontier, he addressed despatches to the governments of Europe, and especially to England, protesting that the step was taken under compulsion and in order to save his crown, as the republic would inevitably be proclaimed were he to delay. The Austrians—disorganized by their defeat at Milan, acted merely on the defensive, and fled, rather than retreated, into the fortresses of Verona, Mantua, Peschiera, and Legnago. Hampered by treaties with the other European governments, however, Charles Albert was unable to prosecute the war with vigour. He disbanded all the volunteers, withdrew those already in action from the passes of the Alps, leaving them and the port of Trieste open to the enemy, and sat down with the whole of his army before the fortresses. At the end of four months the Austrian general, Radetsky, having resumed the offensive, the king was defeated in two engagements, and obliged to make a precipitate retreat on Milan. The Milanese, on the approach of the Austrians, appealed to Mazzini to organize the defence of the city. He nominated a committee of defence who displayed extraordinary energy, and had already commenced vigorous preparations for resistance, when the Piedmontese army appeared before the walls. The king entered Milan, presented himself to the people, declared

that his army would protect them, and swore that he and his sons would die in their defence. He had, however, secretly signed an armistice with Radetsky, the terms of which included the surrender of Milan, and he had no sooner thus quieted the people, than he fled privately from the city and withdrew his army into Piedmont, leaving Milan exposed to the merciless Austrians. On the expiration of the armistice, the renewed threats of his subjects, and it is thought also his own remorse, compelled the king to continue the war. The Piedmontese, 100,000 strong, under General Chrzanowsky, and the Austrians, 110,000 strong, under Radetsky, again confronted each other at Novara. The king exposed his own life so rashly during the engagement as to create the impression that, tortured by remorse, he wished to die; and the rout of the Piedmontese was so rapid and complete, though only a small portion of the army was engaged, that it was universally attributed to treachery in high quarters. The general-in-chief, General Ramorino—the same man who had betrayed Mazzini in Savoy—and even the king's eldest son, were accused by popular rumour, and it was found necessary to appease the public indignation by the execution of Ramorino for treason. The king again demanded an armistice, but the terms offered by Radetsky were so humiliating, that Charles Albert preferred to abdicate rather than submit. He immediately retired to Portugal to a small villa on the banks of the Douro, where he expired, a prey to grief and remorse, on the 28th July, 1849.—E. A. H.

CHARLES, JACQUES ALEXANDRE CESAR, a famous French natural philosopher, born at Beaugency in 1746; died at Paris in 1823. Attracted to the study of electrical science by the discoveries of Franklin, he gave prelections on that branch of natural philosophy to crowded Parisian audiences, from the fashionable as well as the scientific portion of which, his ingenious and flashy experiments never failed to elicit rapturous applause. The fame which he acquired in this way was little, however, compared with that which attended his experiments in the science of aérostation. Substituting hydrogen gas for the heated air used by the brothers Montgolfier in their experiments, he prepared a balloon of immense compass, and in company with Robert made an ascent from the garden of the Tuilleries, the triumphant success of which had some results advantageous both to the fortunes and the fame of the aéronaut, for he was assigned by Louis XVI. apartments in the Louvre, and shortly afterwards admitted into the academy. In his apartments in the Louvre, the amiable and retiring philosopher was surprised by the unwelcome visitors who crowded from the faubourgs to the Tuilleries on the memorable 10th of August, 1792. It was an experiment, on the success of which the life of the philosopher depended, when he raised his voice to remind the furious mob of their delight at the success of his aerial voyage two years before. Charles' lectures, and many of his scientific papers, have merited the eulogies of Franklin and Biot. He was latterly occupied with the sciences of optics and acoustics, which he enriched with the results of numerous ingenious experiments.—J. S. G.

CHARLETON or CHARLTON, WALTER, a learned physician, born at Shepton-Mallet in Somersetshire in 1619. He was educated at Oxford, where he had for tutor Dr. Wilkins, afterwards bishop of Chester. Charlton was an ardent student of philosophy and medicine. He received his doctor's degree in 1642, and was soon after appointed one of the physicians in ordinary to the king, who at that time (the beginning of the civil wars) kept his court at Oxford. He removed to London, however, before the royal cause was completely ruined, and there, having been admitted of the College of Physicians, met with considerable success as a practitioner. He also became physician in ordinary to Charles II., and was one of the first members of the Royal Society. Charlton engaged in a controversy with Inigo Jones about the origin of Stonehenge; lectured on anatomy in the college theatre in 1683, and was chosen president of the College of Physicians in 1689. He is famous also for his defence of Harvey's claim to the discovery of the circulation of the blood. His last years were spent, in consequence of his straitened circumstances, in the island of Jersey. The following are some of his numerous writings—"De Lithiasi Diatriba," Leyden, 1650; "Natural History of Nutrition, Life," &c., London, 1658; "Exercitationes Physico-Anatomicae de Economia Animali," 1659; "Natural History of the Passions," 1674; "Epicurus, his Morals," 1655. The last work has been translated into several languages.—R. M. A.

CHARLEVOIX, PIERRE FRANÇOIS XAVIER DE, a French

jesuit, the historian of New France, as the French possessions in North America were called, was born at St. Quentin, October 29th, 1682, and died at La Flèche, February 1st, 1761. Early in life he was a teacher of philosophy and the languages in a jesuit seminary. Being detailed for service on the missions in Canada, he embarked at Rochelle in July, 1720, and soon after his arrival in America undertook a long journey of exploration. He made large collections for the history of Canada, and an account of the native tribes, embracing his own observations; and in 1744 his work appeared, in 3 vols. quarto, entitled a "History of New France." It was translated and published in London in 1769. Though containing much extraneous matter, and showing considerable credulity and not much elegance of style, it is still the chief authority for the history of French America.—F. B.

CHARLOTTE (CAROLINE AUGUSTA), Princess of Saxe-Coburg, the only child of George IV. of England by his queen Caroline, was born 7th January, 1796. As heir to the English throne she was looked upon with deep interest by the nation, to whom her warm affection, great benevolence, and more than usual intelligence had endeared her. Stories are told, however, which show that she combined with these qualities a very irritable and imperious temper. It was long thought that the prince of Orange was her accepted lover, but in 1816 she was married to Prince Leopold, king of the Belgians. Besides the usual dowry and outfit, an annuity of £50,000 was settled on the royal couple during their joint lives. The hopes of the nation arising from this auspicious union were soon blighted by the death of the princess in childbed, November 6, 1817. The sad event caused deep lamentation throughout the country.—J. B.

CHARLOTTE DE SAVOIE, Queen of France, was born in 1445. A daughter of Louis, duke of Savoy, she was betrothed in 1450 to the dauphin, afterwards Louis XI., against the wishes of his father, Charles VII. It was chiefly the influence of the duke of Burgundy, in whose territories the dauphin for many years found an asylum, that brought about this alliance. The marriage, which proved an unhappy one, was consummated at Namur in 1457. The dauphin, after succeeding to the throne, broke with his former protectors, the houses of Savoy and Burgundy. His queen shared the consequences of his displeasure against her father's court. He kept her shut up with a small train of attendants, now in one castle and now in another. She founded a convent of the order of St. Francis at Paris in 1472, and died three months after the king in 1483.—R. M. A.

CHARMIDES, an Athenian philosopher, son of Glaucon, cousin to Critias, and uncle by the mother's side to Plato, who, in the dialogue which bears his name, introduces him as a youth of surpassing beauty. In 404 B.C. he was one of the ten magistrates appointed by Lysander when he took Athens, and was slain fighting against Thrasylus at the Piraeus.—J. S. G.

CHARNACÉ, HERCULE-GIRARD, Baron de, a French soldier and diplomatist, was born towards the end of the sixteenth century. He was connected by marriage with the family of Richelieu. The cardinal appointed him ambassador to Sweden, where he concluded the treaty of Berwald with Gustavus Adolphus in 1631. He was employed in other embassies, and fell in the trenches at the siege of Breda in 1637.—R. M. A.

CHARNOCK, JOHN, a writer of some note, was born in 1756. After studying at Winchester and Oxford, he retired to his father's house, and applied himself to the study of naval and military tactics. He entered the naval service as a volunteer, and attained considerable distinction. Retiring into private life, he sought to support himself by literary labour. Neglected by his friends, and though heir to a considerable fortune, he fell into debt and died in the prison of King's Bench, 16th May, 1807. His principal publications were—"Biographia Navalis," 6 vols., 1794, a very valuable work; "A Letter on Finance and on National Defence;" "A History of Marine Architecture;" and a "Life of Lord Nelson."—J. B.

CHARNOCK, STEPHEN, a learned nonconformist divine, was born in London in 1628. He was for a time senior proctor at Oxford, whence he went to Dublin, where he was admired as an eloquent preacher. After the Restoration he refused to conform, removed to London, and became minister of a dissenting church. He died in 1680. The greater part of his writings appeared after his death. They are—"Several Discourses of the Existence and Attributes of God," 1682; "Works," 1684; and "Two Discourses of Man's Enmity to God, and of the Salvation of Sinners," 1699.

CHARON OF LAMPSACUS (on the Hellespont), a Greek historian who lived before Herodotus, flourishing about 464 B.C. He wrote a history of his native town; of Persia; and of Crete; but only fragments have reached us.—J. B.

CHARONDAS, a lawgiver of Catania, who flourished before the time of Anaxilaus, tyrant of Rhegium, B.C. 494-476. This tyrant abolished the laws of Charondas. They were long in use in Catania and other cities of Chalcidian origin in Italy and Sicily. Charondas is said to have been a disciple of Pythagoras. A tradition declares him to have fallen by his own hand in obedience to a law he had himself enacted against the wearing of arms in the popular assemblies—this law being inadvertently violated by him on the occasion of his being hastily summoned to quell a tumult which had arisen in an assembly of the people.

CHARPENTIER, FRANÇOIS, born at Paris in 1620. His talents were of so high an order that the great minister, Colbert, engaged his pen to forward some of his own comprehensive projects for the public good. It was Charpentier who, by desire of Colbert, drew up a paper in favour of the plan of an East India company, which, after promising beginnings, was destined to yield to British ascendancy in that part of the globe. It was he also whom the minister placed at the head of the Académie des inscriptions et belles-lettres, which he had lately founded. A writer on the fine arts, he took the side of the moderns against the ancients, but the prejudices of the day were too strong for argument. He died in April, 1702.—J. F. C.

CHARPENTIER, FRANÇOIS-PHILIPPE, a French mechanician, born of poor parents at Blois in 1734. The discovery of a process by which he took coloured copies of the great masters, was the first of a long series of useful and ingenious inventions which his country owed to the genius of Charpentier. He refused many tempting offers of place and pension, and died in poverty in 1817.—R. M. A.

CHARPENTIER, JACQUES, a French physician and philosopher, born in 1524; died in 1574. For sixteen years he taught philosophy with prodigious success in the collège de Bourgogne. He then studied medicine, and became dean of the faculty of Paris in 1568. Charpentier was devoted to scholasticism, and defended it, though too bitterly, against the famous Peter Ramus. He is even suspected of having been accessory to the murder of his opponent.—R. M. A.

CHARRIERIES, Mme. ST. HYACINTHE DE, born at the Hague in 1740. This lady, although of Dutch family, has left writings which French critics pronounce to be, for style and sentiment, worthy of an eminent place in their literature. At an early age she married a Swiss gentleman, who lived as tutor in her father's family, and whom she accompanied to his native land. They lived for some time in the neighbourhood of Neufchâtel, and afterwards at Lausanne. Her letters, descriptive of Swiss scenes and manners, are singularly graphic. Besides her published correspondence, she has left "Trois Femmes," a novel. She died, December, 1805.—J. F. C.

CHARRON OR LE CHARRON, PIERRE, the son of a bookseller, who had twenty-five children, was born at Paris in 1541. He was sent to study law, first at Orleans, and then at Bourges, where he obtained the degree of doctor. Having returned to Paris, he practised as an advocate in the court of parliament for five or six years; but, meeting with little success, he embraced the ecclesiastical state, and speedily obtained great reputation as a preacher. Arnaud de Pontac, bishop of Bazas, promoted him to be a canon in his diocese. The queen named him her preacher in ordinary, and the king, though a protestant, heard him with pleasure. After an absence of seventeen years, he returned to Paris in 1585, to accomplish a vow which he had made to enter the monastery of Chartreux. He was refused admission on account of his years, the austerities of the order requiring all the vigour of youth to sustain them. Having experienced a similar refusal from other religious orders, he considered his vow to be no longer binding, and resumed his preaching, first at Agen, and then at Bourdeaux. In this latter place he contracted a friendship with the celebrated Montaigne—a friendship which gave to his thoughts and character a new complexion. Montaigne, having no children, permitted Charron to bear the arms of his family, and he seems also to have inoculated him with the light and sceptical humour by which he was himself distinguished. Charron testified the sincerity of his friendship by bequeathing all he had to the brother-in-law of Montaigne. The first work of Charron was published anonym-

mously at Cahors in 1594, at Brussels in 1595, under the name of Benoit Vaillant, and also at Bourdeaux, under the name of the author. It was entitled "Les Trois Vertés," and was intended to prove:—1st, That there is a God whom we ought to worship; 2nd, That of all religions the christian is the only true one; 3rd, That of all christian communions the Roman catholic is the only safe one. This treatise attracted at once the condemnation of Duplessis Mornay, and the favour of Ebrard of Saint Sulpice, bishop of Cahors, who appointed the author vicar-general of his diocese, and canon theological of his church. In 1600 Charron published at Bourdeaux, "Discours Chrétiens," a work as irreproachably orthodox as the preceding. But the work by which he is now best known, "De La Sagesse," did not appear till the following year, at the same place. When he was in Paris in 1603, superintending a second edition of this work, Charron died suddenly in the street of an attack of apoplexy. The issuing of this work was opposed by the rector of the university of Paris, by the Sorbonne, and by the parliament. At length it appeared with many changes and mutilations in 1604. A third edition, from the MS. of the author, was published at Paris in 1607; the subsequent editions have been too numerous to be specified. His collected works were published in quarto at Paris, in 1635, with a life of the author by Michel de la Rochemalliet. There have been two translations into English of the treatise "De La Sagesse"; the latest by George Stanhope, D.D.

In his treatise, "De La Sagesse," Charron manifests much of the sceptical humour of his friend Montaigne. He almost equals him in the eloquence with which he delineates the miseries of human life (Liv. i. c. 6). His comparison of the state and faculties of man with those of the inferior animals is full of severe satire (Liv. i. c. 8). And notwithstanding his arguments in favour of religion, and especially of the christian religion, as professed by Roman catholics, he speaks of the various forms of worship among men as introduced and upheld not by reason and conviction, but by custom and policy. According to him true religion is an affair of the heart, and not the ceremonial or superstitious worship of God. External forms are not altogether to be neglected; but they should be in accordance with reason, and should be observed merely as the means of awakening and cherishing that true worship which is internal. In a similar spirit he dwells with complacency upon the differences in the opinions, customs, laws, and morals of men. He represents all knowledge as coming from the senses, and all our faculties as the results of organization and temperament (Liv. i. c. 12). And as to the immortality of the soul he speaks of it, as "a thing the most generally, religiously, and usefully believed, and the most feebly proved or established by reason" (Liv. i. c. 15). Notwithstanding these dangerous statements, the treatise, "On Wisdom," contains views which show the author to have been in many respects before the age in which he lived. In the first book he notices what is peculiar to our several senses; enumerates the different faculties of understanding, memory, and imagination; and hints at classifying human knowledge with reference to them, as was subsequently done by Bacon. He defines passion (Liv. i. c. 20) as a violent movement of the soul in its sensitive part, prompting it to seek what is apprehended as good, and to shun what is apprehended as evil. He analyses the different forms which passion assumes, as love and hatred, hope and fear, &c., and urges the great importance of knowing ourselves psychologically. In the second book he lays down the general rules of practical wisdom; and these rules, although savouring somewhat of selfishness and scepticism, contain much sound sense and knowledge of the world. The third book treats of the four cardinal virtues, and the rules to be observed in the practice of them by the different ranks and conditions of men. His style is lively; his remarks striking, and his spirit daring. If not always original, he seldom fails to embellish what he has borrowed; and although inferior to Montaigne in the vigour and richness of his thoughts, he often reminds us of his sarcasm and naïveté. The treatise "On Wisdom," notwithstanding the censures to which it was exposed, had astonishing success; and there can be little doubt that it had a beneficial effect in liberalizing the public mind, and preparing the way for more free and independent thinking than was then common. The errors which it contained were not unmixed with great and important truths, which attracted attention, and produced fruit; and the scepticism which pervades it seems in some degree to have been assumed, as it is not consistently maintained. Like many others, by his love of saying some-

thing startling, he seems sometimes to have been seduced into saying more than he really meant or thought. Dr. Stanhope, his translator, says, "he was a good man, and a good christian;" and Buhle, the historian of philosophy, did not think he was liable to the charges of infidelity which were levelled against him. Sir William Hamilton (*Lectures*, vol. i., p. 89) calls him "the pious Charron."—W. F.

CHARTIER, ALAIN, born at Bayeux between 1380 and 1390. The dates of his birth and death are uncertain. Du Chesne and Pasquier state his death to have occurred in 1458; by others it is referred to 1449. He was early distinguished at the university of Paris, and his whole afterlife was a succession of triumphs. He was successively secretary to Kings Charles VI. and VII.; and there is some reason to think he had been in the same office to King Charles V. The traditions of his family make him archdeacon and prebendary of the cathedral of Notre Dame, and send him as ambassador to Scotland. He had the reputation of being one of the cleverest and also one of the ugliest men of his day. Margaret of Scotland, wife of the dauphin, who afterwards became Louis XI., saw him asleep and kissed him. "How kiss so ugly a man?" asked the lord in attendance, for the favour was a public compliment. "I do not kiss the man," said she, "but the lips from which have proceeded so many brilliant sentences."

Alain wrote earnestly on subjects of church discipline, and vindicated the marriage of the clergy as the only cure for some of the abuses. He was best known as a poet. His poems were eminently national and patriotic. At a time when almost all France was in the possession of the English he published the "Quadrilogue Invectif," a discussion in which France, the noblesse, the people, and the clergy are the interlocutors; and also, soon after the battle of Agincourt, the "Livre des Quatier Dames," in which each of four ladies laments her lover lost by death or captivity on that fatal day. Another of his publications was the "Bréviaire des Nobles." Of this book it is said that the pages and young gentlemen at court were obliged to get passages by heart, and to read it as regularly and as religiously as priests their breviary and devotional offices. Among other works written by Chartier, or attributed to him, there is one which professes to instruct us on the nature of the fire of hell, another is on the wings of the cherubim.

Alain Chartier contributed his part to the moral and political regeneration of his country. His songs aided in the creation or the diffusion of a sound public opinion. They echo or predict the great facts of the period. A strong reason with us that his death occurred in 1449 is, that the English abandoned their conquests in Normandy in 1450, and there is no song of exultation from Chartier on the event.—J. A., D.

CHARTIER, GUILLAUME, born at Bayeux about 1400; died at Paris in 1472; brother of Alain and Jean Chartier. Guillaume Chartier was councillor to the parliament of Paris, and afterwards bishop of Paris in 1447. In 1455 he was appointed one of the commissioners to examine the process against Joan of Arc, with the view of repairing the injustice to her memory. The bishop of Paris was for awhile a favourite of Louis XI.; but taking part with the leaguers, he so provoked the king, that his death occurring seven years after in no way softened his displeasure. An epitaph which recorded the virtues of the bishop the king ordered to be removed.—J. A., D.

CHARTIER, JEAN, born at Bayeux; brother of Alain and Guillaume Chartier. The date of his birth is not recorded. He died about 1462. A Benedictine, Jean Chartier was chantre of the abbey of St. Denis. From the time of Suger one of the monks of St. Denis was appointed to draw up the annals of the kingdom, and Jean Chartier filled this office for the reign of Charles VII. On the accession of Louis XI. another annalist or chronicler was appointed. Godefroi has published what he calls "L'Histoire de Charles VII., par Jean Chartier," but with such alterations and corrections as essentially to vary the character of the book.—J. A., D.

CHARTIER, RENÉ, a French physician, born in 1572; died in 1654. Chartier was a versatile scholar, and prior to his receiving his doctor's degree in 1608 had taught rhetoric and mathematics. He was afterwards attached to the French court, and in 1617 succeeded Etienne de la Font in the chair of surgery in the royal college. In 1624 he went to Spain, afterwards into Italy, and eventually followed Henrietta Maria into England. He wrote several medical works.—R. M., A.

**CHARTRES, RENAUD DE**, cardinal-archbishop of Reims and chancellor of France, was born about 1380. Chartres rose rapidly in the church, having obtained the archbishopric of Reims at thirty-four. He joined the cause of the dauphin, afterwards Charles VII., and reached also the highest office in the state. He was chancellor of France when Joan of Arc presented herself before Charles at Chinon. Elated with his honours and jealous of a rival, he frowned on the pretensions of the maid of Orleans. When she fell into her enemies' hands, he proved himself worthy to have such a suffragan as the brutal bishop of Beauvais. Chartres, however, managed to retain the king's favour. He died in 1444.—R. M., A.

**CHASDAI OR CHISDAI, BEN ISAAC, BEN EZRA, BEN SPROT**, lived at the court of Abderrahman III., surnamed Nasir Ledin Allah, 912-961, the greatest of the Omayad khalifs of Cordova. Chasdai, who appears in Arab writings under the name of Iza ben Ishac, and of Hasdai ben Bashroud Israeli, stood high in the favour of his sovereign, under whose sway the Moors of Spain reached nearly the zenith of their greatness in arms, arts, and commerce. "In the houses of the wuzier, Iza ben Ishac, and of Chalaf ben Abas el Zahrawi," says Conde, the historian of the Arabs in Spain, "both of them famous for their learning in all the sciences, and especially for their erudite works on medicine, conferences were held by men conversant with the physical sciences and astronomy, the science of numbers, and other studies. Both of them were physicians to the king; and they were so charitable that their houses remained open by day and night for the relief of the numerous afflicted that came to consult them."—(Conde, *Hist. de la Domin. de los Arabes en Esp.*, part ii. chap. 81.) At the court of Abderrahman, the splendour of which attracted visitors from many remote countries, Chasdai had valuable opportunities for inquiring into the condition of his brethren in various parts of the world. Through some envoys from Chorassan, and others from Hungary, he was informed of the existence of the Jewish kingdom of the Khazars on the shores of the Caspian Sea. He resolved on placing himself in communication with the king of Khazaristan, in which, after several fruitless attempts, he succeeded. Joseph, the king of the Khazars, replied to Chasdai's inquiries, confirming the statement referred to in his letters respecting the Judaism of the chakans (rulers), and adding that, at the same time, the professors of other religions enjoyed equal privileges in the land of the Khazars. Both these documents—viz., the letter from Chasdai ben Sprot to the king, and that from the king to Chasdai—were known in Spain in the twelfth century, as they are mentioned by Abraham ben David Hallevi, whose Sepher Hakabala was written in 1161.—(*Zunz on the geographical writers of the Jews*, in Asher's Benjamin of Tudela, page 245.) They were printed by Isaac Akrish at Constantinople in the sixteenth century, and by Buxtorf in the preface to his edition of Cusari, a philosophical work by the great Judah Hallevi. For a long time the genuineness of the correspondence between Chasdai and King Joseph—indeed the very existence of such a kingdom as that of the Khazars—was more than doubted by writers in good repute. Basnage, Wolf, Baratier, Buxtorf, are unanimous in rejecting the whole correspondence as a forgery; Jost, while acknowledging the authenticity of Chasdai's letter, is unwilling to admit the reply of King Joseph. The suspicions of these historians were nevertheless ill-founded. The genuineness of both letters is no longer impugned, since the principal objection—viz., the apocryphal character of a Khazarite kingdom—has been completely removed by the production of indisputable affirmative evidence from oriental and contemporary writers, all attesting that the kingdom of the Khazars played an important part in the history of Asia from the fourth to the eleventh century, and also that the chakan, Bulan, was converted to Judaism about the middle of the eighth century. By Jewish writers this conversion is ascribed to a Babylonian rabbi named Isaac Singari.—(*Ibn Haukal*; Massoudi, *Karamsin*; Frähn; Jost, *Geschichte*, vol. vi.; Carmoly, *Revue Orientale* III.; Zedner, *Auswahl*, p. 27; D'Herbelot, s. v. *Khozar*.)—T. T.

**CHASE, PHILANDER**, D.D., bishop of the protestant episcopal church in Ohio, and afterwards in Illinois, for some years senior bishop in America, was born in Cornish, New Hampshire, in 1775, and graduated at Dartmouth college in 1795. In 1805 he was invited to commence preaching in the city of New Orleans where he organized a church, became its rector, established a school, and made missionary excursions in the

vicinity. In 1811 he became rector of Christ church in Hartford, Connecticut; and in 1818 he was elected bishop of the newly-erected diocese of Ohio. He succeeded, not without the display of uncommon energy, in raising funds to found a college in connection with his diocese. It was established in the town of Gambier, and called Kenyon college. But no sooner was it in operation than difficulties arose between the professors and himself as bishop and *ex officio* president; and the final decision of the convention in 1831 being in favour of the former, he at once gave up all connection with the college; resigned his episcopate, and removed to Michigan where he began to labour again as a missionary. In 1835 he was elected bishop of Illinois, where the church was still younger and feebler than in Ohio. In this diocese he founded Jubilee college at Robin's Nest, Illinois. The remainder of his life was devoted to the interests of this new establishment, and the labours of his episcopate. Besides some pamphlets written to recommend his various projects, he published, in two volumes octavo, some very lively and faithful "Reminiscences" of his own labours and life. He died at Peoria, Illinois, in 1852.—F. B.

**CHASE, SAMUEL**, a judge of the supreme court of the United States, was in the practice of the law at Annapolis, Maryland, when the revolution began. He became a delegate to the provincial congress at Philadelphia in 1774, serving in that body for several years. In 1783 he was sent to England, as the Maryland agent to reclaim a large amount which had been intrusted to the bank of England. He removed to Baltimore in 1786; became a member of the state convention to consider the national constitution, 1790; and was appointed, the year after, chief-justice of the general court of Maryland. In 1796 he became associate-justice on the supreme bench of the United States, which office he held till his death in 1811. The memorable event of his history was in 1804, when, at the instigation of John Randolph, he was impeached for his conduct on the trial of Fries and Callendar—a measure of mere party hostility. It resulted in acquittal by his judges and the senate, and that on almost every count triumphantly.—F. B.

**CHASLES, LOUIS**, born at Chartres in 1754. Originally a priest, he, like not a few of his order, adopted the principles of the Revolution in their most exaggerated form. He attached himself to Marat, and voted for the death of the king. Having been appointed by the convention commissioner to the army of the North, he took part in several engagements, and was wounded at Hondschoote. On his return to Paris he tried to continue Marat's journal, *L'Ami du Peuple*, with little success. He appealed in vain to the jacobin club, and was at last imprisoned, but again let loose by the directory. Ultimately his wife obtained a small situation, and he was admitted into the Hotel des invalides, where he died in 1826.—J. F. C.

\* **CHASLES, MICHEL**, one of the most eminent and original of modern French geometers, born at Epernon on 15th November, 1793. Very few writers of any age have so largely united erudition and the finest spirit of criticism. The essay which first distinguished Chasles was the "Aperçu sur l'origine et le développement des méthodes en Géométrie," published in the *mémoires* of the Academy of Brussels. It glances over the whole range of geometrical methods, ancient as well as recent, detects their philosophical character, discriminates and defines their range. The modern reform in geometry begun by Carnot, and carried so much farther by Poncelet, has been almost completed by Chasles in a later work—the famous "Traité de Géométrie Supérieure." In one respect it is a revolt against Des Cartes—asserting the sufficiency of purely geometrical ideas in dealing with geometrical problems. These new views did not for a considerable time make way in this country; but latterly they have taken firm hold of what may be termed the Dublin or Trinity college school. The merits of this geometer have long been recognized in France. Chasles has been appointed one of the presidents of the Academy of Sciences.—J. P. N.

\* **CHASLES, VICTOR EUPHÉMION PHILARÈTE**, son of Louis, born in October, 1799, at Mainvilliers, near Chartres. Bound apprentice to a bookseller, a man who to the neglect of his business entered into political conspiracies against the Bourbons, young Chasles shared the opinions and feelings of his master, and early got into difficulties. He was arrested, but on account of his youth allowed to depart for England, where he completed his apprenticeship. After he had passed seven years amongst the English, studying their manners and literature

while following his ordinary avocations, he went to Germany, where he passed some years in the like pursuits. At length the *Journal des Débats* opened its columns to him; his letters upon English and German literature secured him a regular connection with this important journal. From the *Débats* to the *Revue des deux Mondes*, the transition was natural and easy, as nearly all the writers for the one were essayists in the other. His connection with the metropolitan press speedily led to his being appointed professor of foreign literature in the college of France, where his lectures upon living English and German writers gained him great popularity. Besides his professorship he holds the situation of keeper of the Mazarin library.—J. F. C.

CHASSAGNON, JEAN MARIE, a French writer of eccentric mind and manners, the absurdist personage and the most savage moralist of his age, was born at Lyons in 1736, and died in 1795. On the outbreak of the Revolution he had the heroic courage to write in defence of priests, and against the vices of the people, and, a more dangerous undertaking still, offered to defend the king. Among the titles of his dissertations we notice, "Cataractes de l'Imagination;" "Deluge de la Scribonianie;" "Vomissement Littéraire;" and "Hemorrhagie Encyclopédique."—J. F. C.

CHASSANÉE. See CHASSENEUX.

CHASSÉ, DAVID HENRY, a Dutch general, born in 1765; died in 1849. He sided with the patriots in the Revolution, fled, returned with Pichegru, and again entered his country's service. He commanded the Dutch troops in the Peninsular war. After 1814 he again returned to Holland, and distinguished himself at Waterloo. He earned a European reputation by his long and gallant defence of the citadel of Antwerp, where he was besieged by the Belgians in 1830, and by the French in 1832. In the latter year he was made prisoner by the French, but was set at liberty the year after.—R. M., A.

CHASSELoup-LAUBAT, FRANCOIS, Marquis, a French general of engineers, born in 1754; died in 1833. He served with great honour in the Italian, Prussian, and Russian campaigns; was made general of a division in 1799, and grand officer of the legion of honour in 1811. At the Restoration, Louis XVIII. raised him to the dignity of a peer of France.—R. M., A.

CHASSENEUX, BARTHELEMY DE, Seigneur de Prelay, a French lawyer, born in 1480. After a sojourn in Italy, he began practising as an advocate in Burgundy, became in 1531 a counsellor of the parliament of Paris, and the next year rose to be president of that of Provence. He suspended the execution of a decree of the latter against the Vaudois of Cabrières and Merindol. It took effect, however, with the utmost cruelty after his death in 1541.—R. M., A.

CHASTEL or CHATEL, JEAN, famous for his attempt on the life of Henry IV., was the son of a Parisian draper, born in 1575. The king, just returned from Picardy, was surrounded by his nobles, when Chastel, then only nineteen years of age, having slipped unnoticed into the chamber, dealt him a blow with a dagger. He luckily received but a slight wound. The ruffian, who was a tool of the jesuits, pretended that he was driven by the wickedness of his past life to do some great action. He was condemned to a fearful death.—R. M., A.

CHASTEL. See DUCHATEL.

CHASTELAIN, GEORGES, was born in the comté d'Alost in Flanders in 1403; died at St. Valenciennes in 1475. He claimed to be descended by his father from the noble house of Gayre and Mammes. At seven years of age some favourite opportunity offered of giving him the education fitted for a soldier. In after life he was known by the title of "L'Adventurier." While yet a boy, he visited France and England, and was favourably received at the court of Charles VII. Philippe le Bon, duke of Normandy, his own sovereign, was especially his patron. In 1443, Chastelain left the military service altogether for that of the duke. He was first his pannetier, or pantler; next he was styled his orateur, or littérateur; and finally bore the title of official chronicler of the house of Burgundy. A satire which he wrote in 1455 gave offence to the royal family of France, and his personal safety seems for a while to have been endangered. In 1467 Philip the Good was succeeded by his son, Charles the Rash, who continued Chastelain as chronicler. Chastelain now resided at Valenciennes, where he continued till the time of his death. A manuscript in the imperial library at Paris has a vignette of Chastelain presenting his book to the duke. Georges Chastelain was buried at Valenciennes, in the collegiate church of Salle-le-Compte, to which he is recorded as a great benefactor;

and, in particular, as the founder in that church of what would seem to have been an annual service in connection with his patron saint—La solennité de St.-Georges à l'honneur des tous chevaliers. The student of history will find it worth while to consult Chastelain. Impartial he is not. On the contrary, he writes with strong party feelings; but his sketches of individuals are always such as impress us with the feeling that we are looking at a portrait, and that the features are given from frequent and careful observation.—J. A., D.

CHASTELARD, PIERRE DE BOSCOSEL DE, would probably be forgotten as a poet, were it not for his insane passion for Mary Queen of Scots, that purchased for him at once an untimely death and literary immortality. Either fate was somewhat beyond his merits. In our days he would have finished his life in a lunatic asylum, and his fame would have terminated in an obituary entry. He was born in Dauphiné in 1540. Having the blood of Bayard in his veins, he was, as he said himself in his last moments, "sans peur" and to this he joined the qualities of a gentleman of his day and nation, much liveliness, a little poetry, and less religion. The poet Ronsard was his master and his model, and when Mary returned to Scotland after the death of Francis II., Ronsard addressed some complimentary verses to her, which he sent to her by Chastelard. The favourable reception accorded to him for the sake of his master and his mission, and in honour of his profession, by one whose attractions were irresistible, turned the brain of the conceited poet. He not only loved madly, but in his madness fancied his love was returned. The account of this untoward affair is differently stated by the French and English writers. The former insist that the queen encouraged the poet, that she replied to his amatory verses, inflamed his passion, excited his imagination, and threw him into a fever of delirium. The latter for the most part acquit Mary of impropriety. Be this as it may, the poet was discovered on the 12th February, 1562-3, concealed with a sword and dagger under her bed, by her ladies, before she entered her chamber. On being informed the next day of this outrage, the queen, says Miss Strickland, ordered the mad bard to quit her court. M. Dargean asserts that Mary not only pardoned, but encouraged him in his folly. At all events, she went next day to Burntisland, whither Chastelard followed her, and again gained entrance into her chamber. The queen's screams brought Moray to her rescue, whom she passionately ordered "to put his dagger in the villain." Moray calmed the queen, and reserved the poet for a legal trial, and he was condemned to be beheaded. To all entreaties for his pardon she was inexorable, and the sentence was put in execution. Mad to the last, the poor gentleman ascended the scaffold reading, not his breviary, but "The Hymn of Death" of his master Ronsard. On the whole, we think posterity will acquit Mary of giving any encouragement to poor Chastelard, though we cannot concur in the suggestion of Miss Strickland, that the story of Margaret of Scotland kissing Alain Chartier (see that name) was confounded with a similar liberty, said to have been accorded by Mary to Chastelard. It is quite impossible that such a confusion should take place between living persons and those dead more than a century.—J. F. W.

CHASTELER, JEAN-GABRIEL-JOSEPH-ALBERT, Marquis du, a famous general in the Austrian service, born at Mons in 1763. In 1789 his conduct at the assault of Belgrade, in the Turkish war, won for him the cross of Maria Theresa. From that time till the peace of 1802 he distinguished himself in numerous sieges and battles. In 1805 he was again in the field under Archduke Charles, and defeated Marmont at Gratz. Three years after he threw himself into the Tyrol, raised the brave mountaineers, and was almost master of the province, when he was totally routed by Lefevre. Chasteler was general of artillery in the campaigns of 1813-14, fought against Murat in 1815, and in the same year was appointed to the difficult post of governor of Venice, where he died in 1825.—R. M., A.

CHASTELET. See DUCHATELET.

CHASTELET, PAUL HAY DU, a French publicist, born in 1593; died in 1636. He was at first advocate-general to the parliament of Rennes, but subsequently became a hireling of the court. He was employed in a paper war against the house of Savoy. One of the judges of the maréchal de Marillac, he published a libel against him during the trial. Richelieu had to commit him for this offence, but he was too useful a tool to be long imprisoned.—R. M., A.

CHASTELLUX, FRANÇOIS JEAN, Chevalier, and afterwards Marquis de, born at Paris in 1734; died there in 1788. He entered the army at the age of fifteen; at twenty-one became colonel of the regiment of Guyenne, and served from 1756 to 1761 in Germany. In 1780 he served in America with distinction. He wrote occasional verses with ease and grace, and was a poet in the sense of the word which is not meant to express more than a becoming accomplishment. Chastellux, however, was born and educated for better things; and he published in 1772 an essay which attracted great admiration — “*De la felicité publique, ou considérations sur le sort des hommes dans les différents époques de l'histoire.*” The object of the work was to show that the happiness of mankind increases in direct proportion to their increased knowledge. Malesherbes gave the book high praise in saying that it was worthy of Chastellux’s grandfather (D’Aguesseau). Voltaire said it was superior to Montesquieu’s *Esprit des Loix*. This work led to the author’s becoming a member of the academy. In 1780 he published his “*Travels in North America.*” His connection with the academy led to an eloge on *Helvétius*. He wrote some articles for the supplement to the *Encyclopédie*. He married in the year 1787 an Irish lady. The marriage was not happy. Some details connected with it are given in the edition, published in 1822, of his “*Félicité publique.*”—J. A. D.

CHATEAUBRIAND, FRANÇOIS AUGUSTE, Viscount de, a French statesman and miscellaneous writer, was born at St. Malo in 1768. The youngest of ten children, his father intended him for the navy; but he showed an invincible repugnance for that as well as the military branch of the service. His early years were passed in solitude and ardent study, from which the attractions of the capital could not divert him. The attack on the Bastile, and the subsequent humiliation to which the royal family became exposed, roused the studious recluse into activity. As occurred throughout his subsequent career, his sensitive nature seems to have been operated upon in contrary ways; for while a sentiment of honour and family traditions bound him to the cause of royalty, he could not exclude certain sympathies with the republican movement. In 1791 he set out for America, inspired with the grandiose idea of discovering the north-west passage. Stopping at Baltimore, the monarchical young viscount paid his respects to General Washington, who, with a mild wave of his hand, cut short a florid strain of compliment, and then sensibly advised him to desist from his project of discovering the north-west passage. How far he might have proceeded, had not an English journal with startling intelligence fallen in his way, it would be needless to inquire. It was in a remote settlement of the backwoods that he read of the flight of the royal family to Varennes, and their arrest. The voice of honour, he tells us, whispered him to return; and he did return, with his genius awakened by the contemplation of nature, as seen in the wild magnificence of American savannahs, lakes, and forests. His family received him with joy; and, probably with a view to keep the wanderer out of adventures, provided him with a wife, whom he accepted with indifference, and never afterwards either loved or hated. Resolved upon joining the *émigrés* at Coblenz, he turned the assignats which made up his wife’s fortune into money, and out of their depreciated value realized 12,000 francs, of which he lost 10,500 at a gaming table. Having joined in the futile attack on Thionville, he was left for dead in a ditch; was taken up by a few flying soldiers and thrown into an ammunition wagon, until arriving at Namur, they assigned him to the tender charities of the good women of the place, from whom he parted strengthened and refreshed to seek an asylum in Brussels. He proceeded after some time to Jersey to join the royalists, but stopped at Guernsey in a raging fever, was saved from death by the kind attentions of an English family, and finally made his way to London. During the reign of terror Chateaubriand was living in London, suffering such extreme poverty, that he declares himself to have passed three days without food; yet were his spirits sustained by a light-hearted cousin, who fought privations with his guitar and song. A clergyman employed him to assist in a work he was preparing for the press; and the clergyman’s daughter showed herself not insensible to attentions, which went so far as to require explanation, when Chateaubriand rather tardily avowed his marriage. Losing his secretaryship, he taught French and translated books until 1797, when he appeared as an author, with his “*Essay on Revolutions,*” which met with no success. A letter written by his mother on

her death-bed, and sent through a sister whom he dearly loved, who herself died before the letter reached her brother, wrought by its pious sentiments, to which the attendant circumstances gave greater force, a revolution on his mind, the effect of which became manifest in his “*Genie du Christianisme.*” The effect produced by this work was prodigious. Its merits have not, indeed, stood the test of time, but it came into the world with the great advantage of meeting a present want. Men were feeling a certain tenderness towards the past, when Chateaubriand hit exactly the sentiment of the moment with those poetical and fanciful views and descriptions which, while they exalt the imagination and cheer the soul, disturb not by challenges to controversy, with hard reasonings, or dogmatic assertions. In 1800 he ventured to return to France; and his fame becoming further spread by “*Atala*” and “*René,*” the first consul sent for him and appointed him in 1803 secretary to the legation at Rome, and then minister to Switzerland. Upon the execution of the duc d’Enghien, Chateaubriand to his honour resigned. The publication of his “*Martyrs,*” a sort of prose epic, in which christianity and paganism contend to the disadvantage of the latter, confirmed his reputation, despite the objections of critics, who found that a work half-romance and half-poem violated propriety in more ways than one. In 1806 he paid that pilgrimage to Jerusalem which produced his least objectionable work, abounding as it does in vivid and graphic description, and animated with sincere sentiments of veneration for the subjects suggested by the scenery of the Holy Land. It was this work which softened the resentment of Napoleon, who—having deprived Chateaubriand of his periodical, the *Mercure*—intimated to the academy his wish that they should elect him to the seat vacant by the death of Marie Joseph Chenier; but Chenier was a jacobite, and as Chateaubriand would be obliged to pronounce an eulogium on his predecessor, he declined the proffered honour. When Bonaparte was sent to Elba, Chateaubriand, in order to confirm the new-born zeal of the country towards the Bourbons, published his “*Bonaparte and the Bourbons.*” Louis XVIII. pronounced it worth an army, and appointed the author ambassador to Sweden; but as he was setting out, Napoleon landed at Cannes, and the ambassador followed the king to Ghent. After Waterloo, Chateaubriand refused to take office under Fouché. Henceforward he is to be viewed rather as the statesman than the author, and with no advantage to his fame. Whatever opinion may now be pronounced on his writings, it is certain that they produced great influence on his generation. Inflated and fantastic rather than eloquent and imaginative, and conceived with a view to effect, there nevertheless shone through his works a fine chivalrous nature and a noble invention, which tended to redeem the factitious tastes which prevailed, and with which they were in harmony. When, however, the florid author attempted to act a showy statesman’s part, in order to attract attention to his own appearance, it would be well if we had no worse to say than that he failed. While professing love for constitutional principles, and even avowing his belief in the future advent of the republic, he inconsistently sided with that ultra-monarchical party, whose intrigues thwarted the enlightened aims of Louis XVIII. Having successively represented France at Berlin and London, Chateaubriand was sent to the congress of Verona, where he advocated that abominable invasion of Spain in 1822, which, as minister for foreign affairs, he odiously carried into effect. Unceremoniously turned out by the president of the council, Villette, at the instance of the king, who disliked him, he became a newspaper writer, and avenged himself in the columns of the *Journal des Débats* upon the cabinet. His antagonist having at length fallen, the new minister, Martignac, sent Chateaubriand as ambassador to Rome; but on the nomination of Polignac to be prime minister, he threw up his post. He arrived in Paris in time for the revolution of July, received an ovation from the people, proceeded, however, to the chamber of peers, where he proposed the recognition of the duc de Bourdeaux with a regency, and failing in his motion, refused to take the oath of allegiance to Louis Philippe, and resigned his seat. The rest of his life was spent in the preparation of memoirs for publication after his death; while his literary labours were relieved by the society of the once beautiful madame de Recamier, at whose mansion, the Abbaye aux Bois, he passed several hours every day without taking much part in conversation, and seldom satisfied unless at the hearing of his own praise, for he was inordinately vain. At length his feebleness increased so far that

he had to be borne from his carriage to the salon; yet, as long as strength sufficiently remained, he continued his daily visit to her whose goodness and amiability never wearied towards her illustrious friend. He lived long enough to see the advent of the republic he predicted, and long enough to see it diverge into a wrong and fatal course; for he died 10th July, 1848. Besides the works we have referred to, he published a pamphlet on elective monarchy in 1831: *Natchez*; "Historical Studies, or Fall of the Roman Empire;" essay on English Literature; a prose translation of *Paradise Lost*; "The Congress of Verona;" "Life of the Abbé de Rancé," &c. &c.—J. F. C.

CHATEAUBRIANT, FRANÇOISE DE FOIX, Comtesse de, mistress of Francis I., was born about 1495, and died in 1537. Françoise, who was cousin to Gaston de Foix, nephew of Louis XII., appeared at the court in the time of Anne of Brittany, and accepted the hand of the count of Chateaubriant. Her great beauty and accomplishments made her a favourite with Francis I., but she afterwards found a successful rival in Mlle. de Heily.

CHATEAUBRUN, JEAN BAPTISTE VIVIEN DE, was born at Angoulême in 1686; died in 1775. In 1714 his tragedy of "Mahomet II." appeared, and was favourably received. In 1754, forty years after, was acted his "Troyennes," a drama, which, as far as it can be called inspired at all, was inspired by the genius of Euripides. The cause of this long silence was, that Chateaubrun was maître d'hôtel ordinaire of the duc d'Orléans, and sous-précepteur of his son; and he thought it inconsistent with the implied duties of his station to appear as a dramatic author. Chateaubrun, although no great dramatist, did as well as Racine for Mademoiselles Clairon and Jussieu, who appeared as Cassandra and Andromache in his tragedy. "Philoctetes" and "Astyanax" were Chateaubrun's next ventures. He had composed two other tragedies—"Ajax" and "Antigone"—and left them, without any apprehension of the manuscripts being stolen, in an open drawer. He searched for them in vain, and at last asked his servant about them. "Have you seen," said the master, "two very large paper books?" "Yes," replied the servant; "they had been lying there a long time, and I took them 'pour envelopper ces cötélettes de veau, que vous aimez tant.'" The poet survived what his biographers call the "disgrace" more than twenty years. He became a member of the academy in 1753. In a discourse delivered at the academy, Buffon gave him the highest praise for integrity and the entire absence of selfishness in all his dealings. He died poor, but his will exhibited unusual confidence, which was not misplaced, in the generosity of his pupil, the duc d'Orléans. He left annuities to two nieces, and also provided in the same way for two domestic servants, requesting the duc—to whom, however, he gave no funds for the purpose—to pay them. They were paid.—J. A. D.

CHATEAUROUX, MARIE-ANNE, Duchesse de, one of the mistresses of Louis XV., died in 1744. She married in 1734 the marquis de la Tournelle, and was left a widow at twenty-three. She then became, what three of her sisters had been before her, mistress of Louis, by whom she was created duchess of Chateauroux, with a pension of eighty thousand livres. It was she who induced the king to take the field in 1744, thinking to compound for her guilt by contributing to her country's glory. Two volumes of her letters were published in 1806.—R. M., A.

CHATEL. See CHASTEL.

CHATEL, FRANÇOIS DU: this painter, renowned as the favourite pupil of David Teniers, was born at Brussels in 1625. He followed the manner of his preceptor, and did him infinite credit. He also dealt in guardrooms and village festivals, hobnobbing peasants and inebriated burghers, but he occasionally handled higher subjects with success. He painted groups of family portraits, conversation pieces, and assemblies of persons of rank. His design was correct, his colouring pure, and his execution very delicate, neat, and spirited. His best production is a large painting nearly twenty feet long at Ghent, representing Philip IV. of Spain receiving the oath of fidelity from the states of Brabant and Flanders in 1666. It is stated that the number of figures in this work amounts to one thousand, but the disposition is so excellent, that the effect is singularly unconfused. His pictures are frequently ascribed to Teniers, and also to Gonzales Coques. He died in 1679.—W. T.

CHATELAIN. See CHASTELAIN.

CHATELAIN, JOHN BAPTIST: this artist was born in England of French parents in 1710. He designed and engraved with extraordinary cleverness. Unfortunately he was so disso-

lute and depraved as to render this cleverness almost altogether nugatory. He engraved after his own drawings or after Poussin. He died in London in 1744.—W. T.

CHATELET. See DUCHATELET.

CHATHAM, WILLIAM Pitt, Earl of, younger son of Robert Pitt of Boconnock in Cornwall, was born November 15th, 1708. His grandfather had been governor of Madras, and his mother was sister to the earl of Grandison. William Pitt was educated at Eton and Oxford; and upon quitting the university travelled in France and Italy, for the purpose of alleviating the gout—a disease which seized him in his youth, and haunted him through life with frequent and cruel agonies. Returning to England, he selected the army as his profession, and obtained a cornetcy in the Blues. In 1735 he entered parliament as member for Old Sarum, and in consequence of his opposition to Sir Robert Walpole, then at the head of the government, was deprived of his commission. He received, however, the appointment of groom of the bedchamber to Frederick, prince of Wales, and continued to assail the ministry with unyielding vigour. The commanding genius of Pitt soon gained for him high parliamentary authority. He was the orator of orators, at a time when the agitated passions of the country, having no sufficient vent in the press, concentrated themselves upon individual men; and when the house of commons was, in consequence, a more frequent theatre for those gladiatorial combats in which eloquence is mastery. Pitt was not only a consummate actor, both by natural endowment and careful culture—perfect in tone, glance, and movement—but was also sufficiently subject to the inspiration of the hour to give freshness and glowing warmth to his artistic skill. Walpole says, that though no man knew so well how to say what he pleased, no man ever knew so little what he was going to say. He thus possessed a twofold power, blending the mechanical skill of the cultured artist, with the passion of the speaker whose heart vibrates with the emotion of the moment. He is described as greatest among British orators in causing men to fear his power, and the epithet "terrible" is applied to those declamations he poured forth in which passion and sarcasm contended for the mastery. In his speeches, arguments lived and moved as if warm with life. As they marched on to their purposed end, he flung about lively anecdotes and sarcasms, jests and denunciations, disarming or frightening opponents on every side. He thus conquered by anticipation all that his worst foe could say; and never cared to have the last word. He gained his victory before his antagonist rose to speak. It is said of Michel Angelo, that by his skill he could give dignity to a hump on the back of a dwarf; and Pitt possessed, as an orator, a kindred power of giving a certain majesty to the commonest glance, circumstance, or word. With such wonderful endowments, in an age of corruption when parliamentary votes were regularly bought and sold by the minister of the day, Pitt was able to command any price he might choose to name. He refused, however, either to soil his hands with a bribe, or even to take advantage of customary official perquisites. He loved his country, and sought power for no selfish end. He loved England, Macaulay writes with truth, "as an Athenian loved the city of the violet crown; as a Roman loved the city of the seven hills;" and his policy sought to deliver his native land from the disgrace into which she had been dragged by incapable intriguers. Among the first of great modern statesmen he appealed for support not simply to ruling aristocratic families, but to the people at large; and in their pride and love, his countrymen delighted to call him "the Great Commoner." Most significant in relation to this point, was the answer of George II. when Pitt pleaded for mercy on behalf of Admiral Byng:—"The house of commons, Sire, seems inclined to mercy," pleaded Pitt. "Sir," replied the king, "you have taught me to look for the sense of my people in other places than the house of commons;" and when Pitt resigned office in 1761, in language seldom heard in those days, he declared himself "accountable to the people, who had called him to power." A list of the great statesman's faults and failings could readily be drawn up. The skill of the actor degenerated at times into an affectation which darkened his best virtues; towards his colleagues he often behaved more like an eastern satrap than a British minister; distracted by the pain of constitutional gout, his conduct is occasionally scarcely referable to any distinct principle whatever; but when the list of his imperfections is completed, William Pitt, earl of Chatham, still

remains "the Great Commoner" who, when his country was in despair, out of weakness brought forth strength; who appealed to the people, when such appeals were rare indeed; who used power not for personal aggrandizement, but for national glory; whose hands were clean in an age of foul corruption; a statesman who could persuade as an orator, and an orator who could command and govern as a statesman. On the retirement of Walpole, Pitt became vice-treasurer of Ireland, and, subsequently, paymaster of the forces during the ministry of the duke of Newcastle. The perquisites of the latter office were great, and no dishonour attached to their reception, but he would accept only the legal salary. The conduct of Pitt in the house was not distinguished by any submission to the inferior men placed above his head. Although holding a suboffice he ridiculed the government leader of the commons, or rather, with more cutting sarcasm, assisted that gentleman in bringing ridicule upon himself: on one occasion he boldly referred to the premier, and asked whether the house of commons sat only to register the edicts of one too powerful subject, and finally refused a seat in the cabinet when Newcastle almost fell at his feet entreating him to accept it, on condition of supporting the king in his wish to carry on the French war by a system of subsidies to Russia and the German states. Grave events, however, thickened day by day. The country was defenceless, and German mercenaries were imported—the Seven Years' war commenced in Europe—Minorca was lost. It was an evident necessity that political intriguers should make place for men of power and patriotism; and on December 4th, 1756, Pitt became secretary of state, in the administration of the duke of Devonshire. A fresh vigour was immediately infused into every branch of national life. A national militia was substituted for German mercenaries; the Highland clans were made friends instead of foes, by being converted into regiments of the line for foreign service; and the new minister who had opposed a "system of subsidies" proved no niggard in giving aid when he found in the field a great man, like Frederic of Prussia. George II. dismissed, however, both Pitt and Temple in April, 1757, declaring, that he did not consider himself a king in their hands; but the affairs of the nation became more and more disastrous, and Pitt was recalled, 27th June, 1757. "I am sure," said Pitt, in his proud consciousness of administrative power, "that I can save my country, and that nobody else can." The four following years during which Pitt held office, were the noblest of his life. He redeemed the government in some measure from the domination of corrupt factions, and his spirit breathed itself within his officers, animating them to deeds of daring which rang through Europe. Every man knew that there was more chance of being pardoned for an overbold enterprise than for a weak retreat. "Pitt," says a contemporary, "expressed himself with great vehemence against Earl Loudoun, who reported that he found the French too strong to justify an attack on Louisburg." The energy of the statesman pervaded the British forces both by land and sea. Wolfe climbed the heights of Quebec, and Canada was won. Hawke gained the famous victory at Belleisle, replying, in the spirit of the minister he served, to the master who reported the danger of the navigation—"You have done your duty in making this representation; now obey my orders, and lay me alongside the French admiral." It is one of the most significant signs of Pitt's genius that he thus created his captains. Hawke and Amherst, for instance, displayed abilities in the service of Pitt which never could have been called forth by the duke of Newcastle. Soon after the accession of George III., the "family compact" was concluded between France and Spain, and Pitt advocated against the latter country an immediate declaration of war; but, overruled in the cabinet, he resigned office in 1761, proudly declaring that he "held himself accountable to the people who had called him to power." Upon his retirement, his wife was created Baroness Chatham, with a pension. The Spanish war broke out within a few weeks, and Pitt showed his magnanimity by taking no party advantage of the fact that his rejected advice had become a necessary state policy. Burke remarks, that the behaviour of Pitt when the new parliament met, in which he made his own justification without impeaching the conduct of any of his colleagues, or taking one measure that might seem to arise from disgust or opposition, "set a seal upon his character." "A time of war," said the orator, "is no season for personal altercation. In the face of the common enemy, England should be united as one man." His future career was frequently and terribly over-

shadowed, through the agonies of his constitutional diseases—agonies so stern as to affect the healthful working of his mighty mind. During the proceedings taken against Wilkes, Pitt denounced that surrender by the house of its privilege of protection from arrest, which was voted for the purpose of enabling the government to arrest the democratic leader for libels in the *North Britain*. The importance attached by him to the liberty of the press strikingly appears in all his private correspondence. When the stamp act threatened the American war, he used all his strength to secure its repeal. On the 14th January, 1766, he delivered one of his mightiest speeches in opposition to that act. "I rejoice," exclaimed Pitt, "that America has resisted. Three millions of people so dead to all the feelings of liberty as voluntarily to submit to be slaves, would have been fit instruments to make slaves of the rest." When noticing the legal technicalities of the question, he finely remarked that he did not come "with the statute-book doubled down in dogs' ears to defend the cause of liberty;" and drawing the distinction between legislation and taxation, and taxation as essential to freedom, altogether denied the right of the commons of Great Britain to give in grant even to the king the property of the commons of America. During the five years which had elapsed since Pitt's resignation (1761–66), he had three times been offered office; and in 1766 he returned to the government as Earl of Chatham. His bodily infirmities increased upon him to such an extent, that his greatness is hardly recognizable in the feebleness of that administration. He was one of the first, however, to discern the importance of Indian affairs, and the necessity of ameliorating the condition of Ireland. In the early part of 1767, he was so afflicted as to be incapable of transacting business. During his retirement his colleagues adopted measures entirely opposed to his principles, and on October 12th, 1768, he finally resigned. From time to time, when his strength permitted, he was carried to the house of lords, and continued to recommend the abandonment of coercive measures towards America. Even after the declaration of Independence, he endeavoured to induce the government to agree to some terms of reconciliation. Upon the conclusion of the treaty between France and America, the final separation of the colonies from the mother country, became certain; and then Pitt's pride in the glory of the British empire flamed forth in indignation against its dismemberment. Of all men, his personal happiness and honour were bound up inextricably with the greatness of his nation; and the loss of America was like an affliction brought down upon the very flesh and blood of the "old man eloquent." Few will agree with his policy, but all will feel as one of the most touching scenes in history, that last appearance of the earl of Chatham in the house of lords (April 8th, 1778), when he entered supported by his son, and his enthusiastic energy struggled with his feebleness as he opposed the withdrawal of the British troops from America, until he fell in a convulsive fit, and was carried forth a dying man. Upon May 11th, 1778, at Hayes in Kent, the earl of Chatham died. He was buried in Westminster abbey; the chief mourner being his second son, William Pitt, whose name, with his father's, will live for ever in the pages of British history.—L. L. P.

CHATTERTON, THOMAS, was born at Bristol on the 20th November, 1752. There was nothing remarkable about the family, except that a taint of madness ran in the blood. The father had been for years subchanter at the cathedral, and master of the free school in Pyle Street. A few months previous to the birth of Chatterton he died, leaving a widow and daughter. In the straitened circumstances of this humble family the higher advantages of education were not to be thought of, and the little boy was therefore sent to the free school. From the subsequent versatility of his mind we naturally look for early indications of precocity. But he was remarkably stupid. The master gave him up in despair, and pronounced him utterly incapable of instruction. The mother undertook the task which had worn out the patience and baffled the skill of the stranger. Weeks and months passed; all the experiments which affection could suggest had been tried, yet, in the seventh year of his age, Chatterton showed no signs of intelligence. The saddest thought that can flash across a parent's mind, now struck her to the ground—she had given birth to an idiot! Lying about the house was an old musical manuscript in French, over which the deceased subchanter had spent many a noisy hour. Tossed about for seven years, in the recurring confusion of housewife

industry, that fragment of paper had been preserved unharmed. It was destined to start the mind of Chatterton on its swift and terrible career. By chance the boy took it up, fixed his eyes upon the large capitals illuminated with gorgeous colours, and grew solemn with emotion. Not by the persuasive caresses of a mother, not by the indestructible hornbooks of Pyle Street free school, but by the gentle force of colour, was the soul of Chatterton aroused from its chrysolitic sleep. Once liberated from the blind dominion of instinct, his mind passed by a sudden transition into the highest type of genius. "At eight years of age he was so eager for books that he read from the moment he waked, which was early, until he went to bed, if they would let him." About this time the thought that he was destined to be great seized him like a passion. This ambition was no ephemeral fancy, flitting in moments of conceit across the mind, but stern reality, enthroning itself imperially in the centre of his being. Wandering alone on the banks of the Avon, sitting beside the sepulchre of Canyng, in full view of the chiselled towers and lofty steeple of St. Mary, Redcliff, or gazing upon the frolic and mirth of boyish pastime, the consciousness of future fame haunted him like a spirit. This is the key to his strange behaviour—the melancholy which clouded his gayest moments, the unaccountable fits of crying which alarmed his friends, the dreary solitude in which he loved to indulge, and the veil of mystery behind which he performed his greatest achievements. On the 3rd of August, 1760, close upon his eighth year, he was admitted to the blue-coat school, endowed by a Bristol gentleman of the name of Colston. The prospect of entering Colston's school threw him into great enthusiasm—"Here," he said, "I shall get all the learning I want." But the routine of reading, writing, and arithmetic soon damped his ardour. From the first dawn of intelligence his mind exhibited astonishing vigour and rapidity. As if conscious that life was short, he flew through his career with lightning speed. In his eleventh year he had the thoughts and experiences of a man. He had already read seventy volumes; neat copy-books and ingenious sums were objects of no attraction. The proffered advantages of school were spurned away as chaff; he wanted solid nutritive knowledge. This he found in the study of history and divinity. Three circulating libraries were soon laid under contribution, and barely sufficed to meet the demands of the blue-coat boy. What books fell into his hands in the course of this reading is not known. It is interesting to learn that among them was Speght's Chaucer, the glossary of which he transcribed for his own use. Once a week, on Saturday afternoons, the blue-coat boys were at liberty to visit their friends. Chatterton spent these half-holidays invariably in the little cottage on Redcliff hill, with his mother and sister. They were very fond of him, and believed thoroughly in his future fame; upon them the tendrils of his affection fastened and grew. In the storms of life, the hold upon them was never lost. In school he was known as a proud, perhaps overbearing boy. Social familiarity was impossible. The nearest approach he could make to it, was to mount the church-steps, and "repeat poetry to those whom he preferred among his schoolfellows." Nevertheless he had a kind heart. The sight of a beggar on the old bridge drew tears to his eyes. At home he was all love. One of the greatest pleasures he anticipated from his approaching greatness, was that of being able to present his mother and sister with rich gowns and pretty bonnets. Much as he loved them, however, they shared little of his society. In a lumber-room, fitted up for his own use, he would remain under lock and key all day. If they remonstrated, his short answer was—"I have a work on hand." What was he doing with so much secrecy in this little chamber Saturday after Saturday? "In this room he had always by him a great piece of ochre in a brown pan, pounce bags of charcoal dust, and a bottle of blacklead powder." When he came down to tea, his face and hands were begrimed with yellow and black. It must have been on one of these Saturday visits, sometime before the summer of 1764, that Chatterton made the famous discovery of what he called the manuscripts of Rowley. It thus happened:—One day his eye was caught by some thread papers which his mother and sister used. The writing upon them appeared old, and the characters uncommon. After submitting his mother to a cross-examination, he was led to a full discovery of all the parchments which remained. To the last day of his life he continued to set a high value upon them. Even on that solemn morning when the time and manner of his death had in all probability been determined, and there remained no inducement

to perpetuate a deception, he expressed in significant language his appreciation of their worth. The tendency of modern criticism is to disparage these papers as containing nothing of a literary character. The truth is, we are in complete ignorance of their contents. That Chatterton should have been allured to palm some of his best poems upon an old monk of the fourteenth century is not to be wondered at; that he should have so completely succeeded remains to this day a marvel. These very manuscripts no doubt suggested the idea. Their history is shortly this:—In a room over the north porch of Redcliff church, some half a dozen chests, supposed to contain legal documents, were forced open in 1727 under the superintendence of an attorney. The deeds referring to the church were removed, and all the other parchments were left there scattered about as being of no value. In 1748, Chatterton's father being nearly related to the sexton, was permitted to take away from time to time "baskets full" of these documents for covering bibles and copy-books. Mrs. Chatterton also found them useful for "making dolls, thread papers, and the like." It was the bulk which survived these depredations that afterwards obtained such celebrity as the manuscripts of Rowley. From the De Burgham pedigree, it is evident that Chatterton, while yet in the blue-coat school, had not only conceived the plan of his literary imposture, but had actually entered upon its execution. Attached to the genealogical tree was a poem, "The Romaunte of the Cnyghte," actually written by an illustrious ancestor of the pewterer! It is chiefly noticeable as being the first in point of time of those antique poems on which the fame of Chatterton mainly rests. But it was not until he had left school and entered upon his apprenticeship as lawyer's clerk, that the Bristol people became aware of his existence. His first adventures in literature had produced no great sensation. "The last Epiphany or Christ's coming to Judgment;" "Sly Dick;" "The Churchwarden and the Apparition;" and "Apostate Will," were smart pieces for a boy not yet in his teens. But they had not moved the world—not even Bristol. One morning in 1768, however, when the municipal excitement of opening a new bridge was at its height, the inhabitants of Bristol were startled with a remarkable paragraph in *Felix Farley's Journal*. It contained a graphic account of the opening several centuries before of the old bridge; under the signature of "Dunkelmus," who had extracted it from ancient documents in his possession! Inquiries were instituted, and the authorship was traced to Chatterton. At first he gave evasive answers, then prevaricated, afterwards retracted, and finally made the statement to which he adhered all his life. The success of the adventure flattered his vanity, and concealed from his view the degradation of his conduct. His moral nature, originally weak, had never been cultivated, and his intellect asserting a supremacy over his whole being, urged him forward against terrible odds. Nothing but some strong internal convulsion could now restore him to manly honesty and peace. It was the crisis of his life. If our estimate of Chatterton is correct, it was at this juncture, that he deliberately resolved upon that career of unscrupulous imposture, which has exposed him to the just censure of aftertimes. Horace Walpole was at this time collecting materials for his *Anecdotes of Painting in England*, Chatterton inclosed him "The Ryse of Peyncteyne in Englande, wrotten by T. Rowlie, 1469, for Master Canyng." Barret the surgeon was engaged in writing a history of Bristol. Chatterton from time to time supplied him with invaluable facts! On the 21st December, 1768, he informed Mr. Robert Doddsley, a London publisher, that he had in his possession "poems and interlude, and perhaps the oldest dramatic pieces extant, wrote by one Rowley, a priest of Bristol, who lived in the reigns of Henry IV, and Edward IV." This sixteenth year was the busiest of his life. "The Bristowe Tragedy;" "tragical interlude called "Ella;" a fine pastoral entitled "Elinore and Inga," were all completed before the close of 1768. In the meantime his professional studies were sadly neglected. Mr. Lambert was a rough-handed gentleman, and sometimes administered correction to the young apprentice in the form of a "blow or two." Then he made Chatterton sleep with the footboy, and take his meals with the servants, which was not pleasant. The scraps of poetry found about the floor were characteristically called "stuff," and hurled at Chatterton's head. On the whole, his "life was miserable." There was found in the office that will, written in contemplation of suicide, which one cannot read without a

shudder. Mrs. Lambert was afraid to continue under the same roof as this desperate young man, and thus Chatterton was liberated from the obligations of his apprenticeship. On the 24th April, 1770, a week after leaving Lambert's, he started for London, with high hopes of earning a livelihood and literary fame. The rapidity with which he accomplished so much during his residence in London is astonishing. In May and June he had articles in the *Town and Country Magazine*, the *London Museum*, the *Freeholder's Magazine*, the *Political Register*, the *Court and City Magazine*, and *Gospel Magazine*. One week he is about an oratorio; the second finds him busy with a burletta, which was afterwards acted at Marylebone gardens; and the third opens with another dramatic effort—"The Woman of Spirit." Little songs, for which Mr. Hamilton paid him at the rate of eightpence a piece, took well at the gardens, and became popular with street boys. Such were the rare endowments of Chatterton that, in these various occupations, his talent never failed him. We must not, however, apply the rigid laws of criticism to these hurried contributions to literature. He was writing for bread, and not for fame. The antique poems exhibit a fine imagination and true poetic feeling. His talent lay in depicting the stronger emotions, and giving form and life to abstract ideas. In his political essays and letters we do not find evidences of such rare powers. They are written in smart serial style, without much thought. Chatterton arrived in London with some five pounds in his pocket. Three months had not passed away before he was reduced to a state of penury. At last he was driven to buy his bread stale, that it might last the longer. One whole week he took nothing but a loaf. His pride repelled the benevolent advances of his friends. Mr. Cross, a chemist, living in the same street, and very intimate with Chatterton, was afraid to ask him to supper. Mrs. Angell, the landlady, out of sheer pity, returned him sixpence from the rent, but this he indignantly refused, and added, pointing to his forehead—"I have that here which will get me more." Under so severe a pressure the powers of nature gave way. Neighbours noticed a certain wildness about his looks. He was observed to talk to himself, to pause suddenly in conversation, and then to start off volubly on some irrelevant subject. On the 22nd of August, 1770, he came home in a great passion with the baker's wife, who had refused to let him have another loaf till he had paid her three and sixpence, which he owed her previously. This drove him to the last desperate act. Under the pretence of having an experiment on hand, he purchased a quantity of poison from Mr. Cross. The next morning Chatterton was not astir at the usual hour. When the door of his bedroom was burst open, he was found "lying on the bed with his legs hanging over, quite dead. Some of the bits of arsenic were between his teeth." Of the Rowleyean manuscripts Chatterton only produced four originals. That which he exhibited first, the longest of the four, has been lost. It contained "The Challenge to Lydgate;" "The song to Ella;" and "Lydgate's Answer;" amounting in all to sixty-six verses. The remaining three, which may now be seen in the British museum, were—"The Account of William Canyng's Feast;" "Epitaph on Robert Canyng;" and thirty-six verses of the "Storie of William Canyng." These are written in continuous lines, extending like prose across the breadth of the parchment. The square pieces of vellum were, no doubt, "antiquated" by himself, and the writing exhibits a skilful imitation of mediæval orthography.—G. H. P.

CHAUCER, GEOFFREY, the most distinguished of the early poets of England, was born in the first half of the fourteenth century, but in what year cannot be stated with positive certainty. Tradition assigns the date of his nativity as 1328, while Leland gives a later period, and a deposition made by Chaucer seems to confirm this view. Sir Harris Nicolas, who has investigated the matter with his usual care and ability, is disposed to think that upon the whole the earlier date is the nearest to probability. The birthplace, parentage, and education of Chaucer are involved in like obscurity, and it would be a bootless task to pursue all the speculations on these subjects. The probabilities are in favour of his having been born in London; whether he was the son of a knight, a merchant, or a vintner, it is in vain to inquire: there is, however, reason to believe that his family, though not of rank, were wealthy and respectable, and it is certain that he received the education befitting a gentleman of those times. Where that education was received is equally problematical; Cambridge and Oxford each claim the honour, but

neither can adduce any proof to support its pretension. It is not improbable that he may have studied in each, and Leland asserts that he completed his education at Paris. But be this as it may, Chaucer acquired a large amount of information and learning, which the evidence of his contemporaries and his own compositions abundantly attest. Indeed there is no branch of the knowledge of his times in which he appears to be deficient, and he was equally proficient in scientific subjects as in the learning of the schoolmen, in divinity, law, and philosophy. The first reliable notice of Chaucer occurs in 1359, when it appears that he served under Edward III. in the expedition against France, and was taken prisoner. In that country he remained some years, probably till the conclusion of the peace of Chartres in 1360. Shortly after he married Philippa, a maid of honour in the royal household, and daughter of Sir Payne Roet, a gentleman of Hainault, who came to England in the retinue of Queen Philippa; another daughter, Katherine, attached herself to Blanche, the first consort of John of Gaunt, by which circumstance Chaucer was subsequently brought into intimate acquaintance with that noble. It is remarkable that Chaucer's wife afterwards entered into the service of John's second wife, while Katherine subsequently became his third wife, and secured to Chaucer and his wife, the favour and protection of the duke. Chaucer's accomplishments and brilliant parts soon recommended him to the patronage of Edward III. In 1367 he was made one of the valets of the king's chamber, and received a grant for life of twenty marks a year. In 1372 he was sent with two Genoese citizens on a commission to determine an English port where a Genoese commercial establishment might be formed, and appears to have left England in the end of that year upon this mission. During his absence he visited Florence and Genoa, returning to his native land in November, 1373. It was during this visit to Italy that Chaucer is said to have met Petrarch at Padua. That such is the fact there is strong presumption, which more than counterbalances the mere assertions of those who maintain the contrary. Petrarch was certainly at Arqua when Chaucer was at Florence, and it is scarcely credible that the latter would have omitted the opportunity thus afforded of forming the acquaintance of one who was then the most distinguished literary man living. Wharton asserts that they met at the marriage of Violante, daughter of the duke of Milan, with the duke of Clarence, and that Boccaccio and Froissart were of the party. The clerk of Oxenford, in the prologue to the tale of Griselda, states that he learned it from "a worthy clerk" at Padua, "Franceis Petrark, the laureat poete," and we know that at this period Petrarch had translated the tale from the Decameron, and had even previously shown it. In 1374 Chaucer was granted "a pitcher of wine daily," and in the same year was appointed comptroller of the customs in the port of London, under the obligation of writing the rolls with his own hand. If the poet ever performed this duty, no roll in his handwriting is now extant. Grants, pensions, and other emoluments followed, and in the two following years he was employed in two secret missions to Flanders, the object of which was, if we credit Froissart, to negotiate a marriage between Richard, prince of Wales, and Mary, daughter of the king of France. Richard II. continued to Chaucer the favour which Edward had accorded him, and employed him on several embassies, in one of which, to Lombardy, he was accompanied by his friend the poet Gower. In February, 1385, Chaucer was permitted to appoint a permanent deputy, and being thus released from a personal discharge of the duties of comptroller, he turned his attention to politics, and sat in parliament in 1386 as representative for Kent. His known attachment to the duke of Lancaster was, there is little reason to doubt, the cause of his being deprived shortly afterwards of his office in the customs. The older biographers of Chaucer, relying on the adventures in "The Testament of Love" as an auto-biographic statement by the poet, assert that he was dismissed for defalcations; was engaged in an affray in which several lives were lost; that he fled to Hainault to avoid arrest, and then to Zealand, whence, after remaining three years, he was forced through poverty to return to England; that he was committed to the Tower, and obtained his liberty on condition of impeaching his former confederates. Happily for the fame of the poet, Sir H. Nicolas supplies an authentic and complete refutation of the whole narrative; and we now know, that when Chaucer was said to have been a fugitive and exile, he was at large in London enjoying his pension; and at the very moment when he is

supposed to have been a prisoner in the Tower, he was sitting in parliament as a knight of the shire for one of the largest counties in England. In 1387 Chaucer lost his wife, and with her the pension settled upon her by Queen Philippa. Upon the accession of the Lancaster party in 1389 he was appointed clerk of the king's works—an important office which he was allowed to perform by deputy: this post he held till 1391. From that period we have nothing authentic in relation to the poet till 1394, when he obtained a grant from the king of £20 a year; but we learn that his circumstances were far from easy, and he was protected from arrest for debt by a royal letter. That Chaucer should have been in pecuniary difficulties is somewhat surprising, seeing that he had, with occasional interruptions, what must be considered, at the lowest, a competency. It is said he lived extravagantly, a supposition that some passages in his writings seem to favour. Be this as it may, the prosperity which had been interrupted by these circumstances happily returned to brighten the close of his career. Another grant of wine was made to him, and Henry IV. on his accession conferred on the poet an additional pension of £26. 13s. 4d. a year. Chaucer was now over seventy years old, residing, not at Dorrington castle in Berkshire, as is generally asserted, but in London in a house taken by him nearly upon the site of Henry VII.'s chapel at Westminster. His end was approaching, and he spent his last hours in tranquillity and resignation, having composed a poem entitled "Gode Counsaile of Chaucer," made by him "upon his deeth bed, leying in his gret anguyse." Chaucer died on the 25th October, 1400, about the age of seventy-two, and was buried in Westminster abbey, where a monument erected to him in 1556 may still be seen, though the inscriptions are nearly effaced. In his younger days Chaucer must have been handsome; he is described in his thirtieth year as being "of a fair and beautiful complexion, his lips full and red, his size of a just medium, and his port and air graceful and majestic." Later in life he became corpulent, and lost much of his grace of person, though his features retained their fairness. In addition to the portraiture he has given of himself in "The Canterbury Tales," we have several portraits, especially that of Occlave, which conveys "the perfect image of a character not less remarkable for its rare combination of power and sympathy, than for the variety of accomplishments by which it was graced."

We have next to speak of Chaucer as a poet. As such he stands pre-eminently before us as "the father of English poetry," as one who laid the foundations "that still support the fabric of our poetical literature, and will outlast the vicissitudes of taste and language." Amongst his own contemporaries thin his position was accorded to him; successive ages continued it to him; and the present affirms it. The praises of Lydgate, and Gower, and Occlave, and Ascham, and Spenser, have received the imprimatur of Wharton and Drayton, Coleridge and Hallam, Byron and Tennyson, and every critic of taste and erudition. He was in England what his great contemporary or rather predecessor, Dante, was in Italy, each the maker of a language, which, as long as it shall last, will uphold the fame of its author. An elegant modern writer thus speaks of him—"Poet, soldier, and diplomatist, and master of the philosophy, science, and divinity of his time, the versatility of his genius is not more remarkable than the practical judgment he displayed in its employment. With a complete command of the springs of universal interest, the tragical and the humorous, the solemn and the gay, the sublime and the grotesque, he applied his knowledge of life and nature, his consummate art, the copious resources of an imagination that seemed incapable of exhaustion, and a power of expression as extensive as the empire of his genius, to the creation of works which, while they reflect in vivid colours the features of his own time, possess also an enduring value for all time to come." Mr. H. Reed, in his able lectures on English literature, portrays Chaucer with happy eloquence. "No poet ever held such large and free communion with the world and his fellowmen. He stood in the presence of kings and nobles, and became versed in the lore of chivalry—its principles and passions; he went forth from the pomp of a court to do a soldier's service, and, in the season of peace, to muse in the fields, to look with loving eyes upon the flowers, to sympathize with the simple hearts of children and of peasants, to honour womanhood alike in humble or in high estate, and to commune with the faithful and the zealous of the priesthood. What most distinguishes the genius of Chaucer is the comprehensiveness

and variety of his powers. You look at him in his gay mood, and it is so genial that that seems to be his very nature, an overflowing comic power, touched with thoughtfulness and tenderness—"humour" in its finest estate. And then you turn to another phase of his genius, and with something of wonder and more of delight, you find it shining with a light as true and natural and beautiful into the deeper places of the human soul—it's woes, its anguish, and its strength of suffering and of heroism. In this, the harmonious union of true tragic and comic powers, Chaucer and Shakspere stand alone in our literature; it places these two above all the other great poets of our language, for such combination is the highest endowment of poetic genius."

It remains now to notice briefly the various works of Chaucer. It is impossible to ascertain their chronological order. "The Court of Love" was probably one of his earliest productions, and "Troilus and Cresseide" may also be assigned to his youth. "The Assemblee of Foules" was written before the marriage of Blanche of Lancaster, probably about 1358; and "The Booke of the Duchesse" after her death. "The Legende of Good Women" must have been written before 1382, and "The House of Fame" somewhere about the same time. We are not able to assign a date to the "Romantoun of the Rose." It is a translation from the French poem commenced by William of Lorris, and concluded by John of Meun. In the hands of Chaucer it is infinitely improved and beautified. His other poems are "The Cockow and the Nightingale;" "The Flower and the Leaf"—the latter an exquisite composition; and "The Testament of Love." But the great work upon which the fame of Chaucer rests imperishably is "The Canterbury Tales." These were the occupation of the last ten years of his life. Wharton, following tradition, says that they were composed partly at Woodstock, and partly at Dorrington in Berkshire, but there is good reason to doubt that he occupied the latter place. The poem is unfinished, but for what it achieved, as well as what it proposed to accomplish, is worthy of high admiration. The design, suggested probably by the Decameron of Boccaccio, is extremely happy. A company of pilgrims to the shrine of St. Thomas à Becket at Canterbury, set out from the Tabard inn at London, and, at the instance of the host, each tells a tale to beguile the way. The prologue presents us with the truest and liveliest picture of the state of society in England in the fourteenth century—we see the freedom and ease of intercourse between the personages, though ranging through every grade of life. Each character is drawn with the hand of a master, and stands out a living reality—a type of a class. The various tales exhibit the wondrous power of Chaucer, as various and flexible as it is deeply skilled in the heart of humanity and the soul of nature—the inward and the outward of mind and of matter. "After four hundred years have closed over the mirthful features which formed the living originals of the poet's descriptions, his pages impress the fancy with the momentary credence that they are still alive." All the powers of his learning, his experience, and his genius have here free scope, and place Chaucer next to Shakspere as one, who, dealing not only with what is changing and evanescent in the times and in the character of man, but comprehending also what is enduring and essential to humanity, has written for all times, and will be read while the English language shall last.—J. F. W.

CHAUDET, ANTOINE-DENIS, a French sculptor, born at Paris in 1763; died in 1810. After returning from Rome he executed for the Pantheon a group representing the emulation of glory. Not being of the vicious style then in vogue, it was at first neglected. Chaudet's next work was his fine statue of "Edipus." "Paul and Virginia," "Surprise," "Belisarius," &c., followed, and raised him to the first rank among modern sculptors. His articles in the dictionary of the fine arts are said to be also admirable.—His wife, JEANNE-ELISABETH, who was also his pupil, gained a considerable reputation by her exquisite paintings of familiar subjects.—R. M., A.

CHAUDON, LOUIS MAYEUL, born in Provence in 1737; a Benedictine of the congregation of Cluny, who, like so many of that learned order, devoted himself to historical research. His "Nouveau Dictionnaire historique," first published in 1766, went through several editions. This was followed by his "Dictionnaire Antiphilosophe," directed against the Philosophical Dictionary of Voltaire. As the witty sceptic too often sacrificed dry fact to the desire of saying smart things, and rather loved

to exaggerate the ridiculous side of circumstances than to enter into careful investigation, the painstaking benedictine frequently succeeded in exposing his errors and his bad faith, and restoring the truth of history. His works are valued on account of the impartiality of his judgments on historical personages. The severity of his studies affected his sight, which some time before his death left him entirely. After the suppression of monasteries at the Revolution he retired to Mezin, where his portrait may be seen in the town-hall, a testimony of the regard of his fellow-citizens. He died in 1817.—J. F. C.

**CHAULIAC** or **CHAULIEU**, *GUILLAUME DE*, a celebrated writer on surgery, who lived in the latter half of the fourteenth century. He studied at Paris and Bologna; practised some years at Lyons, then went to Avignon, where he became physician to Popes Clement VI., Innocent VI., and Urban V. There he wrote his famous "Inventorium sive collectorium partis chirurgicallis medicinae," a work which greatly contributed to the scientific study of surgery. It was used as a class-book for several centuries. Chauliac has left us a description of the plague, which, sweeping from the east, ravaged a great part of Europe in 1343. He was himself attacked by it, but recovered.—R. M., A.

**CHAULIEU, GUILLAUME AMFRYE DE**, born at Fontenoy in 1639; died in 1720. He was sent early to Paris, where he was educated for the church. He was patronized by the grand prior of Vendôme, and given large benefices. The parties of the Abbé de Chaulien were among the pleasantest in Paris, and he himself, as men who give pleasant parties will often be regarded, was regarded as one of the wittiest men of his time. He suffered from gout, but amused himself during the fits in writing poems, which his friends praised, but which were too negligently written to have much chance of being remembered beyond the days which they enlivened. In this way he lived on till he attained the age of eighty-one. In the year before his death, he suffered from the two calamities of blindness and of love. He addressed with more than the fervour of youth the witty lady known under the names of Mademoiselle Launai and Madame de Staël. He was prevented from being named as a member of the academy by a successful cabal. He disregarded a slight, which, when others having similar claims suffered, excited them almost to madness.—J. A., D.

**CHAUMEIX, ABRAHAM JOSEPH DE**, born at Chauteau, near Orleans, in 1730; died at Moscow in 1790. He was the son of a distinguished military engineer. His first work was, considering what France then was, a daring adventure. It was no less than an attack on the Encyclopédistes—on their principles and on their book. Voltaire assailed him in stinging satire, Chaumeix could have weathered the storm, had his enemies confined themselves to fair warfare; but this was not the way in which controversy was then carried on. Chaumeix was described as a man of the lowest grade in society; he had, it was said, married his cook. A hundred idle stories of this kind were circulated. He was driven from Paris by these calumnies. He found a home in Russia. There he earned his support by assisting in the education of the sons of some of the families of the nobility. Chaumeix was a benevolent man; and from the time of his settling in Russia endeavoured, not altogether unsuccessfully, to ameliorate the condition of the serfs.—J. A., D.

**CHAUMETON, FRANÇOIS PIERRE**, a French medical man, was born at Chouzé on the Loire in Touraine on 20th September, 1775, and died on 10th August, 1819. After officiating as military surgeon for many years in hospitals and in the field, he retired from the service and took up his residence in Paris, where he published various literary and scientific works. Along with Chamberet and Poiret he published a Medical Flora, illustrated by coloured drawings. He wrote an essay on medical entomology, and contributed articles to scientific periodicals.—J. H. B.

**CHAUMETTE, PIERRE-GASPARD**, a French revolutionist, born in 1763; died in 1794. He was one of the most violent and brutal demagogues of the time. He heaped insults on the king when confined in the Temple, and, along with Hebert, concocted the foul accusation brought against Marie Antoinette on her trial. Chaumette was the originator of the Fêtes de la Raison, and planned the procession of the goddess of Reason. He fell a sacrifice to the jealousy of Robespierre in 1794, and left to posterity an execrable name.—R. M., A.

**CHAUNCEY, CHARLES, D.D.**, an eminent nonconformist divine, born in Hertfordshire in 1592. After quitting the university of Cambridge, where he held a Greek professorship, he

was presented to a living in Hertfordshire; but his puritanical principles soon brought him into difficulties. He was condemned by the court of high commission, and obliged to recant some charges he had made in a sermon. He afterwards went to New England, where he was for twelve years minister of the little town of Scituate. He was pressed to return to England during the Commonwealth; but the presidency of Havard college having meanwhile been offered to him, he accepted it, and died in the new world in 1672. It was this Chauncey that wrote the *Annotations* prefixed to Leigh's *Critica Sacra*.—R. M., A.

**CHAUNCEY, CHARLES, D.D.**, the twelfth minister of the mother (first) church of Boston, New England, of which place he was a native. He was a graduate, at an age unusually early, of Harvard college in 1721, and six years after became the colleague of the Rev. S. Foxcroft, his complete ministry extending to sixty years; in the last nine of which he had himself the aid of a younger pastor—the Rev. John Clarke. This long career was signalized by his opposition to Whitfield, who once and again in his day visited the Massachusetts churches, and by his zeal against episcopacy; his "Complete View" of which appeared in 1771. Dr. Chauncey's belief was of the strongest Arminian type; but the distinctive feature of his theology arose from his coming forth as the earliest champion perhaps within his denomination of the "restoration" theory, so called, in relation to a future life. His great defensive work, "The Mystery hid from Ages, or the Salvation of all men," published in 1784, was replied to by the younger Edwards. His "Benevolence of the Deity considered" and "Five Dissertations on the Fall of Man," both issued in 1785, bear on the same topic. Beside the works now specified, Dr. Chauncey's fugitive productions, inclusive of more than thirty occasional discourses, amounted to little less than half an hundred. He died at the age of eighty-two in 1787.—F. B.

**CHAUNCY, SIR HENRY**, author of the "Historical Antiquities of Hertfordshire," was born in 1632. He was educated at Cambridge, from whence he removed to the middle temple. He was called to the bar in 1656, made a member of the middle temple in 1675, knighted by Charles II. in 1681, and lastly made a Welsh judge in the year of the Revolution. His book was not published till 1700.—R. M., A.

**CHAUNCY, MAURICE**, a monk of the Charter-house, London, died in 1581. He was imprisoned by Henry VIII. for refusing to own his supremacy. After the dissolution of the monastery, he and a few of his brethren led an unsettled life, now in England and then abroad as the times permitted. He wrote an account of some of the catholic martyrs—now a rare book. It contains Sir Thomas More's epitaph by himself.

**CHAUSSARD, PIERRE JEAN BAPTISTE**, born in Paris in 1766. His first work, which appeared in 1789, was on the subject of criminal law, in which he put himself forward as a reformer. As the Revolution advanced, he entered so warmly into its spirit, that he was deemed worthy of being despatched to Belgium as a commissioner for propagating the new spirit in that country. His zeal so far outstripped his discretion, that he excited the people of Antwerp to sedition by throwing their bishop into prison. In 1803, he was appointed professor of belles-lettres at the college of Rouen, from whence he was removed to Nismes, in the capacity of professor of Latin poetry. He wrote "L'Esprit de Mirabeau;" a translation of Arrien's Expeditions of Alexander; besides some poetical pieces and treatises not altogether free from objection, as he occasionally indulged in a tone of levity on sacred subjects unbecoming the life he held, and of which he was deprived by the Bourbons, although the reasons that prompted them to this were political. He died in 1823.—J. F. C.

**CHAUVEAU, FRANÇOIS**, an engraver and painter, born in Paris about 1621. He studied under Laurent de la Hire, and painted cabinet pictures in the style of his master. His success as a painter was not great. He had a quick and lively fancy, and soon discovered that the etching needle was a more convenient instrument wherewith to develop his fertile imaginings than the more slowly-moving brush. Painters, sculptors, booksellers, carvers, goldsmiths, jewellers, embroiderers, and even joiners and smiths, alike came to him for aid. He engraved with his own hands upwards of four thousand plates, and about fourteen hundred were engraved by others from his designs. He occasionally resumed the painting brush, and many of his pictures were purchased by Le Brun. The great number of works

on which he was engaged brought such a multitude of authors so frequently to his house, that their meetings ultimately resulted in the establishment of the French Academy. He was admitted into the Royal Academy of Painting and Sculpture in 1663. He died in Paris in 1676. He worked very hard, but work was easy to him, for mind and hand were both fertile and facile.—W. T.

**CHAUVEAU-LAGARDE, CLAUDE-FRANÇOIS**, a French advocate, born in 1756; died in 1841. His timidity kept him strictly to his profession. He defended General Miranda, Brisson, and Charlotte Corday. But his most illustrious client was Marie-Antoinette. After her condemnation, he was cited before the revolutionary committee to reveal the secrets she had confided to him. The advocate replied he had none of her secrets, and touchingly laid before them a lock of hair as the only recompense he had received from the noble victim.—R. M., A.

**CHAUVELIN, FRANÇOIS-BERNARD**, Marquis de, a French politician, born in 1766. In spite of his royalist connections, he was sent to London as the representative of France, to secure the English neutrality. Returning to his country, he was next sent to Florence, but Lord Hervey peremptorily demanded his dismissal. Napoleon named him councillor of state, and afterwards governor of Catalonia. He enjoyed the confidence of Louis XVIII. after the restoration, and died of cholera in 1832.

**CHAUVIN, ETIENNE**, a protestant divine, born at Nismes in 1640; died in 1725. On the revocation of the edict of Nantes he fled to Rotterdam, where in 1688 he occupied Bayle's chair during his illness. He became professor of philosophy at Berlin in 1695. Chauvin was a follower of Des Cartes. His chief work is entitled "Lexicon Nationalis, sive thesaurus philosophicus, ordine alphabetic digestus." Rotterdam, 1692.—R. M., A.

**CHAVES, EMMANUEL DE SILVEYRA PINTO DE FONSECA**, Marquis de, a Portuguese officer of noble birth, who served with distinction in the peninsular war from 1809 to 1814, holding a command in the contingent furnished by his country against the French. Ten years later, when the revolutionists threatened the sovereignty of John VI, De Silveira, then count d'Amarante, organized a military force against them, but after some successes he was compelled to retire into Spain. In the subsequent restoration of the royalist cause his services were rewarded with the marquise, which he enjoyed only for a few years, his death taking place in 1830.—W. B.

**CHAYUG, R'JUDA BEN DAVID FASI** (in Arabic, Yahia Abu Zechariah), of Fez in Africa, flourished in the beginning of the eleventh century (1020–1040), as physician and grammarian. In the latter quality he received from Ibn Ezra the title of "Rosh Hammadakdim" (Prince of Grammarians). He studied medicine at the school of Kairwan, and wrote a commentary on Ebn-Sina (Avicenna), now lost. His grammatical works on the Hebrew language were originally written in Arabic, and subsequently translated into Hebrew by Moses ben Gekatilia Hacohen, and by Abraham Ibn Ezra, under the respective titles of "Sepher Othrioth Hannuach" (on the Quiescent Letters); "Sepher Hakkephel" (on the Geminate Verbs); "Sepher Hanukid" (on the Vowels and Accents). These three treatises have been published by Leopold Dukes, with valuable notes. The Bodleian library possesses also a "Sepher Harrikma" (on the Syntax) by Chayug, translated from Arabic into Hebrew by Gekatilia; his lexicon of the sacred tongue is mentioned by Jona ben Gannach among the older, and by Salomo Parchon among the more modern writers on Hebrew lexicography. Chayug, says the learned Dukes, was the first who investigated the properties of the quiescent letters and their permutations. He established the triliteral character of all Hebrew roots, previously unnoticed, and thus removed much confusion from the grammar and exegesis of the scriptural text.—T. T.

**CHAYUN, R'NEHEMIAH CHYA**, came from Zephath in the beginning of the eighteenth century, professedly to collect for the eastern synagogues among the Jews in Europe. His real object, however, was the propagation of Sabbatai Zebi's Messianic doctrines. Chayun seems to have had many of the resources of an adroit adventurer. A follower of Zebi at Smyrna having raised a report of the resurrection of their Messiah, Chayun at once availed himself of the excitement thereby produced among the Jews in Eastern Europe, on whose credulity he largely imposed. He elected for his apostle one Löbl of Prossnitz, skilled in jugglery of all kinds, and the two representatives of the Messiah sold talismans, wrought wonderful cures, and pro-

mised the immediate opening of the millennium. To gain the countenance of the ruling power, Chayun made some show of an endeavour to argue the Jews into an adoption of the dogma of the trinity, on the basis of the cabballistical books then in high authority among them. It is said that in an audience which he obtained from the emperor of Germany, Chayun boldly promised the conversion of all the Jews in the empire. The works which he published in defence of his doctrines did not fail to excite the antagonism of the leading men in the Jewish communities in the west of Europe. The rabbis at Amsterdam, London, and several German cities laid a cherem (ban of excommunication) on the author and his books, in which they were joined even by heads of eastern congregations, so that the signatures of one hundred and thirty rabbis appeared on the document. The deception, however, was not as easily put down as brought to light. Multitudes joined these fanatics, and the mysticism under whose garb they disguised their profound immorality has left deep roots in the Jewish population of some parts of Poland and Russia. Chayun himself led for many years the life of an adventurer, and died blind and destitute at Amsterdam, universally detested for his principles, but as generally admired for his extensive learning. The numerous works published by Chayun in the midst of his wanderings refer to the Kabbala, and are most of them controversial. From the account given by R. David Nuñez Torres, in the *Bibliothèque Raisonnée*, of the spirit of Chayun's writings, Wolf infers that his metaphysical system was Spinozism.—(*Bibl. Heb.* part iv. page 928.)—T. T.

**CHECKLEY, REV. JOHN**, was one of the earliest Episcopal ministers in New England. He was born in Boston, of English parents, in 1680, but was early sent to England for his education, where he studied at the university of Oxford. After his return to Boston he published, in 1715, a tract against the Calvinistic views of the puritans, and in 1723, "A modest view of the Government settled by Christ and his Apostles in the Church." For the publication of a "Discourse concerning Episcopacy," &c., he was prosecuted, and fined fifty pounds by the supreme court of Massachusetts. In 1727, having conceived the idea of becoming a clergyman, he went to England for Episcopal ordination, which he obtained only after twelve years' solicitation. He returned to America in 1739, and was settled as rector of St. John's church in Providence, Rhode Island. He was regarded as a man of wit and of some classical acquirements, but of great eccentricities of character, and extremely fond of controversy. He died in 1753.—F. B.

\* **CHEEVER, GEORGE BARRELL**, an eminent American clergyman and man of letters, was born on the 17th of April, 1807, at Hallowell, Maine; graduated at Bowdoin college in that state in 1825; and studied theology at the Andover seminary in Massachusetts. He was first settled at Salem, Mass., in 1832. His early contributions to the *Biblical Repository*, *North American Review*, and other periodicals, were remarkably popular. In 1828–30 he published three compilations of American prose and verse, selected with excellent taste, and illustrated with biographical and critical notices. Being an earnest advocate of the cause of temperance, he wrote a striking allegory or dream, called "Deacon Giles's Distillery," in which the spirits are represented as demons, and the whole scene as an inferno, one of the facts mentioned being, that the owner had a little counting-room in one corner of the distillery, where he sold bibles, and that he went to church on the sabbath, where he heard unitarian or universalist doctrines preached. The publication of it brought upon the author a suit for libel; all the circumstances described pointing out with sufficient distinctness the real owner of the distillery, though his name was not Giles. Mr. Cheever was convicted and suffered a month's imprisonment, beside receiving a severe beating in the street from the foreman of the distillery. In 1836 he visited Europe for a year, and in 1839 removed to the city of New York, where he is the pastor of a large and flourishing congregation. His numerous publications, his excellence as a pulpit orator, and his vehement and unsparing manner as a controversialist have kept him almost constantly before the public. His doctrine is that of orthodox congregationalism; and he has had frequent discussions with Romanists, Episcopalians, Unitarians, and Presbyterians, all of whom he has attacked with considerable asperity. But he has made himself respected by his literary talents, and by the evident sincerity and earnestness with which he inculcates what he considers to be the truth. Of late years he has been especially conspicuous as an uncompromising opponent of slavery.

Among his works, all of which cannot be specified here, are—"The Hill Difficulty and other Allegories;" "The Windings of the River of the Water of Life;" "Lectures on Bunyan and the Pilgrim's Progress;" and "Wanderings of a Pilgrim in the Shadow of Mount Blanc and the Jungfrau Alp."—F. B.

CHEFEZ, R'MOSES BEN GERSON (in Italian, Gentile), died at Venice in 1711, at the age of forty-eight years, and not, as Rossi erroneously states, one hundred and three years old.—(See a notice by S. D. Luzzato in the *Orient*, 1847, Lit. B., p. 280.) He was an eminent scholar, as well read in the philosophical writings of christians as in the Talmud and the Kabbala of the Jews. His philosophical commentary on the Pentateuch, entitled by him in Hebrew, "Melecheth Machshebeth" (Work of Thought), and styled in Latin, "Opus ad inventum," gives ample evidence of his great learning. His views on the souls of animals gave offence to the orthodox rabbins of his age, who felt inclined, it is said, to interdict the work in consequence. Under the title of "Cha-nukath Ha-bayith" (the Inauguration of the House), he described with great care and erudition the second temple at Jerusalem.—T. T.

CHEFFONTAINES (in Latin, A CAPITE FONTIUM), CHRISTOPHE, a French cordelier, born in 1532; died in 1595. After teaching theology at Rome, he was chosen general of his order in 1571. When the term of his rule expired, he was made archbishop of Cæsarea by Gregory XIII. Cheffontaines was charged with heresy, but had his orthodoxy satisfactorily established by the Holy See.—R. M. A.

CHEKE, SIR JOHN, a celebrated English scholar of the sixteenth century, was born of a good family in 1514 at Cambridge, where he was early admitted a member of St. John's college. Devoting himself to the classical languages, he soon became a distinguished student, particularly for his knowledge of Greek, which was at that time almost entirely neglected in the English universities. Thomas Smith, a member of Queen's college, was one of the few students at Cambridge who shared in Cheke's tastes and pursuits, and a close intimacy and friendship sprang up between them, which continued through life. Having been brought under the notice of Henry VIII. by Dr. Butts, the king's physician, Cheke was nominated king's scholar along with Smith, and a handsome stipend was assigned to him to enable him, not only to prosecute his studies at home, but also to visit foreign universities and courts. His services as a fellow and tutor of St. John's were of the greatest importance in the revival of learning and scriptural theology in the university. "He directed," says his biographer Strype, "to better method of study, and to more substantial and useful learning, so that he was said by one that knew him well, to have laid the very foundation of learning in that college." Strype here refers to Roger Ascham, who was a pupil of Cheke's, along with many other men who were afterwards highly distinguished in church and state—such as Bill, Lever, Pilkington, Hutchinson, and William Cecil. In or about 1540 a professorship of Greek having been founded in Cambridge by Henry VIII., Cheke was appointed to the chair, though only in his twenty-seventh year. His appointment gave a great stimulus to Greek studies in the university, and having embraced the views of Greek pronunciation which were first broached at Cambridge by his friend Sir Thomas Smith, he did his utmost to recommend and introduce the new and improved method. This innovation, however, gave offence to many who were jealous or envious of the influence of the young scholar, and involved him in an unpleasant controversy with Bishop Gardiner, then chancellor of the university, who was so illiberal as to issue an order for the discontinuation of the new style of pronunciation. In 1544 Cheke was appointed joint-tutor, along with Sir Anthony Cooke, of Prince Edward—afterwards Edward VI.—and his instructions powerfully contributed to form the character, and determine the faith of the future monarch. His services were liberally rewarded by Edward on his accession to the crown. He received the honour of knighthood, along with a gift of lands sufficient to enable him to maintain this new rank, and was advanced, in succession, to several offices of high honour and trust in the court and in the public service. On the death of Edward his fortunes declined. Having espoused the cause of the unfortunate Lady Jane Grey, and acted for a short time as her secretary of state, he was committed to the Tower by Queen Mary, and though pardoned and released in the following year (1554), he found it desirable to consult his safety from persecution on the score of religion, by

obtaining leave to withdraw to the continent. He went first to Basle, then to Padua, where he gave lectures to some of his countrymen on Demosthenes; and next to Strasburg, where he was compelled, by the confiscation of his whole property at home, to support himself by giving lessons in the Greek language. Hearing, in the beginning of 1556, that his wife had come from England to Brussels, he set off to join her there. But his enemies were on the watch for him, and he was arrested on the road between Brussels and Antwerp, hurried on board an English ship, and carried prisoner under hatches to London. The offence laid to his charge was, that he had exceeded the time allowed him in his leave of absence from the kingdom, and that he had openly associated himself with the worship of the heretical exiles at Strasburg. Dr. Feckenham, the popish dean of St. Paul's, was sent to reason with him in the Tower on the doctrines of the church, and he was brought into the presence of Cardinal Pole, who counselled him to return to the unity of the faith. The alternative was a fearful one—recant or burn—and Cheke's courage and constancy were not equal to such an emergency. He consented to be submissive to the queen's pleasure; he only begged that he might be spared the humiliation of a public recantation. But even this poor satisfaction was sternly refused him, and he was compelled to make an open retraction before the whole court. The pangs of his remorse and shame were extreme, and he died of a broken heart in Wood Street, London, September 18, 1557. To Sir John Cheke belongs the honour of having been one of the foremost revivers of classical knowledge in England, and especially one of the first to infuse that love of Greek learning which has ever since continued to adorn the English universities. His principal works are—"De Pronunciatione Graecæ potissimum lingue Disputationes;" "De Superstitione"—addressed to Henry VIII., and prefixed to a translation of Plutarch's treatise on the same subject; "De Obitu doctissimi et sanctissimi Theologi Domini Martini Buceri, Epistola Duae;" London, 1551; "The Hurt of Sedition, how grievous it is to a Commonwealth," 1549.—P. L.

CHELMSFORD. See THESIGER.

CHELSUM, JAMES, D.D., a learned divine of the church of England, author of "Remarks on Gibbon's Roman History," 1772, a work which excited some attention, was born in 1740, and died rector of Droxford in Hampshire in 1801.—J. S. G.

CHEMNITZ, MARTIN, a distinguished Lutheran theologian of the sixteenth century, was born on the 9th of November 1522, at Treuenbitzen in the Middle Marck of Brandenburg, where his father, though sprung from an ancient noble family, carried on the trade of a clothmaker. After studying for some time at Frankfort-on-the-Oder under the eye of his relative, Professor George Sabinus, he repaired in 1545 to Wittemberg, where he became a favourite student of Melanthon, by whose advice he directed his special attention to mathematics and astrology. When the university of Wittemberg was scattered and almost annihilated by the Smalkalde war in 1547, he withdrew to Konigsberg where Sabinus had preceded him, and was appointed rector of the cathedral school. Here he continued till 1553, occupying himself chiefly with the systematic study of theology in all its branches, and amassing an immense store of learning, of which he gave the first public example in a controversy which he maintained during those years with Andreas Osiander, one of the Konigsberg theologians, on the subject of the Lutheran doctrine of justification, on which Osiander had proposed several very material and indeed dangerous modifications. His opponent, however, prevailed in the strife, and Chemnitz was obliged to leave Konigsberg. Returning to Wittemberg, he was cordially welcomed by Melanthon, and began, by his advice, to deliver lectures in the university on Melanthon's *Loci Communes*. But an invitation to settle in Brunswick having been offered him in 1554, he accepted it, and in that city he spent the remainder of his life; first as coadjutor in the pastorate, then as pastor, and, finally, as superintendent. He died, 8th April, 1586. Chemnitz was one of the most learned theologians of the Lutheran church. He took a prominent part along with Andrea against the Crypto-Calvinists, and in the drawing up of the *Formula Concordiæ*; and he highly distinguished himself by his polemical treatises against the jesuits and the decrees of the council of Trent. His principal writings were as follows—"Loci Theologici, quibus et Loci Communes Phil. Melanchtonis perspicue explicantur;" Frankfort, 1591; "Theologiae Jesuitarum præcipua capita;" Leipzg,

1562; "Examen Concilii Tridentini," 1565; "De duabus naturis in Christo;" Jena, 1570. It was acknowledged by the Romish divines that since Luther's death, no protestant theologian had brought such formidable weapons to bear against their system, or had inflicted such heavy blows upon it as Chemnitz.—P. L.

**CHEBEDOLLE**, CHARLES JULIEN PIOUS DE, was born at Vire in 1769. On the breaking out of the Revolution, he took part with the royalists, joining the army of the prince of Condé, and suffering great hardships. In 1807 appeared his poem, the "Genius of Man," in which he treats with eloquence and feeling the ordinary yet never common-place subject of wonder and mystery—that mixed nature which, sinking at one time to bestial debasement, rises at another to angelic power. While holding the inspectorship of the university of Val de Vire, his unfortunate sovereign Charles X. passed by, a disrowned king, on the road to exile, when Chenedollé, unmindful of place, turned out his whole family to pay homage to his old master. The act did him no harm with the new governor. Two years afterwards he resigned office, to cultivate in retirement his love of poetry and of nature. His poems descriptive of pastoral scenes reveal the fine spirit of the man, who in his youth took Klopstock to his heart, and in his old age revised the translated works of Shakespeare. He died in 1833.—J. F. C.

**CHENEVIX**, RICHARD, an Irish chemist of French extraction, died in 1830. Chenevix is known in literature by his "Mantuan Rivals" and tragedy of Henry VII.; but it is on his chemical writings that his reputation chiefly rests. His earliest work was entitled "Remarks on Chemical Nomenclature according to the System of the French Neologists," 1802. His "Observations on Mineralogical Systems" appeared first in a French translation in the *Annales de Chimie*. It may be added that an "Essay on Natural Character" was published after his death.—R. M. A.

**CHENIER**, ANDRÉ MARIE DE, a poet, was born at Constantinople on 29th October, 1762. His father, who exercised the functions of consul, married a Greek lady. André imbibed, with the knowledge of Greek taught him by his mother, a passionate love for the poets of ancient Greece, whose style he successfully imitated. Brought to France when two years old, he was, when arrived at the proper years, sent to the college of Carcassonne. His parents, who ambitiously desired for him a diplomatic career, had him attached to the embassy at London; but yielding to his overruling love of letters, he devoted his attention to the study of Milton and Shakespeare. Soon after the outbreak of the French revolution he returned to France, sharing the hopes felt by so many at the outset of that great national movement. Acquainted with Condorcet, Sieyes, and other men of the same high stamp, he was introduced into the distinguished club which met at the palais royal; and in the character of secretary wrote a manifesto, expressing at once love of liberty and hatred of violence. King Stanislaus sent the writer a medal in testimony of his admiration, but revolutionists of the temper of Camille Desmoulins repudiated such moderate sentiments. As the jacobite party increased in strength, André's opposition to their principles grew more decided and his courage became more conspicuous. On the occasion of the banquet given by the municipality of Paris to the forty-five soldiers who had mutinied, the poet's indignation found vent in a vehement satire, in which he boldly attacked the formidable Collot d'Herbois, the author of the affair, by name. With still more courage he offered himself to Malesherbes, the counsel for the unfortunate Louis XVI., and his services being accepted, wrote several of the papers for the defence, and was the author of the king's letter to the assembly, claiming right of appeal from its sentence to the judgment of the people. At last he became so obnoxious to the terrorists that, yielding to the advice of his friends, he retired to Versailles; but hearing of the arrest of his friend, madame de Pastoret, he flew to her assistance, and committed the further imprudence of getting into an altercation with the officer charged with her arrest. Taken off as a suspected person, his antecedents soon became known, and he was summarily examined and condemned by the revolutionary tribunal. While in prison he composed that exquisite production, "La Jeune Captive," inspired by the youth and beauty of his companion in misfortune, mademoiselle de Coigny. Fully conscious of his own powers, and thinking that his scattered papers were little likely to be collected, he, on leaving prison for the place of execution, struck his hand against his forehead, saying—"There was something here." He was guillotined with forty-four others,

25th July, 1794. Twenty-six years afterwards the poems of André Chenier appeared for the first time in a collected shape, and were received with a burst of admiration; and there can be no doubt that his influence on modern French poetry was very decided. "The most melodious verses of Lamartine," observes the fine critic, M. de Villemain, "have perhaps derived inspiration from Chenier's poetry, and have not eclipsed it." Nor did Victor Hugo and the rising romantique school, whose canons of criticism were directly opposed to those of M. de Villemain and his classic followers, show less delight. Under that pure attic form which they thought superannuated, they recognized the true beat of a fervid heart.—J. F. C.

**CHENIER**, MARIE JOSEPH DE, brother of the foregoing, born at Constantinople in 1764; died in 1811. He produced on the 4th of February, 1789, his tragedy of Charles IX., remarkable as an exposure of the crimes of a king of France, while the old regime was yet standing in apparent strength, and remarkable also as having furnished Talma with the part which began his splendid career. The shock which the execution of his brother André gave his mind, was felt so profoundly that he wrote nothing more till the year 1804, when he produced the "Advent of Cyrus," meant to please Napoleon by flattery allusions to the new emperor. The old jacobin, while missing the aim of his production, stirred up the anger of former associates, who saw in him a renegade; and with the too frequent recklessness of party, they did not hesitate to circulate accusations of his having been privy to his brother's death, for which there does not appear to have been a shadow of proof. Besides his tragedies, which, although they had much success when first produced, are now little remembered, he wrote lyrical pieces, one of which, the "Champ du Départ," almost rivalled the Marceillaise, during the late revolutionary days of February, 1848, as much as it did when the republican youth rushed to the frontier at the cry of "La Patrie est en danger." Successively a member of the convention, of the council of Five Hundred, and of the tribunate, Marie Chenier honourably distinguished himself by his wise zeal in the cause of public education, which he is acknowledged to have much advanced.—J. F. C.

**CHEOPS** or **CHEMBES** and **CHEPHREN**, ancient kings of Egypt. According to Herodotus, Cheops was a wicked and impious prince. He closed the temples, and robbed his people of their labour. The first and largest pyramid is thought to have been built by him. Chephren, his brother and successor, was not less cruel. It was he who built the second great pyramid. The Egyptians so inveterately hated these two brothers, that they publicly reported that the pyramid had been erected by a shepherd called Philiton.—R. M. A.

**CHERON**, ELIZABETH SOPHIA: this artist was born in Paris in 1648. She was the daughter and pupil of Henry Cheron, a painter in enamel. She distinguished herself by her portraits, which were not merely correct likenesses, but had the additional artistic merit of being good pictures—remarkable for their beauty of colour, graceful design, and dexterity of execution. She painted also historical subjects with marked success; and on the proposal of Le Brun she was received with marked respect and distinction by the Academy of Paris in 1676. She died in 1711. She plied the graver felicitously, and left many plates from original and other designs.—W. T.

**CHERON**, LOUIS: this painter, the brother of Elizabeth Sophia Cheron, was born in Paris in 1660. When young, and furnished with means through the liberal love of his sister, he went to prosecute his studies in Italy. He particularly studied the works of Raffaelle and Romano; and on his return to Paris he painted two pictures for the church of Notre Dame—one being "Herodias with the head of John the Baptist," and the other "Agabus before St. Paul." He was a coldly correct painter, and worked as though he knew design, but did not love it, and neither knew nor loved colour. The religious troubles of France compelled him to seek refuge in England, where he obtained considerable patronage, particularly from the duke of Montague, for whom he painted "The Council of the Gods," "The Judgment of Paris," and other works. He etched several plates in a spirited and agreeable manner. He died in 1713, or in 1723 as others say, who credit him with the ornamental designs to the edition of Milton's *Paradise Lost*, published in 1720.—W. T.

**CHERRY**, ANDREW, an Irish actor and dramatic author, was born in Limerick on the 11th January, 1762, and was the eldest son of John Cherry, an eminent printer and bookseller of that city.

Andrew received a good education, being intended for the church; but he was ultimately bound to Mr. James Potts, a printer in Dublin. Potts appears to have been very kind to young Cherry; and being partial to theatres, he generally took the lad with him there, finding that he had a strong turn in that direction. The printing-office was soon deserted by young Cherry for the stage, and at fourteen years of age he made his first appearance at a temporary theatre fitted up in James' Street. A manager of a strolling company induced Cherry and some other play-struck lads to join him, and with him Cherry continued for ten months, going through the provincial towns all the time, laboriously studying most of the principal characters in tragedy and comedy—half-starved, ill-lodged, and without a shilling in his pocket. At length he was reduced to the verge of starvation, and after four days' fasting the truant returned to his friends and his trade, to which he attended steadily for three years. Then the old passion came strong upon him, to which was added the passion of love; and so he enlisted under the management of Richard William Knipe as his master, and that of his daughter as his wife. Belfast was for a time the scene of his labour, where he acquired considerable reputation, and in 1797 he got an engagement in the Theatre Royal, Dublin, where his success was such as soon to place him at the top of his profession as a comic actor. Cherry accepted an engagement to play in the provinces in England, and returned to Dublin, where he wrote and produced two operatic pieces which were received with general approval. Leaving Ireland once more he went to Manchester, and thence to Bath, where his performance was pronounced to be "as finished a picture of the scenic art as had ever been performed on their boards." In 1802 he made his first appearance at Drury Lane, where he at once established a high character and position. In February, 1804, Cherry came out as a dramatic author by the production of "The Soldier's Daughter." This comedy had a run of thirty-five nights to crowded houses during the first season, and has kept the stage ever since. Though somewhat mawkish in sentiment and full of claptraps, it is nevertheless an effective piece, and affords opportunities for good acting. Its great popularity was in no small degree due to the acting of Mrs. Jordan as *Widow Cheerly*, a part afterwards sustained by Miss O'Neile at Covent Garden. In 1805 Cherry brought out "All for Fame," "The Village," and a musical interlude entitled "Spanish Dollars." The following year he produced "The Travellers," a grand operatic drama, the music of which was composed by Corri. He wrote a few other pieces, and continued to play in Drury Lane till it was burned; after which he took the management of a company that travelled through Wales, and of which Edmund Kean was the leading actor. He died at Monmouth on the 7th February, 1812, in his fiftieth year.—J. F. W.

CHERSIPHON, the Cretan architect who designed the famous temple of Diana at Ephesus, and who, with his son Metagenes, determined the proportions of the Ionic order, flourished about 560 B.C. His writings were still extant in the time of Vitruvius.—J. S. G.

CHERUBINI, MARIA LUIGI CARLO ZENOBIO SALVATOR, a musician, was born at Florence, 14th September, 1760, and died at Paris, 3rd February, 1842. His father, Bartolo, taught him music when he was but six years old; three years later he began to study composition under Bartolo Felici and his son Alessandro, and upon their death, Bizzari, and subsequently Castrucci, were appointed his masters. The best evidence of his extremely early susceptibility of instruction, and of the successful result of the teaching he received, is the fact, that in 1773 he composed a mass, which is said to have possessed far more than boyish pretensions. This was followed by some other sacred works, and some light pieces for the theatre, of such merit as to draw upon the young artist the attention of the grand duke of Tuscany, who gave him a pension to enable him to pursue his studies under the famous Sarti. From 1778 till 1782, first at Bologna, and then at Milan, Cherubini received the lessons of this theorist, by which he was trained in the contrapuntal formulae of the severe Roman school—a discipline to which is to be attributed the earnest character and classic tendency of his writings. Sarti's instruction, however, was of a nature to develop his pupil's imagination, as much as to exercise his reason, and thus, so far as teaching might influence his genius, he owed to this master the best elements of his style. During his pupillage, he was often intrusted to write pieces for

the minor characters in the operas of his master, which were produced without mention of his own name; and these were not of greater assistance to Sarti in saving his trouble, than of valuable service to Cherubini in exercising his invention while still under teacher's direction. In 1780 Cherubini produced his first opera, "Quinto Fabio," which the censure of the time pronounced to be of a character too elaborate for its purpose—a criticism common to all works of art that aim above the applause of the million, and one which was a surety for the genuine artistic integrity of the career of which this opera was the commencement. Several other works of the same class were brought out by our composer in quick succession at different Italian cities, with such fortune, that in 1785 he was engaged as music director at the king's theatre in London. Here he wrote "La Finta Principessa" and "Giulio Sabino," and many additional pieces for the operas of other composers. In 1787 he made a sojourn at Paris, where he published some inconsiderable compositions, and then proceeded to Turin, where, early in the following year, he produced "Ifigenia in Aulide," the best accredited of his early operas. He returned to Paris in 1788, which place was from thenceforward his permanent abode.

Cherubini's artistic life assumed a new character from the period of his adopting France as a country, from which time, by writing for its establishments and to its language, and becoming an active member of its musical institutions, he influenced in a marked degree the progress of his art in that nation. "Démophon," his first French opera, was produced at the académie, 5th December, 1788; it had little success, partly because his style was new to the public, and above immediate appreciation; partly because Vogel, who had recently died, had left an unfinished opera on the same subject, of which the overture had obtained popularity; but Démophon stamped the character of its author, and gained him a high position in Parisian esteem. In 1789 Cherubini was engaged to direct an Italian opera at the Théâtre de la Foire Gernain, for which, as previously in London, he composed many pieces to be introduced in the different works that were brought out; these are noticed for the far greater lightness of their style than that in which he generally wrote; a proof of his capability to adapt his thoughts to the situation for which he conceived them. He made a most important success with "Lodoiska" in 1791, notwithstanding the rivalry of the opera of Kreutzer of the same name; this was the first of his works that has made a lasting impression. On the establishment of the conservatoire in 1795, Cherubini was appointed inspector, and also professor of composition, and in this capacity he has done more than perhaps any one in the establishment of a school of music peculiar to France. To pass over several compositions which are now less known, particular mention must be made of "Médée," produced in 1797 at the Théâtre Feydeau. This opera underwent some subsequent alterations by the composer; it is now not unfrequently performed at Frankfort and Berlin, and the soundest judges declare it to be a masterpiece. "L'Hôtellerie Portugaise," the name of which is made familiar in England by its favourite overture, was first performed in 1798. The work upon which, above all others, the fame of Cherubini rests, "Les Deux Journées," was first performed at the Théâtre Feydeau, 16th January, 1800. Though forgotten in France, this most beautiful opera is still, like several others of its author, a standard work at the principal German theatres, where, under the name of "Der Wasserräger," it ranks high in popular esteem and critical approval. In England little is known of it besides the overture; but this, by the power of its ideas, their admirable development, the peculiarity of its form, and the vigour and brilliancy of its orchestration, gives Cherubini a foremost rank among musicians, in the estimation of all who set the highest value on the greatest order of artistic productions. "Anacréon, ou l'Amour fugitif," an opera in two acts, the overture of which is here better known, and, far from justly, more admired than any other composition of Cherubini, was produced at the Théâtre de l'Opéra, 4th October, 1803. The success of his music in Germany, even then exceeding what it met with in Paris, led to his invitation to visit Vienna, where he went in July, 1805. There he reproduced at the imperial theatre his opera of "Lodoiska," with some additions, and he composed for the same establishment the eminently beautiful opera of "Faniska," which was brought out at the commencement of the ensuing year. Cherubini returned to Paris in the spring, but produced no work of importance there for some

considerable time. He was never in favour with Napoleon, for which some account by the emperor's liking for light Italian music, others, by his personal disinclination for Cherubini. He wrote, it is true, some odes and other occasional pieces for public festivals during the Bonaparte administration; but he appears to have had all the difficulties of the want of court countenance to prevent his theatrical prosperity. He spent much of the latter part of 1808 on a visit at Chimay, where he commenced his admired mass in F for three voices, which he completed at Paris the following year. This recurrence to ecclesiastical composition gave a new direction to his genius; and the many grand works of the same class—of which that just mentioned is to be dated as the first—that he produced during the latter half of his career, redound as much to his glory, and prove as decidedly his individuality, as anything he wrote. Some circumstances of a special good fortune led to his being commissioned to compose a one-act Italian opera, "Pimmallone," to be performed before the emperor at the theatre in the Tuilleries in November, 1809; and still in court favour, he wrote an ode for the imperial marriage in the following May. The opera of "Les Abencérages" was produced in 1813, but its first success was greatly qualified by the public grief for the calamities of Moscow. Cherubini was engaged by our Philharmonic Society in 1815, the third year of its existence, to write an overture, a symphony, and a vocal quartet for their concerts, and he came to London in the February of that year, to complete the commission, and to direct the performance of the works. His celebrity at this time as a composer in the classical style, was second to that of no contemporary, save only Beethoven; and the active energy of the young society whose inaugural concert had been opened with his overture to *Anacréon*, directed this application, as a measure for advancing the art for the furtherance of which they were associated. The result proved, however, that their estimate was erroneous of Cherubini's genius, the power of which was quite unfitted for concert composition; neither the overture nor the symphony was ever played after the first performance.

The Bourbon restoration made a complete change in the circumstances of our composer, if not in the consideration in which the world held him; he was appointed in 1816 surintendant de la musique du roi and master of the royal chapel; he was created chevalier of the legion of honour, and invested with the order of St. Michael; and these beams of royal grace were reflected by the public establishments, the Institut des beaux Arts admitting him as a member, and the conservatoire, on its reorganization, appointing him chief professor of composition. From this time until the choir was disbanded in consequence of the revolution of 1830, Cherubini was indefatigable in his labours for the service of the chapel; he produced, in the year of his appointment his masterly requiem in C minor, and this was followed by a constant succession of masses and lesser pieces of ecclesiastical music. Of these may be specialized the mass in G, composed in 1819 for the coronation of Louis XVIII., and that in A, comprising an unusual number of pieces for the coronation of Charles X., which was completed in April, 1825. He was installed director of the conservatoire in 1822, and held this most important office till his death. The celebrated party led by Baillot, played in 1829 Cherubini's violin quartet in E flat, which was written fifteen years previously; the impression made by this induced the composer to adapt as a quartet the symphony produced in London, transposing the work from the key of D to C, and substituting a new adagio for a movement of the original. These quartets were published with a third, and dedicated to the eminent violinist to whose playing is due the good effect they made; their merit entitles them to no distinction, and it is scarcely to be supposed that his several subsequent works of the same class which have not been printed, can possess any greater interest, since these prove the author's entire want of feeling for the style, and aptitude for the form of instrumental chamber music. In 1831 Cherubini wrote a portion, in company with several others, of the opera of "La Marquise de Brinvilliers," and in 1833 produced "Ali Baba" at the académie, portions of which had been long composed, but which had been extended from three into four acts, and finally completed, immediately before its performance. The success of this work, remarkable for its merit, and still more so from the great age of its author, was but indifferent in Paris; the opera, however, excited the warmest admiration in Germany, where it was received with applause, and criticized with enthusiasm. The

last composition of magnitude that Cherubini produced was his requiem for male voices, which he wrote in 1836, because a recent ecclesiastical regulation forbidding the employment of females in church choirs, had prevented the performance of his requiem in C minor at the funeral of Boieldieu, in the preceding year. This extraordinary effort of a man of seventy-six years proves the unabated activity of his mind, if not the unexhausted freshness of his invention; it was first performed at the obsequies of the composer. The last six years of Cherubini's life were constantly occupied in composition, and in the discharge of his duties at the conservatoire. A month before his death, Louis Philippe conferred on him the grand cross of the legion of honour, this being the only occasion on which that special distinction has been received by a musician; and the most rare testimony to the eminence of the master may be regarded as a symbol of the reverence of the whole artistic world.

Cherubini produced twenty-four complete operas, besides participating in the composition of four more with other authors, writing many additional pieces for introduction in standard works, and commencing several operas which he abandoned. He wrote eighteen masses besides his two requiems, and an enormous number of minor pieces for the church. He composed many odes and cantatas for the frequent public occasions of the first quarter of a century of his residence in Paris, and chamber music of almost every class, to a scarcely conceivable extent. His countless solfeggios and other exercises for the use of the conservatoire, are held in great estimation. In addition to these works of instruction, he was prominently concerned in writing the treatise on singing adopted by the same institution, and his course of counterpoint and fugue is one of the most perspicuous books upon the subject that exists. Of this last, however, it must be admitted, that admirable as are its rules, and lucid as is their explanation, there is not one of them which is not violated in some or other of the illustrative examples—a fact to induce the supposition that the principles may have been taken down from his oral teaching, and the examples supplied by one of his pupils who had a better memory for the rules than capacity for their application, and this at a period when the infirmity of advancing age disinclined the master for his strict revision of the work. Cherubini's position is unique in the history of his art; actively before the world as a composer for threescore years and ten, his career spans over more vicissitudes in the progress of music than that of any other man. Beginning to write in the same year with Cimarosa, and even earlier than Mozart, and being the contemporary of Verdi and of Wagner, he witnessed almost the origin of the two modern classic schools of France and Germany, their rise to perfection, and, if not their decline, the arrival of a time when criticism would usurp the place of creation, and when, to propound new rules for art, claims higher consideration than to act according to its ever unalterable principles. His artistic life was indeed a rainbow based upon the two extremes of modern music, which shed light and glory on the great art cycle over which it arched. Notwithstanding the great merit of some of his overtures, this appears to have been the result of momentary inspiration rather than of mastery in that style of writing; for he was manifestly deficient in the principles of construction, and instrumental music was therefore a department in which he was unqualified for success. Though evincing a rare power of dramatic effect, even the best of his operas are blemished by a disregard of the exigencies of the scene, which are often sacrificed to the technical development of the musical idea. His excellence consists in his unwavering earnestness of purpose, in the individuality of his manner, in the vigour of his ideas, in the fluency of his melody, and in the purity of his harmony. His personal manners appear to have been harsh and repulsive to strangers, but to have grown so cordial with familiarity, as to have bound to him in inseparable friendship all who approached near enough to him to experience his amiable qualities. Foremost in the list of his friends was M. Halévy, who witnessed his dying moments. A singular proof of the orderly precision of mind which eminently characterizes his scores, is an accurate chronological catalogue in his own writing of everything he composed from 1773 to 1839, by which interesting document the chief facts of the present notice have been verified. In conclusion, his powerfully beneficial influence upon music in France is proved by his having produced as pupils the following—the most eminent musicians of that country of the present century—Boieldieu, Auber, Carafa, Halévy, and Berthon.—G. A. M.

CHESELDEN, WILLIAM, a distinguished surgeon and anatomist, born in Leicestershire in 1688. At the age of fifteen he commenced his medical studies in London, and at the early age of twenty-two he began himself to give lectures on anatomy, of which a syllabus was printed in 1711. Till then such lectures were very uncommon in England, having only been introduced by M. Bussiere, a French refugee, a surgeon of great eminence in the reign of Queen Anne. He was elected into the Royal Society in 1712, and contributed many papers to the Philosophical Transactions. One of the most remarkable of them is an account of the sensations of a youth of fourteen, blind from his infancy, on recovering his sight by the formation of an artificial pupil. This paper has been much quoted by metaphysical writers, and the operation, now common, was then perfectly new, and added greatly to Cheselden's reputation. In 1718 he published a work on anatomy which passed through several editions, and was long the text-book of that science in the medical schools. He became surgeon to St. Thomas', and afterwards to St. George's and the Westminster hospitals. As an operator and skilful surgeon he was unrivaled, and has perhaps never been surpassed in dexterity and coolness; he is said also to have been as tender as he was skilful. He was almost the first surgeon to operate successfully in lithotomy. We are told that out of forty-two patients who came under his hands for this operation he lost but one—the present average being at least six in that number. In 1723 he published a work on the subject, and in 1733, his great work on the bones, which he dedicated to Queen Caroline, appeared. It was a series of plates of natural size with short descriptions, and was then unequalled in execution and accuracy. Cheselden was an intimate friend of Pope, and seems to have had a turn for rhyming himself; and he was more gratified by a compliment on a well-turned extempore stanza than by being called the first operator in Europe. In 1737, after a brilliant professional career, he retired from practice at the age of forty-nine—it is said partly in disgust at the jealousies and asperities to which his success had exposed him. In his leisure he undertook the duties of honorary surgeon to Chelsea hospital, which he retained for the rest of his life. His last contribution to science was a series of plates, with original remarks, appended to Gataker's translation of Le Dran's Surgery. In 1743 Cheselden was elected sheriff of London and Middlesex with Horatio Townsend, Esq. He, however, did not serve. In 1751 he suffered an attack of apoplexy, from which he recovered, but a return of the complaint caused his sudden death at Bath on the 10th of April, 1752, in his sixtieth year. Cheselden's reputation as a surgeon was solid, and will be lasting. In his character there was much to admire, though we cannot but regret that he should have prided himself on talents for literature and classics which he did not possess, instead of endeavouring to consolidate his reputation on the true basis of his professional knowledge and great skill.—E. L.

CHESNE, ANDRÉ DU. See DU CHESNE.

\* CHESNEY, FRANCIS RAWDON, was born in Ballyvea in the north of Ireland, on the 16th of March, 1789. Being destined from an early age for the army he was educated at Woolwich, whence he entered the Royal Military Academy in January, 1804. In November following he passed his examination for the royal artillery, and obtained a first lieutenancy on the 28th October, 1805. His regiment was sent to Guernsey in March, 1808, to protect the Channel Island harbours, where he remained some time on the staff as aid-de-camp to Sir A. Gladstones, occupying himself in studying military tactics. Having obtained his captaincy in 1815, he was withdrawn from active service till 1821, when he was sent to Gibraltar, whence he returned in 1825, after the death of his wife. He now formed the project of exploring the Niger, but the expedition was abandoned, and Chesney then occupied his active mind in visiting the great battle-fields of Europe. He next went to Turkey, with the recommendation of Sir Sydney Smith, and was employed by the Porte in fortifying the passes of the Balkan; but his operations were interrupted by the treaty of Adrianople. He now travelled through Greece, Asia Minor, and Egypt, the result of which was the publication of the first report on the steam navigation to India by way of the Red Sea. A subsequent tour of inspection was undertaken through Palestine and Arabia Petrea; and embarking on the Euphrates at Anah on a raft navigated by three Arabs, and accompanied by a Turk as an interpreter, and a young boy, he descended as far as the Indian ocean. The

narrative of this exploration is one of the most interesting on record. Chesney returned to England in 1832, and in 1834, the house of commons having granted £20,000 for the further prosecution of experiments in relation to the two routes, an expedition was fitted out, the command of which was given to Chesney with the rank of lieutenant-colonel, who sailed from Liverpool on the 10th of February, 1835. After unexampled difficulties which occupied nine months, in transporting two iron steam vessels across the desert, they were launched on the Euphrates, and the expedition commenced to descend the river on the 16th of March, 1836. One of these vessels, the *Tigris*, with all her instruments, journals, and surveys, was wrecked in a hurricane, when Chesney, who was on board, with difficulty escaped, his two lieutenants and most of the crew being drowned. With undaunted courage Chesney persevered, determining to take on himself the risk of continuing the enterprise; and accordingly he proceeded with the other vessel and reached the Indian ocean in safety on the 19th of June. After making extensive surveys, he ascended the Tigris as far as Bagdad. Another ascent of the river was subsequently made and valuable surveys completed, and Chesney returned to England just after the death of William IV. In 1846 Chesney was made lieutenant-colonel, and in 1850 he published "The Expedition for the Surveys of the rivers Tigris and Euphrates," in two vols. He obtained his colonelcy the following year. He has since published observations on firearms and their probable effects in war, and a narrative of the Russo-Turkish campaigns of 1828-29.—J. F. W.

CHESTERFIELD, PHILIP DORMER STANHOPE, Earl of, was born in London, September 22, 1694. He is famous in literary history as the author of those confidential letters to his son, which, while reducing gentlemanly behaviour to a systematic art, attempt the elaboration of a science of life so shrewd as to render its devotee the master of fools and knaves, even in matters of worldly interest and repute; so adapted to varying circumstances as to lessen the chances of a "checkmate" in any schemes of personal pleasure or ambition; so fascinating in its grace as to render ladies, courtiers, and princes unconscious servants of its will. Lord Chesterfield stands the representative of that class of "men of the world," who may more justly be said to exalt etiquette into a moral system with its own special characteristics, than to bring down morality to etiquette, and who, while sanctioning indulgences from which purer teachers justly shrink, at the same time uplift matters of behaviour into certain principles of conduct, without which sanctity itself cannot make manifest the perfection of its inward charms. In the absence of any corresponding English terms, Chesterfield must be described as *l'homme comme il faut*, who practised the art *de savoir vivre*. He studied at Cambridge, not without distinction. He could read Greek with ease; and pursued mathematics under the eminent blind professor, Saunderson, attending also classes in civil law and philosophy. The desire to excel others was very strongly implanted in his nature, and he felt great sympathy with the saying of Julius Caesar, that he would rather be the first in a village than the second in Rome. This resolute wish to outstrip others was so powerful within him, that he applied it, according to his own confession, to vices as well as virtues. He referred the vices of his youth not to any natural inclination, but to a resolution not to be second to any "man of pleasure." "I always naturally hated hard drinking," he wrote in one of his confidential letters, "and yet I have often drunk with disgust, only because I then considered drinking as a necessity for a fine gentleman." With even-handed justice, however, he applied the same principle to his studies as well as to his enjoyments, and became sufficiently accomplished to enjoy the friendship of Pope, Bolingbroke, and Montesquieu. His confession about his pleasures must, therefore, be in fairness united to his other and nobler declaration—"I used to think myself in company as much above me, when I was with Mr. Addison and Mr. Pope, as if I had been with all the princes in Europe." On leaving the university, Chesterfield travelled in Holland, Italy, and France. He had learnt French from his nurse, and not only was a perfect French scholar, but so enthusiastic an admirer of the graceful side of the French character, that he revered a cultivated Frenchman as the type of a perfect man. He often said that the "perfection of human nature" was manifested in a Frenchman who united the manners and good breeding of his country, with a fund of virtue, learning, and good sense. He cultivated his character according to this favourite standard, more success-

fully than Englishmen generally are able to do, and frequently received in Paris the compliment—"Monsieur, vous êtes tout comme nous." Lord Chesterfield returned to England upon the accession of George I., and entered the house of commons, where his very characteristic fear of being ridiculed kept him from taking any frequent part in the debates, although his talents soon made a favourable impression. Upon the death of his father in 1726, he took his place in the house of lords, which afforded a more favourable theatre for displaying the polished subtlety of his cultured style both of thought and speech. In 1728 he was appointed ambassador to Holland, and for his conduct on this mission, received from George II., who had come to the throne in 1727, the order of the garter, and an appointment in the royal household. He was recalled from the Hague in 1732, but shortly returned to fill the same office as before. Subsequently he became viceroy of Ireland; and in 1748 was advanced to the dignity of secretary of state and member of the cabinet. Although the fall of Walpole in 1742, whom Chesterfield had steadily opposed for ten years, apparently left for him an open path to a position of the highest authority, yet he never secured any very considerable political power. He injured his prospects of advancement early in his career, by a mistake of a character, not uncommon among adepts in that peculiar knowledge of the world upon which he prided himself, and overreached himself by basing his calculations too exclusively upon the weakness of human nature. In order to secure the favour of George II. before his accession to the throne, Chesterfield paid court to him through his mistress; and this was neither forgotten nor forgiven by George's wife, Caroline of Anspach, when queen of England. In addition to the adverse influence thus brought to bear upon his career, Chesterfield's shrewd insight into the failings of men was not united with an equal amount of practical managing skill. He was rather the critical observer, who can detect mistakes made by players at chess, when looking on unbiassed by the eager anxiety of the game, than himself the master of the board. In 1744, when in his fiftieth year, Chesterfield's health began to fail, and his political ambition not having been sufficiently gratified to encourage him in running any risks, or putting himself to much anxiety on its behalf, he retired from public life. The great interest of his life was now concentrated upon the education of his son. Philip Stanhope, an illegitimate child, his mother being madame de Bouchet, a French lady whom Lord Chesterfield had met in Holland, deeply absorbed both his affection and his ambition. He would train up the child systematically and firmly, and create a model statesman, who should be the most educated, the most polished, and the most powerful courtier in Europe. Chesterfield accordingly commenced a confidential correspondence with the young lad in his earliest years, and continued it until his manhood. Dr. Johnson's often-quoted criticism upon these letters, that they teach "the morals of a courtesan and the manners of a dancing-master," fails in justice. Chesterfield urges upon his son that his first duty is towards God; his second to obtain knowledge; and his third to be well-bred; and very evidently does not intend to spare any weakness, or to corrupt any principle, but has a certain ideal of character into the likeness of which he is striving to fashion his child's mind and conduct. He believed himself a severe rather than an over-indulgent monitor. "Be persuaded," he writes, "that I shall love you extremely while you deserve it, but not one moment longer." With respect to mental culture, the discipline directed is firm and wise, and embraces a range of subjects not usual among the young men of the day. *Approfondissez*, he urges again and again, go to the bottom of things; anything half done and half known, is, in my mind, neither known nor done at all. The precepts enjoined concerning good manners, often coincide with the sweet graces of a true christian gentleness. The well-bred man is described as one who remembers that honest errors are to be pitied and not ridiculed; who can converse with his inferiors without insolence, and be at perfect ease with kings; who is indulgent towards other people's innocent though ridiculous vanities; who is careful never to make another fear a mortifying inferiority in knowledge, rank, and fortune, and is never indifferent about pleasing. While, however, there are principles inculcated which would carry a man to the height of christian virtue—as when it is declared that he would much rather die than do a base or criminal action—other principles are also urged which would lead to voluptuousness and hypocrisy. The morality of Cato is

forgotten in that of Alcibiades; and the didactic dignity of a Nestor advising a Telemachus is mingled with the libertinism of a refined count de Grammont. Lord Chesterfield felt no passion to reform the world, he would simply master it and enjoy it; hence he directs his son to take kings and kingdoms as he finds them, and never to deprive himself of anything he wanted to do or see, by refusing to comply with an established custom; and lays down the principle that, while every one should think as he pleases, "or rather as he can," no one should communicate ideas which might trouble the peace of society. "Leave people tranquilly to enjoy," he writes, "their errors of taste as of religion." The son, upon whose education Chesterfield lavished such anxious care, proved a man of sense and learning, rather deficient than otherwise in the graces upon which such stress had been laid, and became envoy at the court of Madrid, but died before his father, when in his twenty-sixth year. Dr. Johnson dedicated to Chesterfield the plan of his dictionary, declaring himself overpowered by the enchantment of his address; but conceiving that he was unduly neglected, indignantly rejected the praise Chesterfield lavished on it upon its publication, and took his revenge by substituting the word *patron* for garret in his famous couplet—

" Yet think what ill's the scholar's life assail,  
Toil, envy, want, the patron, and the jail."

Dr. Johnson's testimony to the learning and grace of Chesterfield is, however, striking—"His manner was exquisitely elegant, and he had more knowledge than I expected." During his latter days Chesterfield was afflicted with deafness, and lived entirely apart from the world, solacing himself with literature and gardening. He cultivated fine melons and peaches, and awaited death without desiring or fearing its approach. Lord Chesterfield died March 24, 1773. The best edition of his works is in 3 vols., 4to, London, 1777.—L. L. P.

**CHETHAM**, HUMPHREY, founder of the college and library at Manchester which bears his name, was born in 1580, and died in 1653. He was the third son of Henry Cheetham of Crampall, a Lancashire proprietor. Of his personal history little is known, except that, having engaged in trade, he realized a large fortune, and that he was high sheriff of the county of Lancaster in 1635. He died unmarried, and made provision in his will for the erection of the college and library with which his name is still associated. The design of the former was to maintain and educate forty poor boys. Since 1780, however, this number has been doubled. Cheetham gave £1000 to found the library, and left to it besides what remained of his estate after endowing the school and providing for other charities and bequests. It is one of the few really free libraries in the kingdom, and contains, besides its thousands of valuable books, a great number of rare manuscripts.—R. M., A.

**CHEWOOD**, KNIGHTLY, D.D., a learned divine of the church of England, born in 1652; died in 1720. He contributed a "Life of Lycurgus" to the translation of Plutarch's Lives published in 1683. The "Life of Virgil," and the preface to the Pastorals prefixed to Dryden's Virgil, were from the pen of this ingenious writer. He rose to be dean of Gloucester.

**CHEWOOD**, WILLIAM RUFUS, author of a "General History of the Stage," 1749; died in 1766. He followed for some time the calling of a bookseller in Covent Garden, and in later life was prompter at Drury Lane theatre.—J. S., G.

**CHEYWYND**, JOHN, a learned and eloquent English writer, born in 1623; died in 1692. He was vicar of Temple in Bristol, and prebendary of the cathedral. His now scarce and curious work, "Anthologia Historica," was published in 1674, and reprinted in 1691, with the title of "Collections, Historical, Political, Theological," &c.—J. S., G.

**CHEVALIER**, ANTOINE-RODOLPHE, a French philologist, born in 1507; died in 1572. Chevalier acceded to the reformed faith, and became professor of Hebrew at Geneva. He afterwards went to Caen, where, on account of persecution, he passed into England. It is said that he taught Queen Elizabeth French. He was also appointed to teach Hebrew at Cambridge, where he remained till his return to Caen.—R. M., A.

**CHEVALIER**, ETIENNE, treasurer of France, was born about 1410, and died in 1474. He began his career in the service of the Constable Artus de Richemont; but soon passed into that of the king, Charles VII., who made him treasurer of France in 1452. He was attached to the embassy sent to England in 1445 to negotiate a peace; was appointed one of her executors

by Agnes Sorrel in 1450, and, as a last mark of his favour, was similarly honoured by his royal master. Chevalier continued to enjoy his places and pensions under Louis XI.—R. M., A.

\* CHEVALIER, MICHEL, a celebrated French political economist, born at Limoges in 1806. Having passed through the polytechnic school, and studied for two years in the École des mines, he was appointed engineer to the department of the north, in which capacity the revolution of 1830 found him. With the revolution sprung up the socialist sect of the Saint Simonians, of which M. Chevalier became an ardent member. The *Globe* newspaper having been started as the organ of the sect, it devolved on M. Chevalier, as chief editor, to vindicate doctrines which the government of July considered to be subversive of social order. The model establishment at Menilmontant was broken up by the police. M. Thiers, as lenient towards the members as he was hostile to their system, offered employment to those dreamy spirits not unworthy of their talents and ambition. The editor of the *Globe* was sent to the United States to study the American system of railways. His letters from that country, written in 1832, enriched the columns of the *Journal des Débats*. So well did he fulfil the objects of his mission, that he was authorized to go to England in 1836, to make a report on the causes of the commercial crisis of that year. After this he laboured, chiefly through the *Debats*, to prove to the French people the necessity of railway undertakings, with respect to which the country was miserably behindhand; and was rewarded for his pains by a seat in the council of state, and by a chair of political economy in the college of France. In this capacity the professor boldly advocated free-trade. Having been elected deputy for L'Aveyron, his constituents punished the free-trader by turning him out on the occasion of the general election for 1846. The republic of 1848 treated him still worse, for it abolished his professorship. The empire not only restored him to his chair, but raised him to the rank of senator.—J. F. C.

CHEVALLIER, FRANÇOIS FULGIS, a French botanist, died in 1840. He published a flora of the environs of Paris, and devoted attention specially to cryptogamic plants. He wrote a history of the natural order graphidæ, in which he gives valuable anatomical and physiological details, as well as a classification of the genera. A large work containing illustrations of European fungi was left incomplete at his death.—J. H. B.

CHEVERUS, JEAN-LOUIS-ANNE-MADELEINE LEFEBVRE, DE, a French cardinal, who being driven from his country by the troubles of the Revolution, settled at Boston in America, and there during many years by indefatigable labours as a priest and a philanthropist, secured the highest esteem not only of his co-religionists, but of the general community—was born at Mayenne in 1768. Obliged by ill-health to return to France in 1823, he was received with rapture by his countrymen, and was appointed by the king bishop of Montauban, and shortly afterwards archbishop of Bordeaux. He died in 1836.—J. S. G.

CHEVREAU, URBAIN, born at Loudon in 1613; died in 1701. Of his earlier life little is known, except that he was fond of travelling, and found the means of living abroad. In 1652 we find him at Stockholm secretary to Queen Christina. We find him afterwards at Heidelberg counsellor of the Elector-palatine Charles-Louis. He is mentioned as the instrument used in the conversion of the Princess-palatine Charlotte Elizabeth, when this step was adopted as a convenient arrangement, previous to her marriage with the due d'Orléans. After the elector's death he returned to Paris, and was appointed, first, preceptor, and afterwards private secretary of the duc du Maine. He subsequently retired to London, where the rest of his life was past in study and in the cultivation of flowers. He published several dramatic works and romances. A work of his, giving an account of the great rebellions which have changed the face of society, was at one time popular. It has been printed sometimes with the title of "Tableaux de la Fortune," sometimes as "Effets de la Fortune." Another of his works, "Histoire du Monde," has been very often reprinted. He is accused of having, in the earlier part of his work, made too much use of rabbinical legends.—J. A., D.

CHEVRIER, FRANÇOIS ANTOINE, born at Nancy about 1720; died at Rotterdam in 1752. Chevrier's life was irregular and unfortunate. His talents were considerable, his education good, and he entered life with high prospects. He was for a short time in the army, which, however, he left from some impulse of literary ambition. "He thought," says Gustave

Desnoireterre, "that he could better use a pen than a sword; but in his hand the pen became a dagger." He published a history of the illustrious John of Lorraine, and was banished or had to fly the country. It is said that he was sentenced to the galleys for calumny. This is unlikely, for we find him soon after the publication at Paris, engaged in scribbling obscene and libellous pamphlets. He has to quit France, hides for awhile somewhere in Germany, and is next found at the Hague. Here he continues his libels; but not feeling himself safe from the French government, to whom he is afraid of being delivered up, he gets to Rotterdam, and here dies so suddenly that poison is suspected. His works, all of them produced to provide for the wants of the passing day, are very numerous. "The Colporteur" is still looked at occasionally.—J. A., D.

CHEYNE, GEORGE, a distinguished physician, was born in Scotland in the year 1670. He was intended by his parents for the church, but after attending the lectures of Dr. Archibald Pitcairn he determined to study medicine. He took his degree of M.D. in Edinburgh and came to London about the year 1700, and soon after published his "Theory of Fevers," in which he attempts to explain the doctrine of secretion on mechanical principles. His next work, on "Fluxions," was published in 1705, and procured his admission into the Royal Society. This work was rather severely criticised by Drs. Oiphant and De Moire. In after life he acknowledged the justice of their remarks, which gave him great offence at the time. A work entitled "Philosophical Principles of Natural Religion" was dedicated to the earl of Roxburgh, for whose use it seems to have been written. Cheyne's natural and hereditary disposition to corpulence, increased by full living in London, soon undermined his health, and he gives a very graphic description of his symptoms in a work entitled "The English Malady," published in 1734. His size became prodigious, so that at one time he weighed thirty-two stones. He says—"My breath became so short that upon stepping into my chariot quickly and with some effort, I was ready to faint away for want of breath, and my face turned black." His own sufferings seem to have led him to determine on a rigid diet as the only means of cure, and after trying various forms of food, he confined himself to "seeds, bread, mealy roots, and milk." This treatment answered so well in his own case that he recommended it strongly to his patients, and enforced it on all those who would listen to him. Having been of a very social and jovial disposition, often indulging too freely in the pleasures of the table, this change in his habits was the more remarkable, and lost him the acquaintance of many who had before taken delight in his company. He thus mentions the fact in the account of his own case. "On this occasion all my bouncing, protesting, undertaking companions forsook me, and dropt off like autumnal leaves; they could not bear, it seems, to see their companion in such misery and distress, but retired to cheer themselves with a cheerrupping cup, leaving me to pass the melancholy moments with my own apprehensions and remorse. Even those who had shared the best part of my profusions, who had been assisted in their necessities by my false generosity, and in their disorders relieved by my care, did now entirely relinquish and abandon me, so that I was forced to retire into the country quite alone, being reduced to the state of Cardinal Wolsey when he said 'that if he had served his Maker as faithfully and warmly as he had his prince, he would not have forsaken him in that extremity,' and so will every one find when union and friendship are not founded on solid virtue or in conformity to the divine order, but in sensual pleasures, and mere jollity." He goes on to say how at this time he began to look to religion for comfort and consolation, and "at last came to this firm and settled resolution, to neglect nothing to secure my eternal peace, more than if I had been certified I should die within the day; nor to mind anything that my secular avocations and duties demanded of me less than if I had been insured to live fifty years more. This, though with infinite weakness and imperfection, has been my settled intention in the main since." On his recovery to health he gradually returned to a more generous diet, though after repeated attacks of illness he again resumed his milk and farinaceous regimen, which he continued until his death in 1742, which took place at Bath. Dr. Cheyne's published works are six in number, all bearing the impress of earnestness and a desire for truth. They are very interesting as the opinions and practice of an intelligent physician of that period, combined with the thoughts and aspirations

of a religious and earnest man. The titles of the works are as follows—"An Essay of Health and Long Life;" "An Essay of the true nature and due method of meeting the Gout: together with an account of the nature and quality of Bath Waters, the manner of using them, and the diseases in which they are proper;" "A New Theory of acute and slow-continued Fevers;" "Philosophical Principles of Religion, Natural and Revealed;" and "Fluxion Methodus Inducta."—E. L.

CHEYNE, JAMES, an eminent mathematician and philosopher, born in Aberdeenshire in the early part of the sixteenth century; died in 1602. With John Henderson, under whom he studied divinity at Aberdeen, he went over to France to escape the troubles of the Reformation period, and became professor of philosophy at the college of St. Barbe in Paris. He afterwards resided in the same capacity at Douay. His works are principally on scholastic subjects; commentaries on Aristotle, &c.

CHEYNE, JOHN, a physician of great eminence, a descendant of Dr. George Cheyne, and belonging to a family connected with the medical profession for many generations. His father practised at Leith, where his son John was born on 3rd Feb., 1777. His mother was an ambitious woman of honourable principles, constantly stimulating her children to exertion, and intently occupied with their advancement in life. She was the daughter of Mr. William Edmonston, a fellow of the College of Surgeons, Edinburgh. After passing four years at the grammar school at Leith, young Cheyne was sent to the high school of Edinburgh, under the care of the rector, Dr. Adam, into whose class the boy was immediately introduced. Being totally unprepared for such a position, he was rendered very unhappy at not being able to keep up with his companions, and he often feigned sickness, in order to be kept from school. He was afterwards placed under the care of a clergyman of the episcopal church of Scotland, who proved to be a bad tutor and an idle dissipated man; so that the time spent with him was productive of no good to young Cheyne. In his twelfth year he began to attend his father's poor patients, and thus gained a certain knowledge of disease, which was useful to him afterwards.

In his sixteenth year he attended lectures in the university of Edinburgh; and with a very imperfect knowledge of his profession, by the aid of a system technically called "grinding," he was enabled to take his medical degree in June, 1795. On the day after his graduation, having previously procured a surgeon's diploma, he left Edinburgh for Woolwich, where he joined a regiment of royal artillery, to which he had been appointed assistant-surgeon. From 1795 to 1799 he spent his time, as was the custom in the army, in reading novels, shooting, playing billiards, and such follies, gaining nothing but a certain ease of bearing and manner. At last he seems to have awakened to a sense of the folly of such a life, and to feel his own deficiencies in professional knowledge. He accordingly left his regiment, and returned to Scotland, resolved to become once more a medical student. He now commenced study in earnest, for the first time, and happily formed a friendship with Mr. Bell, who encouraged him in every good work and effort to attain knowledge. His attention was chiefly directed to the diseases of children, and acute diseases and epidemics. These he worked at laboriously in every way, and in 1801, at the age of twenty-four, wrote his first essay on "Cynanche Trachealis, or Croup." In the same year, he published a treatise on the "Bowel complaints of Children." These volumes have the advantage of being illustrated with beautifully-executed coloured plates, by Sir Charles Bell. In 1808 he published his third essay on the diseases of children, being "Hydrocephalus Acutus." In 1809 he determined on trying to establish himself in practice at Dublin; and in the year 1811 he became physician to the Meath hospital, and shortly after was appointed lecturer on the practice of physic to the Irish College of Surgeons. In 1812 he published a volume on "Apoplexy and Lethargy," and at this time he appears to have had an increasing and respectable practice. In 1815 he was appointed by the lord-lieutenant one of the physicians to the house of industry. The labour consequent on this office, however, was so great, that he was obliged after a little time to resign the lectureship at the College of Surgeons, as well as his charge of the Meath hospital. In 1816 his private practice yielded an annual income of about £1800, and he then removed into a house in Merion Square, Dublin, where he lived until he left that city in 1831. The course of Dr. Cheyne's prosperity was at last arrested by failing health. In the end of 1825 he

became affected with a sort of nervous fever; he became depressed, feeble, and languid. He was obliged to relax as much as possible in his duties—sleeping out of town, and getting his friends to assist him in his work. By this means he was able to go on until 1831, when finding himself utterly unable to persevere in his medical practice, he resolved on relinquishing it altogether; which he did, much to the regret of his friends and patients in Dublin, and accompanied by the good wishes and kind feeling of all his medical brethren. Dr. Cheyne's chosen retreat was an estate he had purchased in the neighbourhood of Newport-Pagnell, Buckinghamshire, and here he established himself in the private and charitable exercise of his professional skill amongst the poor, which, however, in time extended to his being consulted by some of the more wealthy families in the neighbourhood. He undertook at this time to write some articles for the *Cyclopaedia of Practical Medicine*, in compliance with the request of Dr. Tweedie, one of the editors. He thus began again to use his pen, which, however, was soon prevented by the formation of a cataract in his right eye, which from the year 1833 deprived him of the use of that organ. The general breaking up of the system went on gradually, evincing first one symptom and then another, until January, 1836, when after being confined to bed for six weeks he peacefully died. Dr. Cheyne was an extensive writer on medical subjects. He constantly contributed papers to the *Edinburgh Medical and Surgical Journal*, and to the Dublin hospital reports, as well as separate essays on interesting branches of medical science which appeared in the form of separate volumes. He was an earnestly religious man, and in his autobiography, which is preserved, there are many references to this all-absorbing subject from his own pen. His will containing directions for his burial, is singular and impressive. The features of his character were great penetration and decision, courtesy combined with rigidly honourable feelings; and under the appearance of indifference to the sufferings which he daily witnessed, an intense and almost overwhelming sympathy with the sorrows and pains of others. He was a warm admirer of art; and in his domestic relations most amiable, gentle, and wise. His wife was the daughter of the Rev. Dr. Macartney, vicar of Antrim in Ireland.—E. L.

CHEYNE, FRANCIS, a nonconformist divine, born at Oxford in 1608, became a member of the university in 1623, was elected probationer-fellow of Merton college in 1629, sided with the parliament in the civil war, and was made one of the assembly of divines in 1643, and visitor of Oxford in 1647. He is chiefly memorable for his scurrilous treatment of Chillingworth, whose work, *The Religion of Protestants &c.*, he criticised in the "Rise, Growth, and Danger of Socinianism." Not content with profaning the obsequies of that illustrious divine (see CHILLINGWORTH), he printed in 1644, an attack upon his memory, entitled "Chillingworthi Novissima, or the Sickness, Heresy, Death, and Burial of William Chillingworth." He died at Preston in Sussex in 1665.—J. S. G.

CHIABRERA, GABRIELLE, an Italian poet, called the Pindar of Italy, born at Savona in 1552; died in 1638. He was of an impetuous and irascible disposition, and once in Rome, and again in his native place, fought a duel, each time killing his opponent. He chiefly excelled in lyric measures; his canzonnes and sonnets are remarkably spirited, but his longer poems are deficient in animation.—A. C. M.

CHIARI, PIETRO: the date of his birth is not recorded, but was about the beginning of the eighteenth century; he died in 1788. He bore the title of the poet of the duke of Modena, but resided at Venice. He wrote for the stage, and within ten or twelve years his prolific muse gave birth to more than sixty comedies, all of which, it would appear, were represented. There were also four tragedies, which, if they struggled to the birth, soon ceased to breathe. Chiari wrote prefaces to some of his plays, to prove that, if not as successful as those of Goldoni and Pozzi, it was owing to the bad taste of the public. At times he took a different tone, and asserted that if heads were reckoned, he had as many admirers as either of the poets above, whom perverse critics still insisted on preferring. Chiari wrote some amusing novels, and he published one or two letters on moral philosophy.—J. A. D.

CHIARINI, Lodovico: born in Tuscany in 1789; died at Warsaw in 1832. The Abbé Chiariini was educated at Pisa, was first made known by the publication of some poems, and was invited to a professorship of eastern languages and antiquities

at Warsaw. In his professorship he chiefly applied himself to Hebrew learning, and proposed translating the Talmud into French. The announcement of this project created such alarm, both amongst Jews and christians, that Chiarini felt himself compelled to abandon it. A controversy was maintained on the subject of the proposed translation, by Beugnot's writing against it in the *Revue Encyclopédique*, and by Chiarini in detached pamphlets. His "Théorie du Judaïsme," Paris, 2 vols., 8vo, is a work of great interest.—J. A. D.

CHICHELE, HENRY, archbishop of Canterbury, was born about 1362 at Higham-Ferrers. He commenced his literary education at Winchester school, and studied civil and canon law at New college, Oxford. After passing through various preferments, and being employed on various embassies to France and to the pope, Henry IV. presented him to the bishopric of St. David's in 1408. Next year he represented England in the council of Pisa, where the pretensions of Popes Gregory and Benedict were discussed, and themselves both deposed. In 1414 he succeeded to the see of Canterbury. He has been accused of urging on Henry V. to that war with France of which the field of Agincourt was a brilliant memorial. Chichele resisted with no little courage the claim of the pope to dispose of ecclesiastical preferments in England, and he also had no little vexation from the growth of Lollardism, and no little trouble in attempting to suppress it. In his advanced years he commenced and finished the erection of All Souls college at Oxford, and richly endowed it under the name of "Collegium omnium animarum fidelium defunct." In 1442, and when he was fourscore, "heavy-laden, aged, infirm, and weak beyond measure," as he describes himself, he applied for the necessary papal permission to resign his office, but died ere the result of his application could be known, and was interred in the cathedral of Canterbury. Many instances of his generosity are on record, for he freely expended his wealth in various public and benevolent enterprises. His liberality and enlightenment were beyond the age in which he lived. Education, such as he conceived it ought to be, always found in him a generous and hearty supporter.—J. E.

CHICHESTER, SIR ARTHUR, first Baron Belfast, a distinguished soldier and politician, was born in Devonshire towards the end of the sixteenth century. He is said to have been a boy of very precocious talent, and of a lively and daring temper. This latter quality led him to indulge in a frolic similar to those played off by Prince Hal, and made it necessary for him to leave the country and avoid the vengeance of Queen Elizabeth, who did not view the plundering of one of her bailiffs, even in sport, as a joke. Taking refuge in France, his personal bravery and military talents recommended him to the notice of Henry IV., by whom he was knighted. The reputation of the soldier won from Elizabeth pardon for the practical joker. He transferred himself to the queen's services, was sent to Ireland, rapidly promoted, and during the war with Tyrone was one of the most active, trusted, and successful leaders. Honour and position quickly followed. In 1603 he was appointed governor of Carrickfergus, and the following year commander of all the forces, and governor of the surrounding districts; and, finally, he was made lord-deputy of Ireland. He originated and carried out the plantation of Ulster; and was, in recompense for his great services, created Baron Chichester of Belfast. Having filled the office of lord-deputy till 1615, he was, at his own request, permitted to retire, but was appointed lord-high-treasurer. Chichester also filled some diplomatic functions. He went as ambassador to the Palatinate in 1622. He was afterwards commissioned to treat for a peace with the emperor; and being shut up in Manheim, then besieged by Tilly, he sent to say that it was contrary to the law of nations to besiege an ambassador. Tilly not having noticed this remonstrance, Chichester again addressed him—"If my master had sent me with as many hundred men as he hath sent me on fruitless messages, your general should have known that I had been a soldier as well as ambassador." He died in London in the year 1624.—J. F. W.

CHICHESTER, ARTHUR, first Earl of Donegal, was born in June, 1606, and early entered upon the military life, in which

he became subsequently so distinguished. In 1627 he had the command of a troop of horse, and had risen to the rank of colonel before the breaking out of the rebellion, in which he distinguished himself by his fidelity to the royal cause and his bravery and activity. In reward of his long services, and on the representation of Ormonde, he was, in 1645, created Earl of Donegal. After the restoration he was appointed governor of Carrickfergus, a post which proved to be one of peril and difficulty. He died in Belfast in 1674.—J. F. W.

CHICOYNEAU, FRANÇOIS, a French physician, born in 1672; died in 1752. He was famous as a practitioner, and was sent in 1720 by the regent to Marseilles to plan measures for arresting the plague, then raging in that city. Chirac, who was his father-in-law, introduced him at court; and after his death, Chicoynau was appointed first physician to the king and councillor of state. He published, amongst other things, a "Treatise on the Causes and Cure of the Plague."—His son, FRANÇOIS, who was born in 1699, and died in 1740, succeeded him in his honourable and lucrative position.—R. M. A.

CHIFFLET, JEAN JACQUES, a physician of Franche-comté, author of various historical and archaeological works, born in 1588; died in 1660. Philip IV. of Spain, made him his physician, and commissioned him to write a history of the order of the golden fleece. Several brothers and descendants of this learned writer, also attained distinction in literature.—J. S. G.

CHIGI, FABIO. See ALEXANDER VII., Pope.

\* CHILD, LYDIA MARIA, born FRANCIS, one of the most pleasing, graceful, and pure of American writers, was born in Medford, Massachusetts, in February, 1802. In early life love of letters and a refined taste in writing were developed in her, and her earliest publications were received with favour. Among these were "Hobomok: an Indian story;" and "The Rebels: a Story of the Revolution." At the age of twenty-five she was married to David Lee Child, Esq., editor of the *Massachusetts Journal*. In 1832 she published a small volume, entitled "An Appeal in behalf of that class of Americans called Africans." This work was one of the first on the question of slavery which attracted a general attention in America. Its historical character was of much value—its arguments most weighty—its appeals to the conscience, honour, and humane feeling of the nation most touching. It was an important work, and deservedly placed the authoress among the most prominent of the friends of the oppressed. Subsequently for several years Mrs. Child was one of the editors of the *National Antislavery Standard*, the organ of the American Antislavery Society. Her "Letters from New York," in 2 vols., were first published in that journal. Parents and children are deeply indebted to her for her "Mother's Book;" "Flowers for Children," in 4 vols.; "Girl's Own Book;" "Fact and Fiction;" "The Oasis, a collection of Antislavery Stories;" as well as for the *Juvenile Miscellany*, a small monthly periodical, which she conducted with the happiest success for many years. Her largest work, the result of a life's study and most conscientious inquiry and thought, is the "Progress of Religious Ideas," in 3 vols., published in 1855.—F. B.

CHILD, SIR JOSIAH, an eminent London merchant and writer on political economy, was the second son of Richard Child, merchant, and was born in 1630. He was one of the directors, and for some time chairman, of the East India Company. He is believed to be the author of a tract published anonymously in defence of the trade to the East Indies, and entitled "A Treatise wherein it is demonstrated that the East India Trade is the most national of all Trades," 4to, London 1681. His principal publication, however, is entitled "Brief Observations concerning Trade, and the Interest of Money," by J. C., 4to, London 1688, which has passed through several editions, and was reprinted in Glasgow in 1751, under the title of "A New Discourse of Trade." In spite of a fundamental mistake concerning the interest of money, the work embodies many sound and valuable sentiments happily expressed, and shows that the author was in advance of his day. One of the chapters contains an account of a plan for the relief of the poor, which has attracted a good deal of attention. Sir Josiah was created a baronet in 1678, and died in 1699. He was very wealthy, and his children intermarried with some of the highest nobility.—J. T.

CHILD, WILLIAM, Mus. Doc., according to Anthony Wood, was a native of Bristol, and educated under Elway Bevin, organist of the cathedral of that city. In 1631, being then of

Christ Church, Oxford, he took his degree of bachelor, and in 1636 was appointed one of the organists of St. George's chapel, Windsor, in the room of Dr. John Mundy; and soon after was promoted to an organist's place in the royal chapel, Whitehall. After the restoration he held the office of chanter of the king's chapel, and became one of the chamber musicians to Charles II. In 1663 he was advanced to the degree of doctor in music by the university of Oxford. He died in 1696, having attained the age of ninety years, and was succeeded as organist of the king's chapel by Francis Pigot. Dr. Child's principal productions are his services and full anthems, printed in Dr. Boyce and Dr. Arnold's collections. His service in D is one of the finest specimens of writing in the fugato style of the seventeenth century; and what is still higher praise, the melody throughout is clear and pleasing even to modern ears. His verse service in E flat possesses much elegance, and in a style which must have appeared quite new when first produced. That in E minor is rich in modulation, and shows the hand of a master. "His style," Dr. Burney says, "was so remarkably easy and natural, compared with that to which choirmen had been accustomed, that it was frequently treated by them with derision. Indeed, his modulation at present is so nearly modern, as not to produce that solemn and seemingly new effect on our ears, which we now experience from the productions of the sixteenth century." The memory of Dr. Child is celebrated for a remarkable act of his generosity, and of the meanness of his superiors. His salary at Windsor was much in arrear, and he in vain applied to the dean and chapter to discharge the debt. After many fruitless appeals he told them, that if they would pay what was due to him, he would new pave the choir of St. George's chapel. They complied with his terms; and Sir John Hawkins observes, neither they nor the knights companions of the most noble order of the garter interposed to prevent his incurring such an expense. He was buried in the chapel which he had thus repaired, and the following lines are inscribed on his gravestone:—

"Go, happy soul, and in the seats above  
Sing endless hymns of thy great Maker's love.  
How fit in heavenly songs to bear thy part,  
Before well practised in the sacred art.  
Whilst hearing us, sometimes the choir divine  
Will sure descend, and in our concert join;  
So much the music then to us has given,  
Has made our earth to represent their heaven."

His liberality was not confined to the church; for, at his death, he bequeathed twenty pounds towards the building of the town-hall at Windsor, and fifty pounds to the corporation, to be disposed of in charity at their discretion.—E. F. R.

CHILDEBERT I., one of the four sons of Clovis I., the founder of the Frankish empire, obtained at his father's death the central portion of the divided territories, with Paris for his capital. In conjunction with his brothers, Clodomir and Clotaire, who reigned at Orleans and Soissons respectively, he conquered Burgundy, and, on the death of the former, received a share of his dominions. His kingdom was subsequently enlarged by the defeat of Amalaric the Visigoth, and by the demise of his relative the king of Austrasia without heirs; but, at his own death in 558, the empire of Clovis was reunited.—W. B.

CHILDEBERT II., son of Sigibert of Austrasia, and grandson of Clotaire I., was a child when his father was assassinated, A.D. 575, by the partisans of Fredegonda.—(See CHILPERIC I.) Having narrowly escaped the same fate through the fidelity of Gundobald, duke of Campania, he was established in his royal patrimony by the Austrasian nobles, with the aid of his uncle, Guntram, king of Burgundy, whose dominions he subsequently inherited. He died at the age of twenty-six in 596.—W. B.

CHILDEBERT III., second son of Theodoric III., king of Neustria, succeeded his brother, Clovis III., in the nominal sovereignty of the more extended dominions which Pepin of Heristal had brought under one sceptre. This enterprising and able mayor of the palace was the real monarch, but Childebert bore the royal title till his death in 711.—W. B.

CHILDERIC I., was the son of that Meroving or Meroveus, from whom the Merovingian dynasty took its name. He succeeded his father in the sovereignty of the Salian Franks in 456, but was speedily driven into exile on account of his licentious excesses. Having subsequently recovered his throne and influence, he engaged in a struggle with the Visigoths, and began the series of victories which his celebrated son, Clovis I., completed.—W. B.

CHILDERIC II., son of Clovis II., saw the Frankish sceptre pass, at the death of his father in 656, into the hand of his elder brother, Clotaire III. But the Austrasians, desiring a king of their own, selected Childeeric, and on the death of Clotaire in 670, the crown of Neustria also was conveyed to him. Three years later he was assassinated in a revolt of his turbulent nobles.—W. B.

CHILDERIC III., the last of the degenerate Merovingian princes, was placed on the throne by Carloman and Pepin, the sons of Charles Martel. The whole power was in their hands, and when Pepin at length resolved to assume the title as well as the authority of king in 750, the helpless Childeeric was consigned to a monastery.—W. B.

CHILDREN, JOHN GEORGE, an eminent scientific writer, born at Ferox Hall, Tonbridge, in 1777; died in 1852. After distinguishing himself as a student of mineralogy, chemistry, and galvanism, and becoming acquainted with Davy, Woolaston, and other eminent scientific writers, he was elected in 1807 a fellow of the Royal Society. In 1808, and again in 1815, he contributed to the Philosophical Transactions a paper on his favourite subject of galvanism. He discovered a method of extracting silver from its ore without amalgamation. In 1826 he was elected secretary of the Royal Society, and resigning the appointment in the following year, on account of ill health, was again elected in 1830.—J. S. G.

CHILLINGWORTH, WILLIAM, was born at Oxford in October, 1602. He was admitted a scholar of Trinity college in 1618, and after taking his degrees, was chosen a fellow in 1628. He had already distinguished himself by mathematical as well as theological study, and had also indulged in versification. At this period the great theme which enlisted the talents and learning of all young men was the popish controversy, sharpened by the king's marriage with the daughter of Henry IV. of France. Several popish polemics lived near Oxford, and often won over students to their side. The jesuit Fisher easily entangled Chillingworth on the question of the necessity of a "living rule of faith," and at length prevailed upon him to renounce the communion of the church of England, and settle at the college of Douay. But Laud, who had been his godfather, and was now bishop of London, entered into a correspondence with him, and as easily induced him to return to Oxford, of which university Laud was also chancellor. He came back in 1631, and set himself to a calm and prolonged re-examination of the whole subject, and in 1635 published, as the result of his studies, "The Religion of Protestants, a safe way to Salvation." This is the work on which his fame chiefly, if not wholly rests. It was a reply virtually to a book called Charity Mistakes, by Mathias Wilson, a jesuit, who had been previously answered by Dr. Potter. The treatise of Chillingworth is a masterpiece, somewhat hard and dry, but made up of arguments compacted with all the rigour and cogency of a mathematical demonstration in proof that the scriptures, and not ecclesiastical tradition, are the sole and infallible rule of faith. It made an immediate and deep impression, for the author's talent and tergiversation were well-known in all literary and theological circles. Two editions of it were published in less than five months, and it has been often reprinted, the edition of 1742 being reckoned the standard one.

The fame of Chillingworth attracted the notice of men in power, and Sir Thomas Coventry, keeper of the great seal, offered him preferment, which he refused, however, because he had scruples about subscription. But Sheldon and Laud dealt with him, and brought him to the convenient belief that subscription to the Thirty-nine Articles was a matter of peace and union, not of belief and assent. With all his dialectic skill, his convictions do not seem to have been very stable, and he was easily wrought upon by the reasonings of others. His doubts being removed by this friendly intervention, he was promoted in 1638 to the chancellorship of Salisbury, with the prebend of Brixworth annexed—and subscribed the articles with the usual formula—*ex animo*. In 1646 he represented the chapter in convocation, but seems to have made no figure either as preacher or polemic during his incumbency.

Chillingworth being a zealous royalist according to Clarendon's own heart, was present with the king's army at the siege of Gloucester, and advised and superintended the construction of certain warlike engines, but having accompanied the royal troops under Lord Hopton to Arundel castle, he was taken prisoner when

the castle surrendered to the parliamentary forces commanded by Sir William Waller. Being in bad health, and unable to be removed to London, he was conveyed to the bishop's palace in Chichester, where he shortly after died in January, 1644, and was buried at his own request in the cathedral. His last days were disturbed by the dogmatic assaults of Dr. Cheynell, who charging him with Socinianism refused to bury him, but met the mourners at the grave, and with solemn buffoonery buried Chillingworth's book, "as a cursed treatise which might rot with its author and see corruption."—(See CHEYNELL.) Chillingworth was one of those men whose subtlety of mind occasionally overreaches themselves—who are so fond of debate, and so ready to split a hair, that they destroy their own powers of belief, and amidst arguments and counter-arguments, doubts and difficulties, and all the other weapons of a sleepless casuistry, gradually, and as if unconsciously, train themselves to scepticism. Tillotson vindicates him from the charge of Socinianism, and Locke says that the reading of him "will teach both perspicuity and the right way of reasoning, better than any book that I know." Chillingworth was rather small in stature, "but of great soul," says Wood, and he was rarely provoked into passion, though so often engaged in intellectual skirmishes.—J. É.

CHILMEAD, EDMUND, a deeply-read mathematician, and well skilled both in the theory and practice of music. He was born at Stow in the Wold in Gloucestershire, and became one of the clerks of Magdalen college, Oxford. About the year 1632 he was nominated one of the chaplains of Christ church; but being ejected by the parliament visitors in 1648, he came to London, and took lodgings in the old printing-office of Thomas Este in Aldersgate Street. In a large room of this house he held a weekly music meeting, from the profits of which his chief subsistence was derived. Chilmead was an excellent Greek scholar, and was employed to draw up a catalogue of the Greek MSS. in the Bodleian library. Wood mentions a treatise of his "De Sonis," which does not appear to have been printed. His tract, "De Musica Antiqua Graeca," printed at the end of the Oxford edition of Aratus in 1672, contains a designation of the ancient genera, agreeable to the sentiments of Boethius, with a general enumeration of the modes; after which follows three odes of Dionysius, with the Greek musical characters adapted to the notes of Guido's scale. This learned man died in 1654, in the forty-third year of his age, and was interred in the church of St. Botolph Without, Aldersgate.—E. F. R.

CHILON, a Lacedemonian, one of the seven sages of Greece, flourished about the year 590 B.C. The institution of the ephorality is erroneously ascribed to Chilon. He died of joy, it is said, when his son gained a prize at the Olympic games.

CHILPERIC I., one of the four sons of Clotaire I., attempted, at his father's death, to get possession of the undivided sovereignty, but was compelled to content himself with the kingdom of Soissons or Neustria in 562. Having divorced his first wife, and caused his second to be strangled, he raised to their place his former mistress, the infamous Fredegonda; and her influence, in conjunction with his own licentious ambition, plunged him into a series of wars and crimes, which terminated with his assassination in 583, when engaged in an attempt to dispossess his brother Guntram of Burgundy.—W. B.

CHILPERIC II., a reputed son of Chilperic I., was placed upon the throne of Neustria at the death of Dagobert III. He was a man of considerable energy, and attempted to enlarge his territories by the conquest of Austrasia. But he had to cope with formidable opponent in the celebrated Charles Martel; and, notwithstanding the aid of Eudes of Aquitaine, he was compelled in 719, to accept terms, which, while they gave him the nominal sovereignty of the Frankish empire, placed the whole power in the hands of Martel.—W. B.

CHIPMAN, NATHANIEL, LL.D., an eminent jurist and senator of Vermont in New England, was born at Salisbury, Connecticut, in 1752, entered Yale college in 1773, quitted it to join the American army as a lieutenant in 1777, and received his degree as A.B. while absent in the field. He spent the winter at Valley Forge, was present at the battle of Monmouth, and then resigned his commission, and began the study of law. He commenced practice in Rutland county, Vermont, and soon became a leader of the bar, being employed in every important case. At several different periods he was chief-justice of Vermont, and from 1798 till 1804, a senator of the United States. In 1796 he was appointed to revise the laws of

the state, and nearly all the revised statutes of the following year were written by him. In 1816 he was appointed professor of law in Middlebury college. He published a volume of reports and legal dissertations, and a work on the "Principles of Government." He died in 1843.—F. B.

CHIRAC, PIERRE, first physician to Louis XV., born at Conques in Aveyron in 1650; died in 1732. He practised for some time at Montpellier, in 1706 went to Italy with the duke of Orleans, the following year accompanied the duke to Spain, and in 1715 was appointed his first physician. He was a member of the Academy of Sciences, and in 1728 received letters of nobility from Louis XV., who made him his first physician in 1731. He left some medical treatises which, although written in an uncouth style, hold an important place in the history of his profession.—J. S. G.

\* CHISHOLM, MRS. CAROLINE, famous for her benevolent exertions on behalf of the emigrant population of Sydney and elsewhere, was born about the year 1810, in the parish of Wootton, Northamptonshire. She married in her twentieth year Captain Alexander Chisholm, with whom shortly after their marriage she proceeded to Madras. There she established a school for the female children and orphans of the British soldiery, which, so long as she remained in India, proved remarkably successful. Her husband being obliged by ill health in 1838 to seek a change of climate, went to Sydney in Australia, and there Mrs. Chisholm was to endear herself to thousands of emigrants, by lending them small sums of money, by receiving into an asylum the destitute girls among them, and by exerting herself to procure situations for all who applied to her. In 1846 Captain Chisholm and his wife revisited England, taking up their residence at Islington. While in England, where she remained till 1854, the date of her return to Australia, Mrs. Chisholm established a "Family Colonization Society" for collecting passage money in weekly instalments, and in various cities explained in public her views on the subject of emigration. Before she left England a considerable sum of money was presented to her by a numerous body of subscribers.—J. S. G.

CHISHULL, EDMUND, a learned divine, and writer on classical antiquities, born at Eyworth in Bedfordshire; died rector of South Church in Essex in 1733. He was educated at Corpus Christi college, and having obtained a traveller's exhibition, and been appointed chaplain to the English factory at Smyrna, he sailed from England in 1698, and continued in Syria till 1702. On his return to England, among other preferments he obtained that of chaplain in ordinary to the queen. The greater number of his dissertations were incorporated in the edition of his "Antiq. Asiaticæ," published in 1724.—J. S. G.

CHITTENDEN, THOMAS, first governor of the state of Vermont in New England, was born at Guilford, Connecticut, in 1730. Having received only a common school education, he was bred a farmer, and being a shrewd, active, and able man, soon rose, in Yankee fashion, to be a colonel in the militia, and a justice of the peace. In 1774, to provide more effectually for the wants of a growing family, he removed to the "New Hampshire Grants," as they were then called—a territory, the jurisdiction of which had long been fiercely disputed between New Hampshire and New York, but which was afterwards, mainly through Chittenden's agency, erected into the independent state of Vermont (1777). Fearful of giving offence to the two outside claimants, however, congress virtually refused to admit Vermont into the union. Chittenden, as governor, therefore opened a correspondence with the English authorities, holding out hopes that Vermont would follow the example of Canada in adhering to British rule. The letters were intercepted, as he probably intended they should be; and congress in dismay then attempted to compromise, but had no power to compel New Hampshire and New York to withdraw their claims. The controversy was protracted till the end of the war; and the people of Vermont being then numerous and stout enough to defend themselves by arms, their independence was virtually acknowledged, and in 1791 the state was finally admitted into the union. Such was the simplicity of manners, that Chittenden, though governor for many years, still continued his original occupations as farmer and inn-keeper. He was a benevolent and religious man, of irreproachable character, and great popularity. In October, 1796, he took a solemn and affecting leave of his associates in the government, and died August 24th in the following year.—His son, MARTIN CHITTENDEN, a graduate of

Dartmouth college in 1789, was a representative in congress from 1803 to 1813, and governor of the state for the two following years. He died in 1840, aged seventy-five.—F. B.

CHIYA, R'CHIYA BEN ABBA BEN SILLA, of Kafri in Babylonia, a contemporary of R'Jehudah the prince, in the second century, by whom the Mishna, or traditional code of the Jews, was arranged in its present order. After having long been an active teacher of the law in Babylonia, where Hunu was at the time exilarch (prince of the captivity), Chiya set out for the Holy Land, where the fame of his learning had prepared for him a friendly reception, especially from R'Jehudah. To R'Chiya, in conjunction with R'Hoshaiah (who belongs, however, to the generation after Chiya), is attributed a collection of traditional legal decisions, apart from R'Jehudah's Mishna, and known under the title of "Thosephtha," in three hundred and eighty-three chapters.—(Printed in Ugolini's Thesaurus, in Alfasi's Talmudical Commentaries, and elsewhere.) Two other compilations made by the same rabbi are no longer extant. An excellent biography of R'Chiya, the product of much research, has been published by Raphael Kirchheim, in the *Orient*, 1848.—T. T.

CHIYA or CHAYA, R'ABRAHAM HA-SEPHARDI, by birth a Spaniard, but who, according to Fürst, at some time resided at Marseilles, was a disciple of R'Moses Ha-Darshan, and teacher of the celebrated Aben Ezra. According to Rossi he still lived in the year 1136, although some annalists fix on the year 1105 as that of his death. Among his astronomical works special mention is due to the Sepher "Zurath Haarez," &c. (on the form of the earth, the spheres, and the orbits of the stars), composed at the request of his teacher; a Latin translation, with notes by Sébast. Münster, was published at Basle in 1546. He has also written on the Jewish calendar.—T. T.

CHLADNI, ERNST-FLORENS-FRIEDRICH, a German philosopher, born in 1756; died in 1827. He was professor of jurisprudence at Leipzig, but resigned his chair in order to apply himself to natural philosophy. Chladni made some ingenious discoveries, the result of numerous experiments, on the nature and properties of sound. He has detailed them in a methodical manner in his "Treatise on Acoustics."—R. M. A.

CHODOWIECKI, DANIEL NICHOLAS, an engraver and designer, born at Dantzig in 1726. His father was a drug merchant, with an amateur talent for miniature painting. He brought up his son to work at drug selling, and to play at miniature painting. His son reversed the paternal precepts, he played at being a merchant, and worked hard as a painter, and luckily as it turned out. The father died prematurely, leaving no money, and a widow and child to live as they could out of a merchant's business which only brought in losses. The young Chodowiecki could not yet feel his art-feet. If he could have earned his own support, he had in addition to render aid to his mother. So he worked still at his art by encroaching on the time allotted him for sleep, and served the remainder of the day in the shop of a grocer. A halo of insolvency hung about him; the grocer failed, and the young man was sent to an uncle at Berlin, to serve out his term of apprenticeship. He still kept up the struggle of art against commerce. He painted snuff-box lids, selling them for what he could get, and sending his earnings to his mother. Gradually the light dissolved the bushel over it; his uncle unharassed him, took the mercantile curb out of his mouth, had him taught enamelling, and bade him Godspeed as an artist. He dived into the sea of art, and soon brought up the pearl success. The Academy of Painting at Berlin took notice of him, and employed him to design and engrave the figures for their almanack. He was soon almost swamped with orders. He produced a series of twelve plates of the "Passion of Christ," which brought him great fame. He published a print called "Les Adieux de Calais," which created quite a sensation. He executed the designs and plates for Lavater's Physiognomy, Klopstock's Messiah, and editions of Don Quixote, Shakespeare, Voltaire, La Bruyere, La Fontaine, Gessner, Lessing, and others. He died at Berlin in 1801, director of the academy of arts of that city.—W. T.

\* CHODZKO, ALEXANDER BOREYKO, a Polish orientalist, born at Krzywiecze on the 11th July, 1804; author of "Specimens of the popular Poetry of Persia," London, 1842; "Le Théâtre en Perso," Paris, 1845; "Le Guilan," &c.; "Excursions aux pyles Caspiennes," 1851; "Le Khorasan et son heros populaire," 1852; "Le Deçati," 1852; "Grammaire Persane," 1852; and other oriental works.—F. M. W.

\* CHODZKO, JAMES LEONARD BOREYKO, a Polish historian, born 6th November, 1800, at Oborek; a member of an ancient and noble Lithuanian family which has produced several distinguished men. He studied history at the university of Wilna under the celebrated Lelewel, and afterwards, as secretary to Prince Michel Oginiski, travelled over Europe from 1819 to 1826, when he settled in Paris. In the revolution of 1830 he acted as aide-de-camp to La Fayette, but soon returned to literary pursuits, and was successively employed in the libraries of the Sorbonne, St. Genevieve, and the ministry of public instruction. His works are numerous, including "Histoire des légions Polonaises en Italie," Paris 1829; "Les Polonais en Italie," Paris, 1829; "Esquisse chronologique de l'histoire de la littérature polonaise," Paris, 1829; "Tableau de la Pologne Ancienne et Moderne"; "Coup d'œil, etc., sur la guerre actuelle entre la Russie et la Pologne," 1831; "Histoire politique de la Lithuania," 1831; "Tableaux des révoltes de la Pologne," in conjunction with M. de Marcey; "Notices sur Kosciusko;" "Fontainebleau," 1837; and a memoir of Lelewel, 1844; "La Pologne, historique, littéraire, monumentale, &c.," 1834-47; "Histoire de Turquie," 1855; and "Histoire de Pologne," 1855. M. Chodzko has also contributed to the *Globe*, *Constitutionnel*, and *Courrier-Français*.—F. M. W.

CHÉRILUS (*Xερίλος*) OF ATHENS, born about 584 years before the Christian era; died about 464. He was the author, it is said, of a hundred and fifty dramatic pieces, and to have repeatedly borne away the prize for which Aeschylus and Sophocles are described as competitors. Some changes in the arrangement of the chorus, and the introduction of a metre before unused, are referred to him. A line which differs from the ordinary hexameter, by the fact of wanting the final syllable, is by some grammarians called the Cherilian.—J. A. D.

CHÉRILUS (*Xερίλος*) OF SAMOS, born at Samos about 470 B.C. This Cherilus was a slave; author of an epic poem on the war of the Greeks against Darius and Xerxes. The work was entitled "The Persian." Some lines of it are preserved by Aristotle.—J. A. D.

CHÉRILUS (*Xερίλος*) OF JASUS: this Cherilus is mentioned as having lived about 340 B.C. He owes his immortality to Horace, by whom he is described as a sort of poet in ordinary to Alexander the Great. Alexander paid him liberally for his praises, but seems not to have estimated the poet himself highly. "I should," said he, "rather be the Thersites of Homer than the Achilles of Cherilus." The scholiast to whom we owe this story tells another less credible. He says that Alexander agreed to give him a piece of gold for every good verse—a blow for every bad one. He got seven pieces of gold, and so many blows that he did not survive—so many were the blows he earned, and so scrupulously were they paid.—J. A. D.

CHOISEUL, a French family, various branches of which are known in history by the names of representatives who attained distinction as commanders or as statesmen. The following are the more notable members of this family:—

CHOISEUL, CESAR, Due de, Lord of Plessis-Praslin, known as marshal du Plessis, was born in Paris in 1598, and died in 1675. Particularly distinguishing as a soldier, he was also a skilful diplomatist; and while he had the privilege of instructing Louis XIV. in the art of war, he had more than once the honour of assisting Richelieu in his game of diplomacy. It was he who conducted the negotiations between Louis XIV. and Charles II., which resulted in the treaty of alliance against Holland.

CHOISEUL, ETIENNE FRANÇOIS, Due de, was born 28th June, 1719: entering in early life into the military service under the name of the comte de Stainville, he rapidly rose to the highest rank. In 1753 he commenced his political career as ambassador of France at Rome, and astonished the tranquil court of Benedict XIV. with the splendour of his luxury. He proved himself one of those gay and brilliant men whose influence is almost irresistible through their power of gracefully adapting themselves to the various influences around them, awakening no direct antagonisms, and appearing to favour every party, but in effect guiding all to purposes of their own. He acquired considerable authority at the papal court, and procured a promise of a cardinal's hat for the Abbé Bernis, then minister of foreign affairs in France, and to whose office Choiseul himself soon succeeded. From Rome Choiseul passed to Vienna, and the luxury of the embassy under his charge better suited an Austrian than an ecclesiastical capital. In 1758 he replaced

Cardinal Bernis as minister of foreign affairs, and being created duke and peer, rose to the highest point of favour with Louis XV., and subsequently received the ministries of war and marine. Many circumstances advanced the interest and reputation of Choiseul at the court of Louis XV. He was a favourite with the king's mistress, madame de Pompadour, and to be a favourite of the mistress was to be master of the monarch. He played with one of the king's chief prejudices, viz. his dislike to the dauphin (the father of Louis XVI.), and sacrificed to the living sovereign all chance of success with his probable successor. His personal character, moreover, fitted him admirably for the court of the king he served. Few men ever lived in a sphere more perfectly adapted to their peculiar gifts. Under Louis XIV. Choiseul would have appeared frivolous. The genius of the age would have been beyond his power to grasp and direct. Under Louis XVI., the influence of the throne being greatly lessened, and the stormy dissensions of the Revolution wakening their discords, his peculiar courtly powers of fascination would have had no free scope. The troubled dawn of revolution is no time for developing the skill of the polished gentleman. Choiseul was precisely fitted for the age of Louis XV., an age when the royal prestige was weakened but not destroyed, and ready to make popular concessions if so be the matter could be managed in a gentlemanly way; and when the people, not grown conscious of the terrible use to which their powers could be subservient, were willing to honour and to accept in good part monarchical measures gracefully commended to them. Choiseul, adapting himself naturally to these circumstances, managed to unite the powers both of a courtier and a tribune, and played this double part without injuring the elegant freedom of his character. Fortune also had been prodigal to Choiseul of gifts which nature had refused. Nobly born, he inherited no patrimony wherewith to forward his undisguised ambition; but a marriage with the sister of the duchesse de Gontaut made him rich. A certain capacity for business was united to his lighter accomplishments, so that he could direct the concerns of the state without making them troublesome—an enviable gift in the minister of a monarch who loved his ease, and yet wished to feel himself a king. From this sketch it will appear how precisely the age and the character of Louis XV. furnished the circumstances under which a due de Choiseul could become the most successful of men. While minister of foreign affairs, Choiseul concluded the famous Family Compact in 1761 between France, Spain, Parma, and Naples, to cement a perpetual union among the members of the house of Bourbon. When really first minister of the crown, although without the title, he consented to the expulsion from France of the jesuits in 1764, and effected this measure in spite of the opposition of the dauphin. Whenever the liberal party became troublesome, this act was constantly appealed to on Choiseul's behalf, and did him good service in securing his popularity when it was threatened by more obnoxious proceedings. Named minister of war and marine at a disastrous epoch, when France had been forced to abandon her German conquests and cede many colonies to the British, he employed himself in preparing for the more successful resumption of the war. He reorganized the army, established new schools for the different services, and introduced a wiser economy. In less than four years he managed to create a considerable fleet. The death of madame de Pompadour in 1764 deprived Choiseul of a powerful friend. Madame du Barry became the reigning favourite, and, being met by Choiseul with disdain, at once became the eager ally of his foes. The enmity between the minister and the favourite increased day by day, and it could not be long doubtful on which side a Louis XV. would declare himself. The due de Richelieu directed the policy of madame du Barry, and Maupeou, the Abbé Terray, and the due d'Aiguillon combined themselves together to grasp the power of the chief whose fall was near—a triumvirate now to engage in a contest against the parliament of the kingdom with the rashest party upon which a feeble government ever relied. The king at first hesitated, but at last yielded to the pleadings of madame du Barry, and on the 24th of December, 1770, signed the lettre de cachet exiling Choiseul to Chanteloup. Some hours after receiving the letter, Choiseul left the court more powerful in France than the king himself. So surrounded was the fallen minister with testimonies of national homage, so visited and courted by the nobles of the land, that Chanteloup seemed to render Versailles a desert. The honour paid to Choiseul was in truth a testimony of the degradation into which the royal authority had fallen,

and a warning that men began to foresee those days in which ambition would have more hope in opposing than in serving the monarchy of France. The three years of this disgrace proved the happiest of Choiseul's life. Recalled from exile upon the accession of Louis XVI., he received from that prince an honourable welcome, but never regained political power. The gaiety of his disposition led him to treat the loss of power as of little import, but shrewd sarcasms on public affairs constantly betrayed the spirit of a dismissed minister. Choiseul died in May, 1785, leaving princely legacies to those by whom he had been faithfully served.—L. L. P.

**CHOISEUL, CLAUDE-ANTOINE-GABRIEL, Duc de**, born in 1760, succeeded to the family honours in 1785; his relative, the celebrated minister of Louis XV., by whom he was beloved almost as a son, dying childless in that year. His share in the king's unfortunate attempt at flight in 1791, and the attachment which he manifested to Louis XVI. when a prisoner in the temple, rendered his own attempt to escape from the scene of revolution peculiarly difficult. It succeeded, however, and almost till the epoch of the restoration, M. de Choiseul was numbered amongst the most unfortunate, as he was certainly one of the most able and patriotic of the emigrés. On the return of the Bourbons, he took his seat in the chamber of peers, where he played a conspicuous and honourable part till his death in 1838.

**CHOISEUL-GOUFFIER, MARIE-GABRIEL-FLORENT, Comte de**, born in 1752; died in 1817. This accomplished nobleman was the author of a "Voyage Pittoresque en Grèce," which was received with equal admiration by scholars and the unlearned public, and which secured its author's admission into the Academy of Inscriptions. At the Revolution he was ambassador at Constantinople, and being proscribed as a traitor to the republic, fled into Russia, where he won the favour of Paul I., and was created a privy councillor. On the return of the Bourbons, he was made a minister of state, and a peer of France.—J. S. G.

**CHOISY, FRANÇOIS TIMOLEON, Abbé de**, born at Paris 1644. Descended from two great chancellors, one of whom, the chancellor L'Hospital, was amongst the greatest men of his own or any other country, Choisy, nevertheless, betrayed in his early years a levity and vicious effeminacy which, had he not subsequently reformed, would have rendered his name a blot on the family escutcheon. Up to eighteen years of age he wore female costume, to which he had taken such a perverse fancy that when induced to set it aside for more becoming habiliments, he could not overcome the custom, and resumed them once more. Stung by reproofs in the capital, he withdrew to a chateau in the neighbourhood of Bourges, under the name of the countess de Barres. He travelled through Italy, attending all the gambling tables, and returned having lost all his money, but still dressed as a woman. Having caught a fever on his return home, his mind became sensible of the odious follies of his past life, and he resolved, if spared, to make amends for his transgressions. Yielding his mind to severe studies, he proved that under contemptible appearances there had lain a spark of the ancestral spirit. He wrote dialogues on the soul, on God, on Providence, and on religion. Not satisfied with intellectual speculation, he thirsted for action, and hearing that the king, Louis XIV., was sending an ambassador to Siam, he asked leave to accompany the mission, (March 1685) with the view of converting the pagan monarch to christianity. It was on the voyage out that he was ordained, and said his first mass on shipboard. He failed in his attempt to convert the king of Siam, and on his return in 1686, instead of being received with favour was treated with coldness. His knowledge of the language, however, rendered him necessary to the court. The rest of his life he passed in penitence, but yet retained so much of the courtier as to introduce into his life of Solomon many pointed compliments to the king. Amongst his other works is a translation of the immortal *Imitation of Jesus Christ*. He died 1724.—J. F. C.

\* **CHOISY, JACQUES DENYS**, a Genevese botanist of the present century, has contributed several valuable works on botany; among others a monograph of the hypericaceæ, and memoirs on the selaginaceæ and hydroleaceæ. He has also written a monograph of convolvulaceæ, and he revised that order in Decandolle's *Prodromus*.—J. H. B.

**CHOPIN, FREDERIC FRANÇOIS**, a pianist and composer for his instrument, was born at Zelazowawola, near Warsaw, in 1810, and died at Paris, 17th October, 1849. He studied his art at the conservatory of Warsaw, where his instructors were

Zywni for the pianoforte, and Elsner for composition. He made in early life several excursions into Germany, where he heard the chief pianists of the time, from whose example, more than from the precepts of his master, he formed his style. The political troubles of 1831 obliged him to quit Poland, and from this period dates his career as an artist. He appeared first at Vienna, with marked success as a player; made an equally good impression at Munich, and reached Paris at the close of the year—which city became his permanent residence. His compositions were at this time of a bravura character, written to display his own execution in public performance; among others, a fantasia with orchestra on "La ci darem," was especially popular. Of a delicate constitution, which eminently affected the character of his mind, he was attacked in 1837 by a pulmonary and asthmatic disease from which he never recovered, that indisposed, if not incapacitated him for appearance in public, and thus concentered his thoughts upon composition, while it tinged them with a peculiar, not to say a morbid expression, which gives marked individuality to everything he wrote. His intimacy of many years with Madame Dudevant (Georges Sand) cannot have been without influence upon his intellectual powers, and thus, however indirectly, must have affected his music. Add to this the ardent love of his country and of everything associated with it, common to his exiled compatriots, and we have all the external causes that may be supposed for the aesthetical peculiarities of his writing. Circumstances similar to those which compelled him to quit his native land, induced him, for the first time, to leave France during the excitement of 1848. He then visited London, and at the close of the fashionable season made a tour in Scotland. The piercing climate of the north greatly irritated his sufferings from his disease, and he returned to the metropolis late in the autumn. He had played very much in private society during the year, and in November was persuaded to rise from his sick-bed to perform at a ball given for the Polish refugees at Guildhall—this being his only appearance in a public concert-room. He went back to Paris at the end of the year, where he lingered for many months in the protracted hopelessness of his ruthless malady. Chopin wrote two concertos, two sonatas, several concert pieces, eighteen nocturnes, a large number of impromptus, scherzos, ballads, polonaises, valses, and studies, and eleven books of mazurkas—all for the pianoforte. The best idea of his playing is to be gathered from his music; it was characterized by the most highly refined delicacy of expression, and rendered very peculiar by his free use of the tempo rubato, which no one ever employed so much, and few with such natural grace and effect. For his remarkable speciality as a composer, he owed little to the technical training of his Polish preceptor; with no command of the principles of construction, he made his lengthened pieces incoherent, and even his lightest productions give occasion to question the soundness of his grammatical knowledge. The singular beauty, and the constant individuality of his ideas, however; his exquisite feeling for harmonic combination and progression, which led to his habitual employment of resources most rarely used by others; his unreserved application of exceptional forms of passing notes, and his perfect and peculiar gracefulness of phraseology—give a charm to his music which is irresistibly fascinating. His mazurkas are unique in the range of musical composition, and they are as full of character, national colouring, sentiment, humour, and technical peculiarity, as they are insusceptible of imitation.—G. A. M.

CHOPPIN or CHOPIN, RENÉ, a famous French lawyer, born in 1587; died in 1606. He practised with great success in the parliament of Paris; but latterly confined himself to his study, where he was consulted as a legal oracle. He was ennobled by Henry III. for his treatise "De Domano Franciae;" his best work, however, is the "Commentaires sur la coutume d'Anjou." Chopin's attachment to the league drew on him Hofman's satire, entitled Anti-Choppinus. He seems ultimately to have given in his adherence to Henry IV.—R. M. A.

CHOQUE, PIERRE: lived towards the end of the fifteenth and beginning of the sixteenth century; he was a herald, and in the mysterious nomenclature of that science is designated as Bretagne. He was premier herald and king at arms to Anne of Bretagne. There are in the imperial library at Paris several manuscripts of his, recounting the ceremonies of royal marriages and funerals at which he assisted. A poem translated from the Latin of Brice into French verse by Choque, also exists in the imperial library. Brice, we are told, was Germain Brice

d'Auxerre, canon of the cathedral of Paris, and almoner of Louis XII., and who died in 1538.—J. A. D.

CHORICIUS: born at Gaza. The precise time of his birth and death are unknown, but he is said to have flourished about 520, in the reign of Justinian. He was educated by Procopius, not the historian, but a rhetorician, who bore the same name. Twenty-one discourses of Choricius exist in manuscript. Of these Fabricius published two; Villoison a third; Iriarte and Mai also published some fragments. Monsieur Boissonade had some more fragments transcribed from a Madrid manuscript, and published at Paris in 1846, the whole collectively, under the title of "Choricii Gazae Orationes, Declamationes, et Fragments. Inscripte ineditae orationes duæ."—J. A. D.

CHORIN, R'AARON BEN KALMAN, for fifty-five years rabbi at Arad in Hungary, one of the most zealous and learned promoters of reform among the Jews in modern times. He published numerous works in defence and furtherance of his cause. The most interesting to Hebrew scholars in general are—"Zir neeman" (the Faithful Messenger), on the fundamental articles of faith; "Ernek Ha-shaveh" (the Valley of the Plain, or Shave); on the harmonizing of religious duties with the exigencies of active life; "Dabar be-itto" (a Word in Season), on reforms in synagogue-worship; and his autobiography, "Yeled Zekunim," an eloquent appeal on behalf of progress. This enlightened rabbi died at Arad on August 24, 1844.—T. T.

CHORON, ALEXANDRE ÉTIENNE, a musician, was born at Caen, October 21, 1772, and died at Paris, June 29, 1834. His father was a director of farms under government, an office of considerable emolument, and was so entirely adverse to Choron's adoption of music as a profession, that he threw every possible obstacle in the way of his studying this art; which obstacles, however, the son's strong natural inclination overcame. Choron was placed for general education in the college of Juilly, which he quitted at the age of fifteen with great distinction. Here he developed a remarkable faculty for languages, and so powerful a memory, that till his latest years he had the constant habit of reciting long passages from the Greek and Latin classics. His mastery of Hebrew was such, that when he first went to Paris, he frequently officiated as a deputy teacher at the Ponts et Chaussées; and, in pursuit of his musical studies, he acquired a knowledge of Italian and German to enable him to read the didactic works in those languages. The calculations of musical ratios in the writings of Rameau and d'Alembert directed Choron's attention to mathematical science, and he applied himself to this with the ardour and with the success that distinguish all his studious efforts. He became a pupil of Monge, by whom he was appointed in 1795 teacher of descriptive geometry in the normal school, and afterwards, on the opening of the polytechnic school, chef de brigade in that institution. To conclude this account of his pursuits unconnected with music, it must be stated that he published an ingenious tract on the improvement of instruction in reading and writing, which was not without beneficial influence on the elementary schools of France; and he wrote in 1812, as correspondent of the *Classe des Beaux Arts*, a tract upon the works of Scopæ, which is a reputed masterpiece of criticism. Choron was nearly twenty years of age when he began the serious study of music, which was even then undertaken without the aid of a teacher to explain the theoretical works he read, or to correct the exercises he set himself. It was not till 1797 that he obtained his first master, Bonesi; after this, by the advice of Grétry with whom he had become intimate, he took lessons in counterpoint of Abbé Roye, and these two were his only instructors. In 1804 he published "Principes d'Accompagnement des Écoles d'Italie," a work written in conjunction with Fiocchi, a singing master resident in Paris, but of which Choron contributed the greater portion. With a view to the interests of his art, he embarked his property in the music publishing firm of Le Duc and Co., and devoted great energy to the search after and production of works of a classical character that had not been printed in France, and that, as a commercial undertaking, probably might never have been printed there. At this establishment in 1808 he published the *Principes de Composition des Écoles d'Italie*, an extensive work comprised in three volumes, which included the large collection of specimens of the Italian contrapuntist, that had been printed at Naples by the venerable Sala, but of which the plates had been destroyed at the time when the French invested the city. It included, also, much matter selected from other sources, and a large amount

furnished by himself, and, in fact, somewhat belied its name, being rather an eclectic comprehension of all schools than a representation of the one indicated in its title. He contemplated the translation of Gerber's Musical Biography; but he took M. Fayolle into co-operation with him, to whom, in the end, he confided the entire work, with the exception of some original articles, and a long introductory essay. This book appeared in 1810 and 1811. In 1812 Choron was commissioned to form a plan for the reorganization of cathedral choirs, the success of which led to his appointment as director of the music for religious fêtes and ceremonies. A want of prompt facility, which was a natural consequence of the late commencement of his artistic studies, occasioned him considerable embarrassment in the discharge of this office; by unceasing assiduity, however, he made up for this impediment, and effected a most important reformation in the department intrusted to him. Many circumstances, and perhaps some prejudice, had made him always opposed to the conservatoire; but when this institution, which had been founded by the republic, was dissolved upon the restoration, Choron was intrusted to draw up a system for an establishment to replace it, and the école de chant et de declamation, which has since been developed into the present conservatoire, was formed under his superintendence. In 1816 he was appointed director of the opera, which office he held for little more than a year. His scheme for bringing forward the talent of untried artists, by allowing such to write one-act operas for the theatre, was deemed a greater boon for these composers than for the public, and his management was generally unpopular. He next conceived a design of an extensive institution for instruction in choral singing, and, after great difficulty, obtained a grant from government for its support. For the purposes of this establishment, he published in 1818 his "Méthode Concertante de Musique à quatre parties," a work admirably appropriate to its object, and the new school, under the name of the Conservatoire de musique classique et religieuse, was opened under Choron's exclusive direction. He now performed an extraordinary art-pilgrimage through the southern provinces to obtain disciples for his seminary, seeking fine voices among all classes of the people, but especially among the peasantry, whose robust constitution is generally favourable to the development of the vocal organs. Besides the efficacy of his system, his personal manner in its administration, and the untiring energy with which he discharged this, produced the most admirable results. Many as were the occupations of his ever active mind, this institution became his chief object of attention, and when, after the revolution of 1830, in the rearrangement of affairs, the grant for its support was so greatly diminished, as virtually to put an end to its operations, Choron's vexations preyed upon him to the extent of undermining his health, and eventually bringing him to the grave. As a composer, he was so successful in "La Sentinel," one of a set of romances published in 1806, that this has become a popular national song throughout France. All his subsequent publications, however, were for the uses of the church, or practicable exercises in extension of his "Méthode Concertante," and they are highly accredited for the profundity of their style and the purity of their counterpoint. As a theorist, his translation of the works of Albrechtsberger, with copious comments; his translation of the treatise of F. Azopardi; and his many original, critical, and elementary writings, entitle him to be classed above any of his countrymen; at least, if he produced little that was new upon the subject of his art, he exhibited a most profound and comprehensive knowledge of its principles as set forth by previous writers, and an excellent skill in expounding them.—G. A. M.

CHOSROES. See ARSACES.

CHOSROES I. and II. See KHOSROES.

CHOUJDJAA-ED-DOULAH or SUJAH DOWLAH, sur-named DJELALED-DYN-HAYDER, Nabob of Oude, and Vizier of the monarchy of Hindostan, was born at Delhi in 1729. He was a greedy, cowardly, and cruel tyrant, and his memory has been preserved mainly by his connection with Lord Clive and Warren Hastings. He succeeded his father in 1754, and one of his first acts was the assassination of the governor of Allahabad who had shown a desire to get rid of his yoke. The English were regarded by him with intense hatred, as rapacious usurpers; and he speedily drew down their displeasure by affording shelter to Meer Cossim, who fled to Oude for refuge after the massacre of his English prisoners, which, as Macaulay remarks, "surpassed in atrocity that of the Black Hole." The Company determined

to punish him for this hostile proceeding, but he anticipated them by a declaration of war in 1763, and penetrated to the environs of Patna, which the English were obliged to evacuate. Next year, however (October 22), Major, afterwards Sir Hector Munro, with a force of seven thousand sepoys and English, attacked at Buxhar the army of the nabob, consisting of forty thousand men, and defeated them, with the loss of two thousand men and one hundred and thirty-three pieces of artillery. A second defeat was inflicted upon him and his Mahratta allies at Calpi, by General Carnac, on the 3d of May, 1765, and Sujah-Dowlah, finding further resistance hopeless, surrendered to the victors on the 19th of May. Lord Clive, by whom the terms of peace were ratified, allowed the nabob to retain possession of his dominions (with the exception of Allahabad and Corah, which were assigned to the Mogul), on condition that he should pay fifty lacs of rupees, as the expenses of the war, and give no further shelter to Meer Cossim, or the German soldier, Sumroo. In 1773 the nabob cast a covetous eye upon the Rohilla country, and entered into an agreement with Warren Hastings, by which he stipulated to pay forty lacs of rupees, on condition that the English troops should assist "in the conquest and extirmination of the Rohillas." In fulfilment of this most infamous compact, a British force, under Colonel Champion, invaded the Rohilla territories in 1774, in conjunction with Sujah-Dowlah. A bloody battle took place on the 23d of April. The dastardly nabob speedily took to flight, and left the British to fight single-handed; but after an obstinate struggle the Rohillas were defeated, and their gallant chief, Hafiz Rhamet, was slain. The nabob inflicted the most shocking cruelties on the conquered nation. Men, women, and children were given up to the sword, and the country was reduced to a desert. This transaction has left a deep stain on the character of Hastings and of the British government. Sujah-Dowlah died in 1775.—(See Mill's *History of British India*, vol. iii., and Macaulay's *Essay on Warren Hastings*.)—J. T.

CHRESTIEN, FLORENT, born at Orleans in 1541; died at Vendôme in 1596. He was tutor of Henri of Navarre, afterwards Henri IV. of France. There are several works of Florent Chrestien in verse and prose; tragedies, original and translated; Greek epigrams; a translation of the Quatrains of Pibrac into Greek and Latin; satires against Ronsard; and he assisted in satire Menippée, though his parts are not now known. He translated Hero and Leander from the Greek of Musæus, and also Oppian's book on hunting. His knowledge of Greek was very accurate for the period. He followed the example of the king in becoming a member of the church of France. The fancy of taking Latin names was frequent in Chrestien's day, and he called himself Quintus Septimus Christianus—Quintus as the youngest of five brothers, and Septimus as being a seventh month's child.—J. A. D.

CHRESTIEN or CHRESTIEN DE TROYES, a French poet. Neither the date of his birth or death is known with certainty; he appears not to have died till within the last four or five years of the twelfth century. We find him described as "orateur et chroniqueur" of Madame Jeanne, comtesse of Flanders. He wrote several romances in verse, most of which exist in manuscript in the bibliothèque impériale. A good many of the stories of the Round Table are told by Chrestien, and as far as we can judge by the extracts given in the *Histoire Littéraire de la France* are amusingly told. The incidents are those familiar to all readers of romances—"fierce wars and faithful lovers—forests and enchantments drear." Some of his romances were translated into prose, and in this form probably gave higher pleasure to a larger number of persons, than had heard the verses of the original said or sung. *Perceval le Gallois*—a prose version of Chrestien's rhyming legend—printed in folio in 1530, was a volume at one time greatly treasured.—J. A. D.

CHRISTIAN, EDWARD, chief justice of the isle of Ely, and Downing professor of the laws of England in the university of Cambridge, died in 1823. He is the author of an edition of Blackstone, and of several legal dissertations of great merit.

CHRISTIANA, duchess-regent of Savoy, daughter of Henry IV. of France, and Maria de Medicis, was born in 1606, and married in 1619 Victor Amadeus, duke of Savoy. Before his death in 1627, the duke appointed Christiana regent, and guardian of her children. Her regency was one continued scene of troubles and disturbances excited mainly by the cupidity of the French court, who sought to take advantage of her unpro-

tected position, and to seize the principal fortresses of the duchy. Her two brothers-in-law, the Cardinal Maurice, and Prince Thomas, disturbed the peace of the country by their intrigues and plots, invaded Piedmont, and the latter captured Turin and several other important places, while a Spanish army at the same time assailed the duchy. Peace was concluded, however, in 1642 between her and her brothers-in-law. The majority of Charles Emmanuel was proclaimed in 1648, but his mother retained her power until her death in 1663. As a ruler her conduct exhibited ability and firmness, but her private character was not unblemished.—J. T.

CHRISTIANUS, a warlike prelate of the twelfth century, archbishop of Mayence, took an active part in the Italian wars of the Emperor Frederick Barbarossa. He died in 1183.

CHRISTIE, JAMES, a noted antiquarian, followed in London his father's profession of auctioneer. He wrote "An Essay on the ancient Greek game supposed to have been invented by Palamedes" &c., 1802; "A Disquisition upon Etruscan vases," 1806; and "An Essay on the earliest species of Idolatry, or the worship of the elements," 1815. He died in 1831.—J. S. G.

CHRISTIE, THOMAS, a Scottish writer, was born at Montrose in 1761. He went to London for the purpose of studying medicine, but soon abandoned that profession, and adding himself to literary pursuits, commenced a publication called the *Analytical Review*. He visited France in 1789, when he was cordially welcomed by the leaders of the revolutionary party, and wrote a reply to Burke's denunciation of the Jacobins. He died at Surinam in 1796, leaving "Miscellanies, Philosophical, Medical, and Moral," published in 1789.—J. T.

CHRISTIERN I. (CHRISTIAN), the founder of the house of Oldenburg, which still reigns in Denmark, was born in 1425 or 1426. He was the second son of Theodorie, count of Oldenburg, and was elected king of Denmark on the death of Christopher III. of Bavaria, the last of the Waldemars, in 1448. Christiern expected that the treaty of Colmar, which was negotiated under the direction of the celebrated Queen Margaret, and guaranteed the union of the three northern crowns, would take effect in his case. But in the same year in which he was intrusted with the supreme power in Denmark, Carl Knutson (Charles Canuteson) became king of Sweden, and soon after seized on the crown of Norway. Carl was forced, however, in 1450, to resign the latter, which then fell to Christiern; and his arbitrary rule in Sweden at length, in 1458, brought about the union of the three crowns in the person of the same king. Two years after, the duchies of Schleswig and Holstein came also into Christiern's possession. In 1464 an insurrection placed Carl a second time on the throne of Sweden. Christiern made two determined, but fruitless efforts, to recover the crown, in the latter of which he was himself wounded at the sanguinary battle of Brunkebjerg. He founded the university of Copenhagen. Christiern died in 1481. When his daughter Margaret became the queen of James III. of Scotland, Christiern, whose exchequer was unequal to the payment of her dower, pledged the islands of Orkney and Shetland, which have never been redeemed.—R. M. A.

CHRISTIERN II., grandson of Christiern I., king of Denmark, Norway, and Sweden, was born in 1480. He was chosen successor to the throne during the life of his father, John, and from the year 1501 had a considerable share in the government, particularly in Norway, where he suppressed two insurrections with more vigour than humanity. On his accession in 1513 he signed a capitulation favourable to the power of the aristocracy; but this did not hinder him from straining all his energies to render his own sway in the last degree absolute. To strengthen his tyrannical pretensions he allied himself in 1515 with the most powerful dynasty in Europe, by marrying Isabella, sister of Charles V. Soon after this he began to prepare for a war against Sweden, where the younger Sture, who had been named administrator of that country, refused to recognize the treaty of Colmar. His first expedition failed; but in 1520 the battle of Borgesund, in which Sture fell, was won by his general Otto Krumpen, and, notwithstanding the heroic defence of Stockholm by Sture's widow, decided the fate of Sweden. Christiern was crowned king in the same year, and proclaimed an amnesty, which he almost immediately profaned by barbarously murdering about ninety of the Swedish nobles, besides a great number of the people. At last Gustavus Vasa, who had borne the Swedish banner during Christiern's first expedition, and whose father was

one of the murdered nobles, appeared at the head of the famous Dalecarlians. The Danes were soon driven out of the country. Gustavus, the liberator of Sweden, was elected king on the 7th June, 1523, and on that day the treaty of Colmar, which had lasted a hundred and twenty-six years, became a dead letter. Meanwhile Christiern had lost also the crown of Denmark; the nobles having taken advantage of his reverses to revenge the violation of the articles which he had signed on becoming king. For nine years after this he led an adventurous life, chiefly in the Low Countries. He conversed with Erasmus and corresponded with the German reformers, whose doctrines he approved when no opposite interest was present to his mind. In 1531 he at last succeeded, with the aid of Charles V., in conducting an expedition into Norway. The diet of that country proclaimed him king; but soon after he fell into the power of Frederic I., his successor on the Danish throne, who threw him into prison, where he died after a long confinement in 1559.—R. M. A.

CHRISTIERN III., King of Denmark and Norway, and son of Frederic I., was born in 1502, and died in 1559. He ascended the throne in 1536. Like Gustavus Vasa, with whom he was in close alliance, he signalized his reign by a vigorous support of the Reformation. One of the first measures of his rule deprived the clergy of all share in the civil power. At a diet held at Copenhagen in October, 1536, and composed of four hundred nobles, together with a few deputies of the people, Lutheranism was declared the religion of the state. The secularization of the church property immediately followed; although Christiern, listening to the remonstrance of Luther, reserved a considerable part of it for the support of the new establishment. Bugenhagen was brought from Wittemberg to assist in organizing the Danish protestant church. Its constitution, drawn up by the clergy and approved by Luther, was sanctioned at the diet of Odensee in 1539. The university of Copenhagen was likewise placed upon a better footing, and the general reform included a new order of schools for the liberal education of youth. In the midst of these peaceful improvements Christiern was threatened with war. The pretensions of the two sons-in-law of Christiern II. to the Danish throne being again raised, were supported by Charles V. Christiern III. upon this entered into an alliance with France; but the peace of Spire, at which Charles V. abandoned the cause of his brother-in-law, was concluded in 1544, and put an end to the danger. Christiern joined the league of Schmalkalden; but when the war of that name broke out, his treaty with the emperor prevented him from actively engaging in it. Commerce flourished during his reign. His wise policy first effectively neutralized the dangerous preponderance of the Hanseatic towns. Christiern, like many powerful rulers, was an encourager of letters. He was succeeded by his son Nidare.—R. M. A.

CHRISTIERN IV., King of Denmark and Norway, son of Frederic II., was born in 1577, and died in 1648. Being only twelve years of age when his father died, the regency, which should, according to custom, have fallen to Sophia of Mecklenburg, was seized by the aristocracy. He began to reign in 1596. The claims of Russia and Sweden to Norwegian Lapland brought him into collision with these two powers. Christiern, who possessed one of the best fleets of that time, conducted in person a naval expedition against the former in 1599, and twelve years afterwards gained several important victories in a war with Charles IX. It was in this war that the Norwegian peasants of the valley of Guldbrand destroyed a company of Scottish soldiers, one thousand strong, commanded by Colonel Sinclair. Peace was concluded between Sweden and Denmark on the accession of Gustavus Adolphus. The twelve years following 1613 were the most peaceful and illustrious of Christiern's reign. His whole attention was given to the internal condition of his country, and to the extension of her commerce. He improved the legislature, reorganized the university, founded schools of various kinds, made provision for the education of a number of poor scholars, established libraries, and built towns. He was the first monarch that sent expeditions to explore the north-west passage. One of the results of these expeditions was the annexation of Greenland to the crown of Denmark. Christiern also laid the foundation of the Danish power in the East. These peaceful labours were interrupted by the outbreak of the Thirty Years' War. Christiern was appointed captain-general of the league formed by the protestant powers for the defence of the elector-palatine, whose territories were invaded by the emperor. His military career, however, proved unsuccessful. At the head of twenty-seven thousand men of

various nations he had advanced as far as Brunswick, when, on the 27th August, 1626, he was completely overthrown by Tilly at the battle of Lutter-sur-Baremburg. He immediately received a reinforcement of six thousand English and Scotch; but Wallenstein having meanwhile effected a junction with Tilly, he was forced to retire into Fonia, whilst his victorious enemies ravaged Holstein and Jutland. Wallenstein who now, it is said, aspired to the crown of Denmark, occupied Rostock and Wismar, and laid siege to Stralsund. But Christiern, aided by a Swedish army, at length drew him out of the North, and reconquered Jutland, Schleswig, and Holstein. A peace was concluded at Lubeck in 1629. Christiern is said to have entertained the project of conquering Sweden. But the Swedes were beforehand with him in the work of invasion; they suddenly entered Denmark in 1641, and, in spite of the energetic defence of Christiern, forced him to sign humiliating conditions of peace.—R. M., A.

CHRISTIERN V., King of Denmark and Norway, son of Frederick III., was born in 1646, and died in 1699. He succeeded his father in 1670, and was the first hereditary king of Denmark, the crown having been elective till the year 1660. Christiern visited England in 1662, and soon after married the Princess Charlotte-Amelia of Hesse. In 1675, joining the league formed by the German princes, the emperor, and the Dutch, he declared war against Sweden. At first he carried it on with great vigour and success. Jemtland and Scania were conquered, and, at the battle of Uddevalla, General Loewenhielm with three thousand men routed a Swedish army eleven thousand strong. But victory then went over to the other side; and, notwithstanding the complete success of the combined fleets of Denmark and Holland at sea, Christiern found himself in 1679 obliged, by the defection of his allies, to conclude an unsatisfactory treaty of peace at Nimeguen with Sweden and France. His attempt on the independence of Hamburg brought him little honour. That he was a weak ruler is sufficiently proved by the fate of his able minister Griffenfeld, who was condemned to death in 1676 for crimes that were never proved, the king possessing so little power, that the utmost he could do was to commute the sentence into imprisonment for life.—R. M., A.

CHRISTIERN VI., King of Denmark and Norway, son of Frederick IV., was born in 1699, and died in 1746. He ascended the throne on the death of his father in 1730. His reign was peaceful throughout, and politically considered, is utterly devoid of interest. Nothing but the usual squabbles with the house of Holstein-Gottorp, an insignificant quarrel with Sweden, and an alliance defensive with France, need be noticed. The king and queen, who could not speak the language of their people, surrounded themselves, to the great discontent of the country, with a crowd of needy pietistic Germans. Christiern, however, took a deep interest in the welfare of his subjects, and kept a kindly eye on whatever concerned the advancement of science, of education, and of good morals.—R. M., A.

CHRISTIERN VII., King of Denmark and Norway, son of Frederick V., was born in 1749, and died in 1808. Shortly after ascending the throne in 1766 he married Caroline Matilda, sister of George III. of England. Accompanied by Struensee his physician, he travelled into Germany, Holland, France, and England, where he received the degree of LL.D. from Cambridge. In 1770 Struensee became his prime minister, and governed with almost regal authority for sixteen months. Struensee amongst some other excellent reforms procured the liberty of the press; but the nobles, jealous of his power, conspired his fall. He was condemned to death by a commission, and executed on 28th April, 1772. The fate of Caroline Matilda was involved in that of the favourite. Being accused of an illicit connection with Struensee, she was divorced from her husband, and removed by the English government to Zell in Hanover, where she died in 1775. Soon after this the king fell a victim to insanity. Frederick his eldest son was declared major in 1784, and from that year conducted the government as prince regent, though he did not take the name, till his father's death. The reign of Christiern VII. was the most illustrious in regard to literature, science, and art, that Denmark had yet seen. It is sufficient to mention the names of Baggesen, Ehlerschläger, Thorwaldsen, and the two brothers Ørsted.—R. M., A.

CHRISTIERN VIII., King of Denmark, son of the hereditary prince Frederick, was born in 1786. He married in 1806 the princess Charlotte Frederica of Mecklenburg. The king, Frederick VI., knowing the designs of Sweden with regard to

Norway, sent Prince Christiern as his representative to the latter country. He was proclaimed king by the loyal Norwegians, but an army of forty thousand men, and threatening notes from the great powers, caused him to abdicate the throne on 26th October, 1814. Before parting with the crown he extorted a promise from Sweden that the independence of the Norwegian constitution should be sacredly maintained. Christiern ascended the Danish throne on the death of Frederick in the end of 1839. He was a most accomplished prince; his accession caused universal joy, but death put an end to his too short reign amidst the troubles of 1848.—R. M., A.

CHRISTINE, Queen of Sweden: This extraordinary woman, the daughter of the great Gustavus Adolphus by his queen Eleonore, princess of Brandenburg, was born December 18, 1626. At the time of her father's departure for the Thirty Years' War she was only four years old; consequently though it has been said that Gustavus educated her rather as a boy than a girl, he could have had little or nothing to do with her education. At his death on the field of Lützen, November 16, 1632, she was only six years of age. She was immediately crowned queen of Sweden, and the Swedish parliament appointed the five principal ministers of state as her guardians. At the head of these was the celebrated Chancellor Oxenstjerna, who had been the able and zealous supporter of Gustavus in the great enterprise for the enfranchisement of protestantism, and who continued to prosecute the same design through the famous generals, Duke Bernhard of Weimar, Torstenson, Horn, Banner, and Wrangel, till the object was achieved at the peace of Westphalia.

Christine was educated with great care by Oxenstjerna, who became to her like a father. He gave her the most learned teachers in languages (ancient and modern), history, geography, philosophy, and politics. She displayed on her part an extraordinary force of imagination and of memory, and to these advantages added an unappeasable thirst of knowledge. Her guardians were amazed at the rapid progress she made in her education; but they were as quickly struck with the eccentricity of her character. She had the high courage and the desire of distinction of her father, to whom she bore a strong resemblance. She showed a decided taste for manly, rather than for feminine pursuits and accomplishments. She had a great passion for horseback and fox-hunting, in which no danger could disturb her. She was fond of wearing men's apparel, of associating with men, despised female ornaments, and showed great repugnance to the etiquette of royalty. At the same time, though an Amazon in her spirit and habits, she was under the middle size, and had one shoulder rather higher than the other, which she concealed as much as possible by the aid of dress and the carriage of her person. At sixteen the states proposed to dismiss her guardians and give her independent possession of the government; but she at this time displayed more wisdom than the parliament, excusing herself as too young, and the guardianship was continued two years longer, namely till 1644. Having once undertaken the supreme power, she entered on the business of the state with a zeal and an ability which astonished her ministers. She gave the highest promise of becoming a great sovereign by the tact and firmness of her judgment. She put an end to the war with Denmark begun that year, and at the treaty of Brömsebro in 1645, she obtained some new provinces. She then, contrary to the wishes of Oxenstjerna, hastened the conclusion of peace in Germany, disregarding the chancellor's suggestion that a continuance of the war must procure still greater advantages to Sweden. She turned her attention to the mercantile affairs of the country, and introduced various measures to the advantage of commerce. But her chief delight was in the prosecution of literature and science, and she reformed and promoted the literary and learned institutions of the country.

She was, herself, perhaps the most accomplished woman of the age, understanding six languages, of which she wrote and spoke French and Italian like her native tongue; conversed with correctness in German, and read her favourites, Thucydides and Polybius, in the original. She maintained an autograph correspondence with the most learned men of foreign nations, and invited them to visit Sweden, or to send her information of the works they were engaged in. Gassendi sent her his mathematical works. Descartes, Grotius, Salmasius, Bochart, Vossius, Meibom, and other learned men sought her court, and were received with the most flattering distinction. Descartes ended his days at Stockholm; and Salmasius, under her patronage, entered the

lists against the republicanism of Milton. He does not, however, seem to have realized her expectations, for she dubbed him "omnium fatuorum doctissimum." She studied chemistry, astronomy, and even alchemy and astrology, with the most celebrated professors. She purchased, with a royal recklessness of expense, books, pictures, coins, antiquities, autographs, &c., and indulged herself in such liberality to artists and professors of various kinds, and in feasts and entertainments at which they figured, to such a degree, that her ministers and parliament complained of the pressure of her expenditure on the finances of the country, already exhausted by the wars of her father. At the same time her people regarded her with admiration, as capable of taking the lead in the affairs of the north, and the ministers advised her to marry. But, like Elizabeth of England, she could not reconcile the idea of a partner on her throne with her love of independent power, and she rejected the proposal. The states, however, continued to press her on this head, till it became intolerable to her; and the complaints of the people of the waste of the public money on foreign artists and learned favourites, led her to contemplate the abdication of her throne in favour of her cousin, Karl Gustav of Pfalz-Zweibrücken, the son of her father's sister, who had sought her hand, and was highly distinguished for the nobility of his nature, his extensive knowledge, and ability. Though her counsellors, and especially Oxenstierna, earnestly, and at this time successfully, dissuaded her from this startling project, she prevailed on the states in 1649 to name him her successor, asserting that the kingdom required a king rather than a queen, who could not only rule in the cabinet, but lead his armies in the field. Having settled the succession, she allowed herself to be crowned with great state in 1650, and for some time resumed the reins of government with every appearance of earnestness, and prospect of surmounting the temporary difficulties of the realm. But this did not last long. She showed a growing disposition to neglect the counsels of her quiet ministry, and to listen to those of ambitious favourites, as Tott, De la Gardie, Pimontelli, &c. She relapsed into her extravagance; unworthy favourites were promoted over the heads of men of real standing and ability; the treasury was empty; the court filled with petty feuds and bitternesses. At length, not only the favourites, but herself was in jeopardy from the conspiracy of Messenius. There arose in the three lower estates, especially the clerical, a violent opposition to the nobility in which Christine was imprudent enough to mix herself; and whilst she seemed to incite the opposition, she at the same time raised many unworthy persons to the rank of nobility, and heaped estates and privileges on that class.

The discontent of the people grew from day to day. To add to her motives for abdicating the throne, Christine had resolved to abandon protestantism, the religion for which her father had spent his treasure and his life. In 1654 she again announced her intention to resign the crown, and notwithstanding the earnest entreaties of all persons and parties, amongst whom one of the most zealous to dissuade was her cousin Karl, who would have preferred marrying her, she this time, on the 16th of June, in an assembly of the states at Upsala, renounced the crown in favour of her cousin. She reserved to herself an annual income of 200,000 dollars, and the right of royal jurisdiction over her own little court. Having addressed the states in a speech which was listened to with tears, she laid down the insignia of her authority—Karl was crowned the same day as Karl X.—and five days afterwards she travelled in man's attire through Denmark to Hamburg. Italy was the country which she had marked out as her home, and where she promised herself—freed from the cares of a throne, and surrounded by art and artists, and in the free enjoyment of her new religion—a felicitous life. In Brussels, where she remained nearly a year, she made a private confession of the catholic faith in the presence of Duke Albrecht and some distinguished Spaniards. At Innspruck she made a more formal and public avowal of it, to the great disgust of the brave Swedes who had fought under her father to check the horrors of catholic oppression. From Innspruck to Rome her journey was a perfect ovation. She rode in Amazon costume on horseback, and all the cities through which she passed were crowded with people shouting in exultation over so great a proselyte, and were all astir with illuminations, feasts, plays, and triumphal arches. At Rome her reception was rapturous; she did homage to the pope, Alexander VII., and received the honour of his name, in addition to hers, being thence styled Christine Alexandra. In 1656

she went to France, where she lived principally at Fontainebleau, Compiegne, and Paris. Her finances were so low that she was obliged to pawn her jewels in Rome before setting out. The Parisian ladies, who were at first terrified at the fame of her talents, were soon very free in criticism on her high shoulder, her small figure, and the tasteless negligence of her dress, as well as her miserable retinue. The men were wonderfully fascinated by her knowledge and the freedom of her opinions. On her return towards Italy she visited the celebrated Ninon de l'Enclos at her country seat. The following autumn she again returned to France, where her arrival excited little attention; but within a fortnight she excited a universal horror by pronouncing sentence of death on her master of the horse, the Marquis Monaldeschi, who had been her confidant, but had betrayed her secrets, and having him put to death in the presence of Father Lebel, the walls and floor being stained with his blood. She received an intimation from the French court to quit the country, and it was two months before she dared to show herself in the streets of Paris: yet she remained in France till the spring of 1658, when she returned to Rome. From the poverty of the Swedish treasury, her annuity now remained unpaid, and the pope was obliged to allow her a pension of twelve hundred scudi. In 1660, Karl Gustav, her successor on the throne of Sweden, died, and Christine hastened to Stockholm to claim the throne again; but her religion was of itself a sufficient bar to her wishes, had not her recent history been sufficiently admonitory to the Swedish people. They obliged her to sign a more binding deed of abdication, and she felt herself compelled to retire from Stockholm. In 1666 she returned to Sweden once more, but being informed that she could not be permitted the public practice of her religion, she returned to Hamburg. There she lived about a year, offering herself to the Poles as their sovereign, but receiving little attention. In 1668 she finally returned to Rome, where she continued to live yet twenty years, and died in 1689, sixty-three years old, and was buried in St. Peter's, the pope himself writing her epitaph. During her later years she founded an academy in Rome, and increased her collections of paintings, coins, and autographs. Her library was purchased by the pope, Alexander VIII.; part of her paintings and the antiques by Odescalchi, the nephew of Innocent XI.; the other part of the paintings by the duke of Orleans. The value of these collections may be seen in Haverkamp's *Nummophylacium Reg. Christiae*, in the Museum Odescalci, and in Scröder's *Berichte über die Gemälde und Statuen der Königen Christine*.

Christine, with all her talents and learning, was what is now-a-days called a "strong-minded woman." She wanted solid judgment to become a great woman; and the opinion of Fryxell, the Swedish historian, that she was to a certain degree insane, appears to be correct. The same taint was sufficiently obvious in the poetical Erik, in Charles XII., and others of the royal line of Sweden. Some of her writings remain in Arckenholz's memoirs of her, but doubts have been cast on the authenticity of some of the letters bearing her name.—W. H.

CHRISTINE DE PISAN, a French poetess of Italian descent. She was born at Venice about 1363; died about 1431. Her father was astrologer to Charles V. of France. His daughter, then five years old, accompanied him when he fixed his residence at Paris in that capacity. At the age of fifteen she married a French gentleman, Etienne du Castel, who was notary and secretary to the king. The king died, and his death was followed soon by that of his astrologer and his notary. Christine found herself alone in the world at the age of five-and-twenty, with three children, and with little other evidence of property but what was furnished by her being defendant in several lawsuits instituted by persons having claims on her husband. In these circumstances she found some means of support in authorship—of course through the patronage of the great, then the only public for such wares as she dealt in. The marriage of Richard II. was the subject of a poem of Christine's, and on that occasion the earl of Salisbury adopted a son of hers, and brought with him into England a collection of her poetry, which led in the next reign to an invitation from Henry IV. that she should reside in England. She refused this, and also a similar invitation from Milan. She preferred remaining in France, where she wrote "Le livre des faits et bonnes meurs du sage roy Charles," and was patronized and liberally rewarded by several princes of the royal family. She was aided by the duke of Burgundy in marry-

ing her grandchildren. Christine has left a very large number of works both in verse and prose; most of them still remain in manuscript. A poem of hers on the subject of Joan of Arc has been published first by Jubinal and afterwards by Quicherat, in the *Procès de la Pucelle*. Of her prose works, that which seems of most interest is her "Acta et Manners of Charles V. of France," which has been published in Lebeuf's *Dissertations sur l'histoire de Paris*, and in the Collections of Petitot and Michaud.—Her son JEAN DU CASTEL, had some reputation as a poet.—A grandson of hers, another JEAN DU CASTEL, held the official position of chronicler in the reign of Louis XI.—J. A. D.

\* CHRISTISON, ROBERT, M.D., an eminent Scotch physician, was born in 1798. He graduated at the university of Edinburgh in 1819. From an early period of his professional career, he devoted himself particularly to chemical pursuits, more especially those connected with the *materia medica* and forensic medicine. He was elected to the chair of medical jurisprudence in his alma mater, but subsequently was transferred to the professorship of *materia medica*, with which was conjoined that of clinical medicine; and among the many eminent men who have contributed to the reputation of the Edinburgh school of medicine, none occupies a more conspicuous position than Dr. Christison. He has been a prolific author. Perhaps the most celebrated of all his works is that on "Poisons," which has been characterized by an able writer as "the most philosophical and perfect which has yet appeared on the subject." Dr. Christison is also author of a "Dispensatory," or commentary on the *pharmacopoeias*, in which vast industry and learning are displayed. In all criminal trials in which questions connected with poisons are investigated, Dr. Christison's authority is invoked. In addition to the above-named volumes, Dr. Christison wrote a treatise on "Granular Degeneration of the Kidneys," and his contributions to periodic medical literature have been very numerous. As a consulting physician he now stands at the head of the profession in Scotland—an honourable position, which has been honourably achieved by severe labour and the exercise of great natural talents.—J. C.

CHRISTOPHE, HENRI, King of Hayti, was of African blood though born in Grenada, and spent the first years of his life in slavery. He received his freedom as a reward of faithful service; and, having acquired some means and a good name by his industry, he was managing one of the principal hotels at Cape Francois for its widowed proprietrix, when the revolutionary spirit of France spread to St. Domingo, and brought on the fierce struggle between the coloured population and their masters, which, notwithstanding the temporary occupation of the island by the British, issued in the declaration of its independence, in 1801. Christophe was one of the leaders in the wild partisan warfare by which the blacks accomplished this result; his ability and energy having attracted the attention of Toussaint l'Ouverture, who employed him in important enterprises, and ultimately conferred upon him the military command of the north. But the expedition sent out by Napoleon in 1802 revived the contest, and turned the tide of victory. Leclerc, the French general, adding to the force of arms the influence of wily negotiations, undermined the fidelity of some of the insurgent chiefs, and seizing Toussaint by stratagem, sent him to imprisonment in France. Christophe, however, was soon in the field again under Dessalines, the successor of Toussaint. The war was renewed with increased ferocity; and when the French were compelled to evacuate the island in 1803, Dessalines obtained the chief power, with the title of governor-general, which he exchanged ere long for that of emperor of Hayti. On his assassination, Christophe, who had been again made military commander in the north, became a candidate for the throne; but he had a struggle to maintain against other claimants, and it was not till 1810 that the civil war ended in an arrangement which gave Christophe the undisputed possession of a part of the island, with the title of king of Hayti. His reign, which extended to ten years, was that of a capricious and cruel despot; disaffection appeared, and increased till it took the form of a revolt so serious, that the king, abandoning the hope of its suppression, put an end to his life in 1820.—W. B.

\* CHRISTOPHE, JEAN BAPTISTE, a French Roman catholic priest, born in 1809, published in 1852 a "History of the Papacy during the fourteenth century," in 3 vols, 8vo.

CHRISTOPHER, SAINT, a Christian martyr who is supposed to have lived in the third century of our era. He was a native

either of Syria or Palestine, and is believed to have suffered martyrdom by decapitation in the reign of the Emperor Decius.

CHRISTOPHER, Duke of Wurtemberg, a noted personage in the history of the Reformation in Germany, was born in 1515. His father, Ulric, being expelled from his dominions by the confederated Swabian cities, Christopher was carried to Vienna in 1519–20, and, while there, narrowly escaped being made prisoner by the Turks during their siege of the capital. Charles V., who bore him no good will, and dreaded not a little the influence of his talents and energy, in 1532 attempted to confine him in a Spanish monastery; but, on his way to the appointed hermitage, Christopher escaped from his escort and fled to Bavaria, where he enlisted in favour of his father and himself the active support of his uncle, the reigning duke, who, again, was the means of inducing Philip, the landgrave of Hesse, to join the confederation. The battle of Laufen, in which the landgrave was victorious over the Austrians, restored Ulric to his dominions, which were thenceforward under the safe protection of the protestant league of Schmalkalden. Two years after the death of Ulric, who was succeeded by his son, the Lutheran religion was completely established in the duchy. Christopher honourably consecrated the entire property of the church in Wurtemberg to educational purposes, and the support of the ministers of the new religion. It was converted into a fund called the "Wurtemberg church property," the revenue from which supported in vigorous operation the cloister schools of the duchy, the great theological establishment at Tübingen, and other educational and ecclesiastical institutions. Christopher died in 1568.—J. S. G.

CHRISTOPHER I., King of Denmark, died in 1259. He was the third son of Waldemar the Victorious, and succeeded to the throne by election in 1252, on the death of his brother, King Abel, and to the exclusion of his sons. The counts of Holstein on this laid claim to Schleswig, and an arrangement, which was made in 1253, and which recognized Christopher as the guardian of his nephews, and Schleswig as a fief of the crown, proved afterwards a source of embarrassment in the contest between the church and the monarch. Christopher died suddenly in 1259, it is said of poison administered by a canon named Arnfast. He was succeeded by his son, Eric VII.—J. T.

CHRISTOPHER II., King of Denmark, son of Eric VII., born in 1276, succeeded his brother Eric VIII. in 1319. He was involved in continual disputes with the church, the nobility, and even with his own brother, John. At length the nobles raised the standard of revolt, and, having been joined in 1325, by Geert, count of Holstein, they compelled Christopher to abandon his kingdom and take refuge in Rostock, where he lived in great misery for some years, while the throne of Denmark was occupied by Waldemar, duke of Schleswig. He recovered his kingdom in 1330, but in the following year new misfortunes overtook him. He was defeated by Waldemar; Jutland was seized by Geert, and Christopher himself, while he was living in security at the town of Skanderbon, was treacherously made prisoner by two of his nobles. He died soon after, 15th July, 1333.—J. T.

CHRISTOPHER III., of Bavaria, King of Denmark, Norway, and Sweden, was a descendant in the female line of Waldemar the Great. He was elected king of Denmark in 1440, on the deposition of his uncle Eric, of Sweden in 1441, and of Norway in 1442. In 1441 an army of 25,000 Jutland peasants, goaded into insurrection by the oppression of the nobles, defeated the royal troops, and took prisoners twelve nobles, and put them to death. Christopher attacked the victorious insurgents with a powerful force, and defeated them with the loss of 2000 of their number. On the restoration of peace he adopted measures to protect the people from the arbitrary exaction of tithes; exerted himself to abridge the commercial monopoly possessed by the Hanseatic towns; and extended similar privileges to the Dutch, the English, and the Scotch; transferred the seat of royalty from Roskilde to Copenhagen, and made that city the capital of Denmark, and the rival of the Hanseatic towns. He promulgated a municipal code, and devoted himself to the welfare of his kingdom. He died in 1448.—J. T.

CHRISTOPHERSON, JOHN, a learned English prelate of the sixteenth century, educated at Cambridge, was one of the first fellows of Trinity college, succeeded to the mastership, and in 1554 was made dean of Norwich. On the accession of Mary he was made bishop of Chichester. He died in 1558. He was an industrious, but not very successful translator. His Latin

translations of Philo-Judæus and of the ecclesiastical histories of Eusebius, Socrates, Sozomen, Evagrius, and Theodoret are inelegant and not unfrequently inaccurate.—J. S., G.

CHRISTOPHERSON, MICHEL, an English Roman catholic theologian, who lived in the seventeenth century, and is chiefly known by his "Treatise of Antichrist, in three parts," in defence of Bellarmine against Dr. Downham.

CHRISTOPHERUS, ANGELUS, the author of a work published in 1619 in Greek, with a Latin translation, on the present state of the Greek church, containing many curious details respecting its discipline and ceremonies. A new translation of this work, with notes, was published at Frankfort in 1653 by George Phelavius.—J. T.

CHRISTOPoulos, ATHANASIAS, born at Castoria in Macedonia in 1772; died in 1847. He was the son of a Greek priest, who was settled at Bucharest in Wallachia. Athanasias was sent to Italy for his education, and at Padua studied law and jurisprudence. His attention, however, was chiefly given to classical learning. On his return to Bucharest he was employed as tutor to the children of the prince of Wallachia. He published in 1805 a drama which was acted with some success at Bucharest. About the same time he printed a Romaic grammar, in which he endeavoured to show that the modern language is composed exclusively of the Doric and Oolic dialects. He soon after went to reside in Constantinople, where he published some poems, chiefly bacchanalian and amatory, in modern Greek. The changes of government materially affected Athanasias. During the power of the Prince Mourousi and that of Caradjia, Athanasias was employed in several departments of the state. When they had successively passed away, he occupied himself in a work which he called "Parallela," being a comparison of the advantages and disadvantages of different forms of government. He published, together with his collected poems, an essay on the sceptical philosophy of the ancients. Of this there are two editions, one in 1833, the other in 1841, the last of which differs considerably from the former. He translated the first book of the Iliad, and the first two books of Herodotus. He also published a tract, in which he maintained that the pronunciation of the modern Greeks was the true one, and identical with that of the ancient Greeks. His works have been collected, and published at Athens in 1853, under the title "Ελληνικὴ ἀρχαιολογία." They are in many points of view of considerable interest.—J. A. D.

CHRISTY, WILLIAM, an enthusiastic English botanist and entomologist, died about the year 1840, at an early age. His zeal and success in the pursuit of science were only equalled by his readiness to impart to others a portion of the stores which he had collected. He formed a large herbarium of British and foreign plants, which he gave to the Botanical Society of Edinburgh. He made extensive tours in Britain, and visited Norway and Madeira.—J. H. B.

CHRISTYN, JEAN BAPTISTE, a writer on antiquities and jurisprudence, was born at Brussels in 1622. After passing through various subordinate offices, he was sent by the king of Spain as ambassador to the congress of Nimeguen in 1678, and in 1681 as first commissioner to the conferences held at Courtray. He was rewarded for his services by being created a baron, and appointed chancellor of Brabant. He died in 1690, leaving a large number of works on jurisprudence and Belgian antiquities. His brother, LIBERT FRANCOIS—born in 1639; died in 1717—edited two works, entitled "De Legibus abrogatis et inusitatis in regno Franciae," par P. Bugnyon, and "Opera Omnia Juridica" of John and Frederick Van der Sande. His nephew, JEAN BAPTISTE, who was born in 1635, and died in 1707, was the author of a great number of treatises on legal subjects.—J. T.

CHRYSIPPUS, a famous Stoic philosopher, was the son of Apollonius of Tarsus, and was born at Soli, a town of Cilicia, about B.C. 280. Having spent his patrimony, some say in the public service, he devoted himself to the study of philosophy, and, taking up his residence at Athens, became a disciple of the celebrated Cleantus, successor of Zeno. He soon became one of the foremost defenders of the philosophy of the Porch, and his disquisitions on the tenets of the Stoics acquired such celebrity as to give rise to the proverbial remark, "if Chrysippus had not existed, the Porch could not have been." Cicero terms him the main pillar of the Porch, and speaks of his extraordinary acuteness and subtlety, though he admits that he was jejune in

his writings; and Diogenes Laertius affirmed that, if the gods themselves were to hold disputations, they would adopt the manner of Chrysippus. The satirist Persius notices his skill in the arts of sophistry, and his frequent use of the figure *sorites*, which on this account he calls the "heap of Chrysippus." All agree that Chrysippus exhibited great readiness and courage in disputation, combined with equal arrogance and self-confidence. "Give me doctrines," he was in the habit of saying to his preceptor, "and I will find arguments to support them." When a certain person asked him what instructor he would recommend him to choose for his son, he replied, "Me; for if I thought any philosopher excelled me, I would myself become his pupil." On the other hand it is related that, when he was told that some person spoke ill of him, he said, "It is no matter; I will live so that he shall not be credited." Not contented with defending the tenets of his own school, he attacked those of the Academic and Epicurean sects with a vehemence which created him many enemies. Plutarch charges him with numerous inconsistencies and contradictions, as well as with obscurity and excessive subtlety. It is undeniable that his disquisitions abounded more in nice distinctions and curious subtleties than in solid arguments; and his friends of the Stoic school complained that he frequently adopted unusual and illogical modes of reasoning, and that he had collected many arguments in favour of the sceptical hypothesis which he could not answer himself, and had thus furnished his chief antagonist, Carneades, with weapons which he wielded with great effect against himself. Chrysippus has also been accused of impiety and of teaching doctrines subversive of religion, but his tenets do not seem to be fairly open to any other charge on this head than those which may be brought against the Stoical system itself. Chrysippus was indefatigably industrious, and he is said to have seldom written less than five hundred lines a day, and to have left behind him about seven hundred treatises; but of these nothing remain except a few extracts, which are preserved in the writings of Cicero, Plutarch, Seneca, and Aulus Gellius. He died B.C. 207.—J. T.

CHRYSIPPUS, a Greek physician, sometimes confounded with the preceding, lived in the fourth century B.C. His works, which are not now extant, are quoted by Galen. He was son of Erineus, and pupil of Eudoxus of Cnidos.

CHYSOCOCCES, GEORGIUS, a Greek physician of the fourteenth century, author of various works on astronomy, which still remain in MS., appears to be the same person who was associated with Gaza in his labours in the Vatican library.

CHYSOLORAS, MANUEL, a learned Byzantine, famous as one of the restorers of classical learning in Italy, was born at Constantinople about the year 1355. He was sent to Italy in 1387 by the Emperor Manuel Palaeologus to solicit the assistance of the Venetians and the pope against the Turks. About the year 1396 he settled in Italy as a teacher of Greek, and had for a pupil the famous Leonardo Bruni. He afterwards taught the same language at Florence, Milan, Pavia, and Rome, where he gained such favour at the papal court as to be sent as nuncio to the Emperor Sigismund. He was one of the representatives of the Greek church at the council of Constance, but died shortly after its convocation, April, 1415. Poggio Bracciolini, and Filelfo were also pupils of Chysoloras. He wrote a Greek grammar entitled "Erotemata," which was one of the first published in Italy. Of this work there were numerous editions between the years 1480 and 1550, 4to and 8vo. Several of his Latin epistles are still extant.

CHYSOSTOM, JOHN, was born at Antioch, of a noble family, in the year 347. His father Secundus dying when he was young, his education devolved on his mother Arethusa, who sowed the seeds of faith in his young mind with pious care, and had the happiness of witnessing their silent growth, amid favourable influences, in the soil of a susceptible heart. Having been designed for the bar, he was sent to learn rhetoric under Libanius, who soon conceived a very high opinion of his eloquence and abilities. But after having commenced a successful practice, he abandoned the forensic profession, in consequence of the influence exerted upon him by the aged bishop Meletius, by whom, after three years' instruction, he was subsequently baptized and ordained teacher. After his mother's death he spent six years in monastic seclusion among the mountains, under the abbot Diodorus, afterwards bishop of Tarsus. Several other young men, whose inclinations led them to the same kind of life, were his companions in such seclusion; one of whom was Theodore,

afterwards bishop of Mopsuestia. Remote from the haunts of men, Chrysostom passed these years in solitary perusal of the Bible, and in rigorous austerities which exhausted his strength so much that he was obliged to return to Antioch and begin another mode of life. Soon after his return he was ordained deacon by Meletius in 381. In 386 he was ordained presbyter by Flavian, bishop of Antioch, from which time his reputation became increasingly great. His sermons were powerful, exciting, and edifying, pervaded by great earnestness and zeal, so that his hearers felt Christianity to be a vital system that purifies the principles as well as reforms the conduct. Men learned to fear, while they admired, the bold champion of the gospel, who did not hesitate to attack prevailing corruptions, in whatever rank of society they appeared, with intrepid front. It was here that he preached his famous "Discourses of the Statues"—after an uproar of the city, in which the statues of the Emperor Theodosius, and of the empress, and the two princes Arcadius and Honorius, were insulted and thrown down. But he was not destined to spend the energies of his life in his native city. He was transferred to a more splendid and influential place, though one which was unhappily full of dangers and disquietude. By the influence of Eutropius, who chanced to be one of his hearers on a certain occasion, he was called to the bishopric of Constantinople, on the death of Nectarius in 397. A stratagem was employed to induce him to repair to the imperial city, where all the preparations had been made for his elevation to the patriarchate. The eloquent and successful preacher was not easily drawn away from his native Antioch. It required all the authority of the Emperor Arcadius to induce him to accept the offered see. Perhaps it would have been better had the conscientious man been allowed to follow his own wishes. An imperial mandate to Theophilus, bishop of Alexandria, to consecrate Chrysostom bishop of Constantinople, could not be resisted, and the dedication took place accordingly in February, 398; though Theophilus, too, was secretly opposed to the measure. As soon as he began his labours in this new sphere, it was felt by all classes that an unsparring reformer had come amongst them. In 400 he was engaged in endeavouring to settle disputes among the churches of Asia, at Ephesus, whither he went at the request of the clergy of that city. He deposed thirteen bishops of Lydia and Phrygia, and settled various disorders which had arisen in that church. But his measures created bitter enemies and a formidable party was organized against him, consisting of nobles and ecclesiastics, with whom the Empress Eudoxia herself was leagued. Had it not been for this ambitious and covetous woman, the pious bishop would have suffered less at the hands of his persecutors. But she too thought herself aimed at by the uncompromising advocate of truth, and wined under his reproofs. Theophilus of Alexandria, Chrysostom's old adversary, who had fostered all the machinations of his enemies, came to Constantinople in the year 403. A synod was assembled at a villa near Chalcedon, known by the name of the Oak, where various charges were preferred against Chrysostom, most of them false and unfounded. When the deputies of the Oak synod presented themselves before the illustrious accused for the purpose of citing him to their tribunal, forty bishops from various countries were with him—friends who knew his value to the church of Christ. Justly did they pronounce the court an incompetent one; but he whom they so much respected declared his readiness to appear before the assembly, provided four bishops, who were his determined enemies, should be excluded from the number of judges. This condition was refused; and therefore Chrysostom did not appear, though thrice summoned. Sentence of deposition was then passed upon him. The Emperor Arcadius himself had sent a message to the synod, urging it to that course; nor need we wonder at such a proceeding on his part, since his weak mind was in entire subjection to his queen. Among the charges mentioned was that of high treason, which they left to the emperor to deal with. At first Chrysostom was unwilling to leave his office unless by force; but seeing that the people were greatly excited, and seemed disposed to detain him in opposition to the imperial authority, he surrendered in three days to those who were empowered to carry him into exile, and was conducted by them to a small town in Bithynia. In a few days, however, Chrysostom was solicited to come back—the empress having despatched a letter to that effect. His reappearance in Constantinople

diffused general joy; and although unwilling to resume his office till a regularly-constituted synod had fully and formally reinstated him, he was persuaded by his flock to enter upon his duties at once. In the meantime, he still demanded the calling together of such a synod; till, in the short space of two months, his affairs assumed a different aspect. Having preached against the indecent festivities which were held near his church at the dedication of a silver statue erected to the empress, she was provoked, and tried again to effect his ruin. It is said that her rage knew no bounds, when Chrysostom began a discourse with the words, "Once more Herodias madens—once more she dances, and once more demands the head of John." If he used this language, it was certainly rash and imprudent. Again, therefore, the synod of Theophilus proceeded against him, alleging that he had not been reinstated in his see by an ecclesiastical court like that which had deposed him, but by the secular power only; and according to a canon of the council of Antioch in 341, he was incapable of administering the episcopal functions. Thus the venerable man was again deposed and sent into exile. In 404 he set out under a guard of soldiers for Nicæa, where he did not stay long, but prosecuted his journey to Cucusus—a desolate city on the borders of Armenia, Isauria, and Cilicia, which was the appointed place of banishment. It is remarkable that the very day he left Constantinople, the great church was set on fire and burned, together with the palace adjoining. In the remote place of his banishment the devoted bishop suffered much, both from the severity of the climate and the threatened invasions of robbers. But his spirit was unchanged. He had the same zeal for the highest welfare of his fellow-men. His friends in Constantinople, persecuted as they were for his sake, were not forgotten. He corresponded with and advised them in religious matters. In the christian widow Olympia he continued to take a lively interest. Priests and monks were despatched to preach the gospel to the Goths and Persians, and to superintend the churches of Armenia, as well as of other regions. Towards the end of the year 405, an invasion of the Isaurians forced him to fly to Arabissus, whence, by order of the emperor, he was conveyed to Pityus, a little town in Pontus, near the eastern border of the Euxine sea, on the very verge of the Roman empire, and in a most inhospitable region. The journey, however, proved too long and fatiguing for the aged saint worn out with labours and sufferings. The fatigues of travelling on foot, the heat, and the rough treatment he received from the guard of soldiers, brought on a fever, of which he died in a few hours at Comanum in Pontus, September 14, 407. His last words were those of Job with which he was so familiar, "Praise be to God for all things," (*δόξα τῷ Θεῷ πάντων ἵστα.*) In 438 the body of the saint was brought back to Constantinople, and deposited with great pomp in the temple of the holy apostles. The Greek church celebrates his festival on the 13th November; the Latin on the 27th January.

Chrysostom was the most eloquent though not the most learned of the fathers. As a preacher he excelled all his contemporaries; nor had he, perhaps, any equal in the use of that impassioned eloquence which befits the pulpit, till the time of Jeremy Taylor. He was accustomed to address crowded audiences; and with such applause were his homilies received, that the church of St. Sophia became a sort of theatre to which multitudes of pleasure-loving men and women resorted as to a place of amusement. His language is pure, his style highly figurative, his diction copious and diffuse, but often overwrought and strained. As a commentator, he belongs to the school of historic-grammatical interpreters. He was more of the practical, ethical divine than the logical theologian, conserving rather than advancing theology. The character of Chrysostom presents a fine combination of qualities rarely seen together in so great strength. He was sincere, open-hearted, generous, benevolent, pure-minded, simple in his manner of life, hospitable, and without guile. He maintained no outward pomp like other court bishops, but spent the greater part of his income in charitable and benevolent acts. The epithet "Chrysostom" (Golden-mouthed) was given him on account of his eloquence, but not till after his death. It is an honourable and just tribute to his oratory. In person he is described as short in stature, with a large bald head, deeply-wrinkled forehead, hollow cheeks, and sunken eyes. The works of Chrysostom consist of commentaries, homilies, liturgies, treatises, and epistles. The most valuable are the homilies on

the New Testament, and on the Psalms; most of which have been published and translated in the Oxford Library of the Fathers. His treatise "On the Priesthood" was translated by Bunce, London, 1759, 8vo, and subsequently by Marsh. The best and most complete edition of all the works is that of Montfaucon, in 13 volumes folio, Paris, 1718-1738; reprinted at Paris, 1834-1839, in 18 volumes imp. 8vo, under the editorship of Sinner. Earlier editions were those of Sir H. Savile, 8 volumes folio, Eton, 1610-1613; and of Fronto Ducaeus, completed by Morell, Paris, 1609-36, 12 vols., folio. His life has been written by Palladius, Socrates, Sozomen, Theodore, Erasmus, Du Pin, Tillemont, Montfaucon, Cramer, Cave, Oudin, Schroeckh, Neander, Böhringer, and others. The best biography is that of Neander, third edition, 1858, translated by Stapleton from an earlier edition, London, 1838, 8vo, vol. i. (all published). Perthes's biography is much briefer and more popular, but has no independent value.—S. D.

CHRYSOSTOM, DION. See DION.

\* CHRZANOWSKI, ADALBERT, a Polish general, born in 1783, descended from an ancient family celebrated in the annals of Poland. He entered the Russian army in 1809, and served with distinction throughout the war with France. After the downfall of Napoleon he returned home and obtained a commission as lieutenant in the new Polish army which was organized under the command of the Grand Duke Constantine. He served under Diebitsch in 1828 in the campaign against the Turks, and was rewarded for his distinguished services by being appointed a lieutenant-colonel by the Emperor Nicholas after the peace of Adrianople. On the breaking out of the Polish insurrection in 1830, Chrzanowski joined the patriots, and was appointed chief of the staff to the commander-in-chief Skrzyniecki. Though he seems from the first to have formed an exaggerated opinion of the excellence of the Russian troops, he fought with great bravery in his country's cause, gained a signal victory at Minsk, and made a masterly retreat from Zamosc. Towards the close of the insurrection he was nominated governor of Warsaw, and made a desperate though unsuccessful resistance to the Russian assault. On the capture of the city he retired to France. In 1849 he was appointed commander of the Piedmontese army under the king, in the war with Austria, but was defeated at Novara; and on the termination of the campaign returned to Paris, where he has ever since resided.—J. T.

CHUBB, THOMAS, a noted deistical writer, was born at East Harnham, near Salisbury, Sept. 29, 1679. His early education was scanty, and at the age of fifteen he was apprenticed to a glover in Salisbury. Some time afterwards he became a tallow-chandler in the same city. His leisure time was employed in reading, and acquiring a knowledge of mathematics and some of the sciences. At that period theological controversy ran high, especially about the trinity, and Clarke and Waterland were in the field. After Whiston's Arian work had appeared in 1710, the restless mind of Chubb plunged into the debate, and he published in 1715 the "Supremacy of the Father Vindicated." The book made some noise, as coming from an illiterate tradesman; Pope spoke of it with respect, and its success intoxicated the author. Tract followed tract from his teeming and ill-ordered brain in vast variety. Sir Joseph Jekyll patronized him, and received him for a period into his house. His last years were spent in connection with his business in Salisbury, though authorship engrossed no little of his time; and he died suddenly on the 8th of February, 1746-47, in the sixty-eighth year of his age. In 1730 Chubb published a quarto volume of his collected tracts, and in 1738 he published "True Gospel of Jesus asserted." He left behind him two volumes of posthumous works, which were published in 1748, and from them his last opinions may be gathered—that he had no true faith in revelation—that he did not believe in a future judgment, if even in a future state, and that he held that prayer is not a necessary duty. Among his publications may be mentioned a "Discourse on Reason;" "On Moral and Positive Duties;" "On Future Judgment and Eternal Punishment;" "Inquiry about the Inspiration of the New Testament;" and "Doctrine of Vicarious Suffering and Intercession Refuted." Chubb thought himself qualified to write on any topics in morals or religion, and his style is not without vigour, though he was rash and careless in the extreme. Vanity led him astray, and the idea of being a champion dazzled him. He aimed at too many things in his morbid impatience of mind, became arrogant on points

which he was not fitted to discuss, dealt in low quibbles about obscure passages in the English version of the scriptures, sneered where he could not argue, and at length sank into a species of universal scepticism. As Bishop Law says, "Notwithstanding the caveat he has entered against such a charge, he must unavoidably be set down in the seat of the scorner."—(Leland's *View of Deistical Writers*.)

CHUDLEIGH, LADY MARY, wife of Sir George Chudleigh, Bart., and daughter of Richard Lee, Esq., Devonshire, born in 1656; died in 1710. A number of poetical pieces from her pen, which had been separately published, appeared in 1703, 8vo, and a third edition in 1722. The year of her death, she dedicated to the Princess Sophia of Hanover a collection of essays in prose and verse. Specimens of her correspondence are preserved in various collections.—J. S. G.

CHUMMUS, NICEPHORUS, a Byzantine of high birth, who lived about the close of the thirteenth and the beginning of the fourteenth century, and held several important offices in the court of the emperor, Andronicus Palæologus the elder. He was on the most intimate terms with his imperial master, and in 1295 his daughter Irene married the emperor's son, John. During the civil war which followed Chummus remained faithful to his master; but he was at length defeated and compelled to retire into a cloister, where he assumed the name of Nathaniel. He died in 1330, leaving a great number of treatises on philosophy, religion, rhetoric, and on civil and ecclesiastical law, and a valuable collection of letters.—J. T.

CHURCH, BENJAMIN, a New England captain distinguished in the Indian wars, was born in Duxbury, Massachusetts, in 1639, and was the first settler of Little Compton in Rhode Island. Philip, sachem of the Wampanoags, a savage of much energy and ability, stirred up a general Indian war against the white settlements in New England, which caused great bloodshed and devastation. Church was commissioned as a captain in this war, and did excellent service till its close, fighting the Indians in their own fashion. Church kept a journal of his adventures, which is a good history of the war, and was published by his son in 1716, and reprinted in 1772. In 1689-1704 he commanded four different expeditions against the French and Indians on the Kennebec and Penobscot rivers, and in Nova Scotia; in all of them showing bravery and good conduct, and having good success. Hutchison calls him a "fortunate officer," and Hubbard describes him as "both prudent and brave." He died on the 17th of January, 1718, in consequence of a fall from his horse, in the seventy-eighth year of his age.—F. B.

CHURCH, Sir RICHARD, an English officer who served in the Greek war of independence, was born in 1780. He embraced the military profession at an early period, and served for many years in the British army, and afterwards in the Neapolitan force. He commanded for some time a Greek corps kept on English pay in the Ionian islands. In 1827 he went by invitation to the assistance of the Greek patriots, whom he found rent into hostile factions, waging furious contests with one another, rather than against the common foe. By his influence, combined with that of Lord Cochrane and Captain Hamilton of the *Cambrian*, a temporary reconciliation was effected between the rival parties, and Church was appointed general of the land forces, while Lord Cochrane was made admiral of the fleet. A vigorous effort was made by these eminent officers to retrieve the decaying fortunes of the Greeks, and a considerable force having been collected, General Church was persuaded to risk a battle for the relief of the citadel of Athens, which was closely blockaded by the Turks. His movements, however, were paralyzed by the insubordination of his troops and their officers, and the result was a disastrous defeat, in which the Greeks lost 1500 men, and the citadel soon after was forced to capitulate. General Church then took up a strong position on the isthmus of Corinth, and after the battle of Navarino he led a force of five thousand men into Acarnania, and recovered all the country south of Arta from the Turks. In 1829 he made himself master of the gulf of Prevesa, and occupied all the places along the gulf of Ambracia, with the exception of Prevesa. But he was treated with base ingratitude by the President Capo d'Istrias, who was devoted to the interests of Russia, and compelled to resign his command. The publication, in 1830, of his pamphlet entitled "Observations on an eligible line of frontier for Greece as an Independent State," was seized as a pretext by the president to order General Church to quit the

Greek territory. On the assassination of Capo d'Istria, Sir Richard put himself at the head of a body of troops, and along with the portion of the national assembly seated at Megara, prepared to resist by force the government of the president's brother. But the intervention of the French put an end to the civil war. On the elevation of Otho to the throne of Greece, General Church was created a councillor of state.—J. T.

CHURCH, THOMAS, a learned English divine, author of several controversial works, born in 1707; died in 1756. "A vindication of the miraculous powers which subsisted in the first three centuries of the Christian church, in answer to Dr. Middleton's Free Inquiry," 1750; and an analysis of Bolingbroke's philosophical works, 1755; are his principal works.

CHURCHILL. See MARLBOROUGH.

CHURCHILL, CHARLES, a celebrated satirical poet, was the son of the Rev. Charles Churchill, rector of Rainham in Essex, and curate and lecturer of St. John's, Westminster, where the poet was born in February, 1731. He was educated at Westminster school, and entered of Trinity college, Cambridge, which he quitted abruptly, for what reason is unknown, and returning to London, made a clandestine marriage in the Fleet. Mr. Southey, however, is of opinion that Churchill's marriage took place previous to his entering the university, and that he never resided there. He lived for about a year with his wife under his father's roof, and then went for some time to study theology at Sunderland, and having taken orders, officiated first at Cadbury in Somersetshire, and subsequently as curate in his father's living at Rainham. On the death of his father in 1758, he was elected by the parishioners to succeed him in the curacy and lectureship of St. John's. He is said to have carefully discharged the duties of his office at this time, and as the cares of a family were now pressing on him, he endeavoured to eke out his narrow income, by engaging in private tuition. He fell into debt, however, his home became a scene of continual discord, which led to a separation between him and his wife in 1761, and his embarrassments grew so serious, that he was only saved from a jail by the interposition of Dr. Lloyd, one of the masters in Westminster school, who persuaded the poet's creditors to accept of a composition, which he assisted him to pay. It must be stated, to Churchill's credit, that he subsequently discharged all his obligations in full, as soon as his means enabled him to do so. About this period he entered on a literary career. The first of his poems, for which he could find a publisher, was the "Rosciad," a satire upon actors, which appeared at first without his name in 1761, and was received with great favour. This was followed shortly afterwards by his "Apology to the Critical Reviewers," in which he retaliated with great vigour and keenness upon the assailants of his first work. His next publication was a poem called "Night," in which he endeavoured to palliate the convivial excesses in which he now indulged. The best and most successful of his works is a political satire entitled "The Prophecy of Famine." It is directed against the Scottish nation, to gratify the notorious John Wilkes, whose personal political associate he had now become, and is distinguished by its "laughable extravagance." Churchill's other publications, "The Ghost," which was aimed at Dr. Johnson; "The Duellist;" "Gotham Independence," "The Times;" &c., betray unequivocal marks of haste and carelessness, and were avowedly written with the view rather of profiting by the celebrity he had acquired than of increasing his permanent reputation. Meanwhile Churchill had launched into a career of dissipation and extravagance, which drew forth the merited censure of his clerical superiors, and the final complaint of his parishioners. He resigned in consequence his lectureship, plunged deeper and deeper into excesses, and set at defiance both moral principle and public opinion. He became an intimate friend of John Wilkes, equally notorious for his factious and spurious patriotism and his private debauchery, assisted him in the *North Britain*, and narrowly escaped imprisonment when Wilkes was apprehended under the famous "general warrant." When he threw off the clerical profession, he had explicitly declared that he threw off with it his belief in Christianity. His conduct showed that he had become equally hostile to its morality, for about this time he separated from his wife, and seduced the daughter of a tradesman in Westminster. At the end of a fortnight, the guilty couple seem to have been struck with compunction, and the unhappy woman, at their joint entreaty, was received by her father. But her home was rendered intolerable by the continual

reproaches of her sister, and she was driven to throw herself again upon Churchill's protection. His friendship with Wilkes led to a quarrel with Hogarth, who caricatured the satirist in the form of a bear dressed in canonicals, with torn bands and ruffles at his paws, and holding a pot of porter. Churchill revenged himself in a satirical epistle to Hogarth, which, though characterized by great bitterness and ferocity, yet contains a glowing panegyric on the painter's works. Churchill's career came to a sad and premature close. In October, 1764, he paid a visit to his friend Wilkes at Boulogne, where he caught fever, and died on the 4th of November, in his thirty-third year. He was buried at Dover, and some of his loose associates placed over his grave a stone, on which was engraved a line from one of his own poems, as much at variance with truth as with good taste—

"Life to the last enjoyed, here Churchill lies."

Churchill undoubtedly possessed vigorous original talents, but his writings are characterized rather by great facility of versification, and the boldness and bitterness of personal invective, than by poetical feeling or imagination. Dr. Johnson, who disliked him both as a man and as a writer, spoke contemptuously of Churchill's poetry, and predicted that it would sink into oblivion. "No English poet," says Southey, "has ever enjoyed so excessive and so short-lived a popularity, and indeed, no one seems more thoroughly to have understood his own powers; there is no indication in any of his pieces that he could have done anything better than the thing he did." "Churchill," says Mr. D'Israeli, "was a spendthrift of fame, and enjoyed all his revenue while he lived. Posterity owes him little and pays him nothing." On the other hand, Cowper had a higher opinion of Churchill than of any other contemporary writer; and Campbell says he may be ranked as a satirist immediately after Pope and Dryden, with perhaps a greater share of humour than either.—J. T.

CHURCHILL, SIR WINSTON, father of the celebrated duke of Marlborough, born in 1620; died in 1688. During the civil war he adhered to the royalist party, and at the restoration was raised to the dignity of knighthood. In 1664, soon after its foundation, he was elected to the Royal Society, and in the following year was appointed to a government office in Ireland. On his return to England he obtained a post at court, which, with a brief interval, he retained till the close of the reign of James II. He published "Divi Britannici, being a Remark upon the lives of all the kings of this Isle from the year of the world 2855, unto the reign of grace 1660."—J. S., G.

CHURCHYARD, THOMAS, an English poet, born in Shrewsbury about the year 1520; died in 1604. He was of a respectable family according to Wood, and was patronized first by the earl of Surrey, and afterwards by the earl of Leicester. At various times he exercised the profession of arms, serving on the continent in Ireland, and Scotland, but not with advantage to his fortunes, which were bad at home and worse abroad. His productions are numerous; the most esteemed is his "Legende of Jane Shore."—J. S., G.

CHURRUCA Y ELORZA, COSME DAMIAN DE, a distinguished Spanish naval officer, was born 27th September, 1761. He was originally intended for the church, but exchanged the clerical for the naval profession, and studied for it at Cadiz and Ferrol. His first service was in the American war, in which he distinguished himself by his bravery and his humanity. He then obtained an appointment in the expedition sent out by the Spanish government to survey the Straits of Magellan, and some time after his return published an interesting diary of the exploration of Tierra del Fuego. In 1791 he was appointed to the command of an expedition sent to survey the coast of the Gulf of Mexico, and constructed thirty-four charts of the coasts of Cuba, Hayti, &c., which are regarded as models of hydrography. Churruga was highly esteemed by Napoleon, and was appointed to the command of the *San Juan* in the combined French and Spanish fleet in 1805, and was killed at the battle of Trafalgar on the 21st of October of that year. The greatest respect was shown to his memory both by friends and foes.—J. T.

CHURTON, RALPH, an English divine, born at Bickley in Cheshire, in 1754; died in 1831. He was educated at Oxford, and early obtained preferment in the church, partly through his own merit, and partly through the favour of Dr. Townson. Many of the most estimable churchmen of his time were his intimate friends. He published several sermons, letters, &c.

**CHYR-SCHAH** or **SHEER-KHAN** (*HACASALIAN*), the surname of a celebrated prince named Feryd, of Afghan origin, who was born about the beginning of the sixteenth century. He entered the service of the prince of Behar, and distinguished himself by his valour. After the death of his master he seized upon his dominions, to the exclusion of the rightful heir. He afterwards took possession of Bengal, defeated the Sultan Humaoon, drove him from his throne, made himself master of Hindostan, and extended the limits of his empire from the Ganges to the Indus. He was a sagacious and vigorous sovereign; his death, which took place in 1545, was regarded as a public calamity, and was succeeded by a period of great disorder.—J. T.

**CHYTRÆUS, DAVID**, an eminent German theologian of the sixteenth century, was born 26th February, 1530, near Halle in Schwabia. His father was a disciple of John Breuz, the reformer of Wurtemburg, and died in 1559 as pastor of Menzingen, near Heidelberg. At the early age of nine years Chytræus was sent to Tübingen, where he enjoyed the instructions of Camerarius and Schnepl, and he was still a boy when he took his bachelor's and master's degrees. He then repaired to Wittemberg to study under Melancthon, who received him with paternal affection, after making trial of his attainments, exclaiming—“Tu merito es magister, et tu mihi filii loco eris.” During the suspension of that university in the troubled years of 1546 and 1547, Chytræus pursued his studies at Heidelberg and Tübingen; but in 1548 he returned again to Wittemberg, where he delivered lectures with applause on rhetoric, astronomy, and Melancthon's *Loci Communis*. In 1551 he was appointed professor of theology in Rostock, and there he continued to labour till his death in 1600. In many respects his character and career bear a striking resemblance to those of Martin Chemnitz his contemporary. Brought up like him in the school of Melancthon, and inspired with the same veneration and affection for their illustrious master, Chytræus was often associated with Chemnitz in the same ecclesiastical transactions, and devoted his talents and life to the same great interests—the defence of divine truth, the consolidation of the Reformation, and the promotion of sound learning. They drew up in conjunction the statutes of the new university of Helmstadt, and they were both coadjutors of Andrea in introducing into the Lutheran church the *Formula Concordiae*. But in learning and ability Chytræus was inferior to Chemnitz, and neither his writings nor his practical activity were of the same public importance. The characteristic spirit of the Melanchthonian school found in him a worthy representative, and still survives in the following selections from his works—“*Historia Augustana Confessionis*,” 1578. “*Oratio de studio Theologie inchoando*,” 1608; “*Oratio de studio Theologie exercitiis versa pietatis et virtutis, potius quam contentioibus et rixis disputationum colendo*,” Viteb, 1581.—His brother **NATHAN**, born in 1543; died in 1598. He was a man of some repute as a Latin poet.—P. L.

**CIACONIUS.** See **CHIACON.**

**CIAMBERLANO, LUCA**, an artist, born at Urbino about the year 1580. He first pursued the study of the law, and took a doctor's degree; but ultimately abandoned the subtleties of jurisprudence for the mysteries of engraving. He acquired considerable fame, more especially by his etchings after the Italian masters. A hundred and fourteen plates are attributed to him. His hand was neat and dexterous. Ciamberlanò died at Rome in 1641.—W. T.

**CIAMPPELLI, AGOSTINO**, a Florentine painter, was born in 1578, and educated under Santo di Titi. He did not reach the eminence of his master, but was an able artist, grand in conception, correct in drawing, and brilliant rather than truthful in colour. A “Visitation,” with its two laterals in the church of St. Stephen of Pescia, is among his choicest works. He died in 1640.—W. T.

**CIAMPI, SEBASTIANO**, born at Pistoia in 1769, and died in the neighbourhood of Florence in 1847. Ciampi took priest's orders in 1793; afterwards studied civil and canon law at Pisa, where he found employment in teaching jurisprudence. He afterwards held a law professorship at Warsaw. He returned to Italy in 1822, and occupied himself with literature. His publications were very numerous between the years 1800 and 1843. Some of them are important to students of the earlier Italian literature.—J. A. D.

**CIAMPINI, GIOVANNI GIUSTINO**, born at Rome in 1633, and died in 1698; a learned archæologist, whose first studies

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were in jurisprudence, but who afterwards devoted himself to literature. He was member of several literary societies, and himself originated several of the class of academies of which Italy is so fond. His works were collected in three volumes, folio, by Gianini, in 1717.—J. A. D.

**CIAMPOLI, GIOVANNI BATTISTA**, born at Florence in 1589; died in 1633. Ciampoli is said to have attended the lectures of Galileo at Padua. From this place he passed to Bologna, where Cardinal Maffeo Barberini gave him some valuable appointments and benefices. From Bologna he went to Rome, where he obtained further preferments. Maffeo became pope, and had not Ciampoli been born under some unlucky star, which afflicted him with an unconquerable passion for rhyme, and what is less easily to be accounted for, with an irremovable conviction that his poems were better than Tasso's, Petrarch's, or Virgil's, he might have prospered. All this the pope might have endured and smiled at, but the pope was himself a poet, and there was something on the part of Ciampoli like a claim of superiority for his own verses over those of his holiness. This could not be allowed, and the too ambitious poet was sent to a distance from court. His exile was effected by giving him the office of governor or resident magistrate of a country district of little importance. The poet died in his government—in what his biographers call his disgrace. He left his manuscripts to Ladislaus IV., king of Poland, who at no time discontinued his attentions to him. His poems were collected, and published at Rome in 1648.—J. A. D.

**CIASSI, GIOVANNI MARIA**, an Italian physician and botanist, was born at Treviso in 1654, and died about 1679. He published in 1677 a work entitled, “*Meditations on the Nature of Plants*,” in which he enters into the phenomena of vegetation in a physiological, as well as in a physico-mathematical point of view.—J. H. B.

**CIBBER or CIBERT, CAIUS GABRIEL**, was the son of a cabinetmaker to the king of Denmark, and was born at Flensburg in the duchy of Holstein. Exhibiting a promising talent for sculpture, he was sent at the king's expense to Rome. He came to England during the Protectorate, and not long before the Restoration. His early history is not well known. His son, Colley, has recorded many particulars of his contemporaries, but few regarding his father. His most celebrated works are his figures of “Melancholy” and “Raving Madness,” which formerly adorned the principal gate of old Bethlehem hospital, and have since been removed to the museum of South Kensington. Allan Cunningham says of these, “that they stand first in conception, and only second in execution, among all the productions of the island. Those who see them for the first time are fixed to the spot with terror and awe.” Raving Madness is a naked muscular figure, heavily manacled, writhing in convulsions of passionate agony. It is said to have been modelled from Oliver Cromwell's porter, then an inmate of the hospital. The other figure is feeble in character, and represents rather idiocy than madness. Pope's lines on “the brazen brainless brothers” are well known. The bassi-relievi on two sides of the monument of London, the “tall bully that lifts its head and lies,” are by the hand of Cibber. So was the fountain in Soho Square, and one of the vases at Hampton Court, said by Walpole “to be done in competition with a foreigner, who executed the other; but nobody has told us which is Cibber's.” He carved some of the statues of kings, and that of Sir Thomas Gresham, in the Royal Exchange. The first duke of Devonshire employed him much at Chatsworth, where he executed two sphinxes on large bases, a fountain of Neptune, several door-cases of alabaster, and many ornaments in the chapel, including statues of Faith and Hope, one on each side of the altar. In 1688 he took up arms under the duke in favour of the prince of Orange. He was appointed carver to the king's closet, and died about 1700. He built the Danish church in London, and was buried there himself, as had been his second wife, to whom he erected a monument.—W. T.

**CIBBER, COLLEY**, son of the preceding, a celebrated dramatic author, poet-laureate to George II., was born in London, 1671; his mother, from whom he took his name, being the descendant of a good family in Rutlandshire. He was sent in 1682 to the free school at Grantham in Lincolnshire. In 1687 he was an applicant for a scholarship at Winchester school, the founder of which, William of Wykeham, according to Cibber, was among the ancestry of his mother. This application being rejected, probably because the genealogy on which it rested

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was considered doubtful, Cibber thought of entering the university; but this purpose also miscarried, the revolution of 1688 having found occupation for him among the forces raised by the earl of Devonshire at Nottingham. His term of military service over, Cibber no longer dreamt of a university career, but determined to indulge his early passion for the stage. His first appearances as an actor were only respectable, but a decided success attended his first performance of the chaplain in the tragedy of the *Orphan*; and successively as Lord Touchwood in Congreve's *Double Dealer*, and as Fondewife in the *Old Bachelor*, he was received with uncommon favour. The successful actor now attempted the character of dramatist, his first production being "*Love's Last Shift, or the Fool in Fashion*" (1695)—a comedy which met with great success, the hero, Sir Novelty Fashion, being personated by the author with such abundant folly as to give him a monopoly of the character, and of the character of fop in general for the rest of his life. "*Woman's Wit*," a comedy, and "*Xerxes*," a tragedy, followed; the one in 1697, and the other in 1699, but neither of these pieces was successful. In 1704, the "*Careless Husband*," on which Cibber's reputation as a dramatist mainly rests, was acted with the greatest success; and in 1717, taking a hint from the *Tartuffe* of Molière, he produced his comedy of the "*Nonjuror*," the dedication of which to the king was rewarded immediately with a present of two hundred pounds, and eventually with the dignity of poet-laureate (1730). For nineteen years from 1711, he was one of the lessees and principal manager of Drury Lane, where his impersonations of fops and feeble old men were stock attractions of the most profitable description. Occasionally, after his retirement from the stage, the offer of fifty guineas for one night's performance induced him to reappear in one of his favourite characters; and on such an occasion the popularity of the actor-dramatist appeared unbounded. He was found dead in his bed on the 12th December, 1757. An edition of his plays appeared in 1721, 2 vols. 4to, and an 8vo edition, in 5 vols., in 1777. A list of thirty dramatic pieces, in the production of which Cibber was more or less concerned, is given in the Biog. Dramat. His *Apology for his Life*, published in 1740, and since frequently reprinted, is probably the performance by which Cibber is now best known. Johnson allowed it to be very well done—"Very well done, to be sure, Sir;" and Swift sat up all night to read it. Both in this work and in the "*Remonstrance*" which he addressed to Pope, who made the sprightly and ingenious, but not poetical laureate, the second hero of the Dunciad, Cibber exhibited a sturdiness of character and a force of intellect, for which the usual vanity and the occasional absurdity of his conduct had little prepared his contemporaries to give him credit.—J. S. G.

**CIBBER, MRS. SUSANNAH MARIA**, a celebrated singer, the sister of Thomas Augustine Arne, was born in 1714, and prepared for the stage by the instruction of her brother. She made her first appearance at the theatre in Lincoln's Inn fields in 1732, in Lampe's opera of *Amelia*. The success of his pupil in the part of *Amelia* induced Arne to prepare another for her. He accordingly composed new music for Addison's opera of *Rosamond*. It was performed in 1733, confirming the reputation of Miss Arne, and laying the foundation of that of her brother who now became known for the first time as a composer. Soon after her success in the part of *Rosamond*, Miss Arne became the second wife of the celebrated, or rather notorious, Theophilus Cibber, to whom she was married in 1734. Cibber's own and his wife's emoluments, though very considerable, were insufficient to supply his extravagant expenses; and soon after their marriage the derangement of his affairs rendered it necessary for him to retire to France. During his absence a liaison took place between Mrs. Cibber and a young gentleman of fortune at which, after his return, he is said not only to have connived, but even to have been accessory to their correspondence. He was afterwards induced, however, to bring an action against the gentleman, laying his damages at £5000; but the amount which he recovered (£10), shows the sense which was entertained of his own conduct. This worthless and unhappy man was drowned in a shipwreck in 1758. The vessel in which he had embarked for Ireland, was driven by stormy weather to the western coast of Scotland where it was lost, and most of the crew and passengers perished. Mrs. Cibber remained on the Drury-lane stage till her death, January 30, 1766. When the intelligence of this event was communicated to Garrick, he gave

her character in the following words—"Tragedy is dead with her; and yet she was the greatest female player belonging to my house; I could easily parry the artless thrusts, and despise the coarse language of some of my other heroines: but whatever was Cibber's object, a new part or a new dress, she was always sure to carry her point by the force of her invective and the steadiness of her perseverance." Her person is described by her biographers as having been perfectly elegant. Even when she had lost the bloom of youth, although she wanted that fullness of person which is frequently so effectual in concealing the hand of time, it was impossible to contemplate her figure and face without thinking her handsome. Her voice was naturally plaintive and musical. Davies says, "In grief and tenderness her eyes looked as if they swam in tears—in rage and despair they seemed to dart flashes of fire. In spite of the unimportance of her figure, she maintained a dignity in her action, and a grace in her step. She was a perfect judge of music; and though she was not mistress of a voice requisite to a capital singer, yet her fine taste was sure to gain her the applause and approbation of the best judges." Handel was very partial to her, and some of his finest contralto songs were written for her voice.—E. F. R.

**CIBBER, THEOPHILUS**, son of Colley Cibber, was born in 1703. After spending four years at Winchester school, he appeared on the stage of Drury Lane in 1720; and notwithstanding some defects of person and manner, became a popular actor. He married an actress of the name of Johnson, and after her death formed a second union with Miss Arne. (See the preceding memoir.) In 1738 he retired to France to escape his duns; on his return separated from his wife; for twenty years lived the life of a prodigal, except when he was in prison; and in 1758, having sailed from Parkgate to fulfil a theatrical engagement in Dublin, perished by shipwreck. He altered a few pieces for the stage, and was the author of one comedy. The "*Lives of the Poets*," 5 vols. 12mo, was published with his name, but his claim to the authorship of the work has been disputed in favour of a Scotchman, named Shields, who had been amanuensis to Johnson.—J. S. G.

#### CIBO. See INNOCENT VIII.

**CIBOT, PIERRE MARTIAL**, a French jesuit missionary at Pekin, where he became professor of mathematics to the Chinese court; born in 1727; died at Pekin in 1780. He formed the project of illustrating the text of the sacred books by Chinese historical documents, but accomplished only a small part of the work, his annotations being confined to the book of Esther. The work contains some curious allusions to subjects of sacred history, extracted from ancient documents, to which Cibot had access at the court of the emperor.—J. S. G.

\***CIBRARIO, LUIGI**, was born at Turin in 1802. The intimate friend of king Charles Albert, he was intrusted by him with many diplomatic missions in the years 1832–33. He was royal commissary to the Venetian republic in the memorable year 1848. After the battle of Novara, Cibrario followed his royal patron into exile, and in vain endeavoured to bring him back to Turin. Nominally a member of the Sardinian ministry, he enjoys the full confidence of Count Cavour, and devotes all his leisure hours to the revision of his numerous historical and statistical works. Amongst these we may distinguish his "*History of the Monarchy of Savoy*," and his "*Economy of the Middle Ages*." As a novelist, no less than as a historian, Cibrario is much esteemed.—A. C. M.

**CICALA, SCIPIO DE**, a famous adventurer, of Italian birth, who rose to be capitan-pasha under the immediate successors of Soliman the Magnificent. He was taken prisoner by the Turks along with his father, a Genoese viscount, at the sea-fight of Djebi in 1560, and being carried to Constantinople, was employed as a page in the imperial seraglio. He was soon transferred to the more congenial service of the field; and so conspicuous were his talents and bravery, that, on the accession of Amurath III., he was appointed aga of the janizaries. He distinguished himself greatly in the war which shortly afterwards broke out between the Porte and Persia, and on the conclusion of peace was named capitan-pasha. This dignity, after the Hungarian campaign of Mohammed III., which he chiefly directed, and which his personal valour at the battle of Keresztes turned signally to the advantage of the Turks, he exchanged for the title of grand vizir. He was dismissed from the vizirat, however, before the lapse of a month, and resumed his former

rank of capitán-pasha. In the next Persian war, after conducting successfully one campaign, he was signally defeated by Shah-Abbas the Great, and died of chagrin in 1605.—J. S. G.

**CICCARELLI, ALFONSO**, an Italian physician, was born at Bevagna, and died in 1580. In 1564 he published at Padua a work "On Truffles." He made himself notorious for literary forgeries, and fabricated genealogies and family histories. He was arrested by Gregory XIII. for these falsifications, and was executed, after having his hand cut off.—J. H. B.

**CICERO, MARCUS TULLIUS**, the greatest of the Roman orators, was born on the 3rd January, 106 b.c., at Arpinum, where the family, who were of equestrian rank, had been long settled, and where the grandfather of the orator, who was living at the birth of his grandson, was a man of considerable influence. Cicero records an observation of this busy and energetic ancestor, which might have been pronounced by the orator himself in the wider arena which he eventually occupied—that the men of his day were like Syrian slaves; “the more Greek they knew, the greater knaves they were.” And we know on the same authority that when the old man had one of the municipal disputes in which he delighted referred to the consul at Rome, he received from the first magistrate of the republic a reply somewhat to the effect, that it was a pity a man of old Cicero’s energy should have preferred to be the first man of a village, rather than a considerable personage at Rome. Marcus Tullius Cicero, the father of the orator, though prevented by infirm health from occupying that distinguished position in public life which his talents and literary culture would otherwise have secured for him, was not unknown to several of the leading statesmen of Rome; and when, with a view to the proper education of his two sons, Marcus and Quintus, he removed to the capital, his society was courted by such men as the orators M. Antonius and L. Crassus, and the jurists Q. Scævola and C. Auleo. The sons of this Auleo, whose sister Helvia was the mother of the orator, and their cousins, the young Ciceros, pursued their studies together under masters carefully selected for them by Crassus, whose accomplishments as an orator, and experience as a statesman, peculiarly fitted him for the task of directing their education. With but one exception, Cicero’s masters at Rome were Greeks. One of them, Archias of Antioch, though of great celebrity in his day as a poet, would now be forgotten but for his connection with the orator, who more than discharged the obligations he was under to his master, by defending in one of the most splendid of his orations the poet’s right to be a citizen of Rome. The character and pursuits of this master, no less than his instructions, were influential in forming the character and developing the tastes of Cicero. While under the care of Archias, the pupil imitated the master in the abundance and in the indifferent quality of his verses. When a mere boy he had composed a poem in tetrameters, called “Pontius Glaucus,” which was extant in Plutarch’s time. He produced before his twenty-fifth year one entitled “Marius,” and another “Limon;” and translated into Latin verse the *Phenomena* of Aratus. These efforts of the young poetaster, although hardly rising to mediocrity, served to exhibit the diversity, and no doubt contributed to the improvement of his taste. In his sixteenth year Cicero, having exchanged his boy’s dress for the manly gown, was placed under the tutelage of his father’s friend, Scævola the angur; and upon his death was committed to the care of the pontifex of the same name, by whom he was initiated into an acquaintance with the constitution of the republic, and the principles of jurisprudence, which, together with the lessons of practical wisdom that he received from the same admirable instructor, gave a distinct direction to his talents and ambition from which they never swerved.

In 89 b.c. Cicero, who was then of age to bear arms, fulfilled the duty imposed upon every citizen of the republic of serving at least one campaign, by following Pompeius Strabo, father of the great Pompey, to the Marsic war. On its termination in the following year he returned to Rome, and resumed his forensic and philosophical studies under the most famous of the numerous Greek teachers who then resided in Rome. For upwards of six years from the date of his short term of soldiering, although haunted by no common ambition of “burning in the forum,” he kept himself sedulously aloof from public life—the arena of which, indeed, offered little temptation to a youth of his disposition and talents, at a period when the furious rivalry of Marius and Sulla had annihilated order and government, and committed

the lives and fortunes of the community into the hands of a brutal soldiery. During this period—one of the most calamitous in the history of Rome—Cicero attended first the lectures of Phædrus the Epicurean; then those of Philo, the chief of the new academy, whom the invasion of Greece by Mithridates had driven from Athens to Rome. These were his masters in philosophy; to the first he was chiefly indebted for a spirit of enthusiasm in the pursuit of philosophical subjects; to the second he owed many of the opinions which he put forth in his philosophical works. Diodotus, the Stoic, who lived and died in his house, was his master in logic; and in rhetoric he enjoyed the advantage of being instructed by one of the most famous masters of the art, Apollonius Molo of Rhodes, who, like Philo, had been driven from Greece by the Mithridatic invasion. About this period, simply, it would appear, for the sake of practice in composition, he drew up the treatise “De Inventione Rhetorica,” translated the *Economics* of Xenophon, and added a poem or two to the catalogue of his early failures. With an industry and perseverance which were prophetic of his future eminence, he daily exercised himself in declamation—haranguing his friends and companions sometimes in Latin and sometimes in Greek, upon the subjects and according to the rules prescribed by his various masters. When Sulla became master of Rome, and with the establishment of his power a decent although ghastly tranquillity began to reign in the capital, it was thought time that the youth upon whom had been lavished so many advantages of culture, and whose assiduity, no less than his abilities, had answered all the expectations of friends and patrons, should at last enter upon the exercise of his profession; and accordingly Cicero, then in his twenty-fifth year, came forward as a pleader in 81 b.c. The earliest of his extant speeches, although not the first he delivered, is that in favour of P. Quinctius. The first time he appeared in the forum—his former pleadings being in civil suits—was in defence of Sex. Roscius of Ameria, who, at the instance of Chrysogonus, a freedman of Sulla, was accused of parricide. The defence of Roscius, which was undertaken not without danger from the partisans of Sulla, was successful; Cicero, in the course of his pleading, boldly execrating the malice and cruelty of Chrysogonus, and indirectly reprobating the tyranny and injustice of the dictator. So decided was the impression that the fervour and eloquence of his address made upon his auditory, that as he himself says, the public voice at once placed him among the first orators of Rome. If there was any danger to be apprehended from Sulla, when his proceedings during the struggle with Marius were thus publicly called in question, Cicero, either ignorant of it or encouraged to contemn it by the success of his defence of Roscius, within the two following years once more bearded the dictator in the forum: for having undertaken the defence of a woman of Arretium, against whose title to appear in court the preliminary objection was urged that she belonged to a town which in the recent troubles had been deprived of the rights of citizenship, Cicero declaimed with all his power of invective against the measure of deprivation, pronouncing it unconstitutional, and therefore null and void. In this defence he was again fortunate enough to carry his judges with him, and nothing could be more auspicious for his professional career than the character of defender of the oppressed, in which this and the Roscian success established him with the populace. But after two years of assiduous professional labour the state of his health, which had never been robust, began to create serious alarm among his friends, and by the advice of his physicians, which was seconded by his own desire to improve his style of oratory under Greek masters, he departed for Athens. There he found his old schoolfellow, Atticus, who had quitted Rome in 85 b.c., and had during a long residence in the capital of Greece acquired those elegant tastes in all matters of art and literature, which with Cicero, who after this visit to Athens was bound to him by the strongest ties of personal affection, and with many other illustrious contemporaries, were the subject of unbounded panegyric. In the company of this accomplished and amiable person Cicero spent six months at Athens, extending his acquaintance with philosophy in the school of Antiochus of Ascalon, occasionally listening to the lectures of Zeno, the Epicurean, and assiduously studying rhetoric under Demetrius Syrus. When he left Athens it was to pursue, in an extensive tour through Asia Minor, the same objects which had engaged his attention in the city. He cultivated everywhere the society of men of letters, and besought their advice; if they were rhetoricians, obtained from them examples of their art;

and if philosophers, treasured up their dogmas. Before returning to Rome he passed over to Rhodes, 78 B.C., where he became acquainted with Posidonius, and renewed his intercourse with Molo, whose critical strictures upon the young orator's style were of great advantage to him in overcoming a certain tendency to prolixity and redundancy. After an absence of two years Cicero again appeared in the Roman forum; the improvement that travel had wrought upon his person was universally remarked; but, whether he was a more accomplished orator, or indeed an orator at all, after a long residence in the enervating clime of Athens, was for a time a subject of question among those of his fellow-citizens who thought it patriotism to hate Greek, and the votaries of Greek art. If, however, there was any appearance of indolence or effeminacy about the young orator to justify the taunts of Greekling and scholar with which he was assailed, it was no more than an appearance, and before long the ascendancy which he obtained by his splendid powers of declamation over the great orators of the law courts and the forum, Hortensius and Cotta, silenced all cavil, and permanently assigned him the first place in the first rank of Roman orators.

On the completion of his thirtieth year, the age at which he could legally become a candidate for political dignity, Cicero lost no time in offering himself for the office of questor, and although comparatively a *novus homo*, was elected by the votes of all the tribes. In the distribution of provinces by lot it was decided that he should serve in Sicily under Sex. Peduceus, prætor of Lilybeum. The duties of his office, although comparatively simple in ordinary times, were during his tenure of it peculiarly difficult; and the credit for tact, energy, and integrity which he obtained among the Sicilians by supplying the granaries of the capital, then almost in a state of famine, with extraordinary contributions of corn, without wantonly harassing the provincials, he hoped, but with more vanity than prescience, to find echoed and exaggerated in the applause of the Roman tribes. The mortification which, on his landing at Puteoli, he experienced on being abruptly accosted by a distinguished citizen of Rome, who inquired where he had been for some time past, he has himself described in one of his speeches; and the humour of the passage strikes us the more forcibly that some other humiliations which befel the orator in the later part of his career, were recorded by him in terms that, for pungent bitterness of complaint, might have become the lips of Timon himself. The lesson he drew from the neglect which he experienced on his return to Rome was, that in order to stand well with the Romans, it was necessary to keep himself constantly before them; for while their eyes were bright and piercing, their ears were dull. The four years following his return from Sicily in 74 B.C., hardly present any trace of him either in a professional or political capacity. During that period we know, on his own authority, that he conducted a multitude of causes, and that his professional reputation was daily on the increase; but, with the exception perhaps of the oration "Pro. M. Tullio," some fragments of which have been recently discovered, none of his speeches have been so much as indicated by name. Although a comparative blank in the life of Cicero, these years were memorable in the history of Rome. Lucullus was in the East victoriously fighting against Mithridates; Crassus in Italy making head against the daring and heroic Spartacus, and Pompey at home manoeuvring—now that he was alienated from Crassus—for the suppression of all authority but his own. In the year 70 B.C. Cicero was a successful candidate for the ædileship; he was elected by a majority in each of the Roman tribes, and obtained a greater number of votes than any of his competitors. Shortly before the election one of the few causes in which he was concerned as prosecutor came on for a hearing—the famous impeachment of Verres, who, while prætor of Syracuse, had roused the indignation of the Sicilians by acts of the most flagrant misgovernment and oppression. Cicero, although strongly averse to appearing in the forum in any other character than that of defender, undertook the impeachment, probably out of gratitude to the accusers, who, during his own term of office in Sicily, had, as we have seen, heaped upon him an amount of adulation which satisfied the demands of his egregious vanity. The accused was not easily brought into court; the Metelli and other powerful families interested in his behalf exerted themselves to wrest the cause out of the hands of Cicero; and when, after a two months' visit to Sicily for the purpose of summoning witnesses and collecting evidence, the undaunted orator returned to Rome amply provided with materials for an impeachment, he was met by a

variety of legal manœuvres on the part of Verres' agent, Hortensius the consul elect, which, if successful, would have delayed the trial till the commencement of the following year, have brought Verres before a jury of friends, and have sent the Sicilians home to await the arrival of a new tyrant and peculator. All this opposition, however, was unavailing against the energy and circumspection of Cicero, who opened the case in a brief address on the 5th August, and proceeded at once to the examination of witnesses, and the production of the necessary papers. This was sufficient to elicit the feeling of the court. Hortensius gave up the contest as hopeless, and Verres forthwith departed into exile. If this extraordinary trial had run the lengthened course it was expected to take, Cicero was prepared to substantiate his charges in a series of pleadings, and these he afterwards published, perhaps to show his contempt of the supporters of Verres, or perhaps merely to give the Roman world some evidence of his talents for the business of impeachment. However this may be, the trial of Verres has furnished the world with such specimens of oratory as for minute and scrupulous treatment of evidence, and for splendour of declamation, are unmatched among the productions of their author.

In 69 B.C. Cicero entered upon the duties of his new office, the most important of which was to superintend the celebration of the public festivals. The ædiles were accustomed to lavish immense sums on these celebrations. In this Cicero, with his scanty fortune, could not imitate his predecessors. His old friends the Sicilians, however, came to his aid with reasonable supplies, and the great shows of the capital, under the management of Cicero, passed off not unsuccessfully. Two years afterwards he was triumphantly elected to the office of prætor, 67 B.C. In the duties of this magistracy the tastes of the orator were better suited, and his peculiar talents better employed, than in those of the ædileship. He presided in the highest civil court, and besides acted as commissioner in trials for extortion. At the same time that he discharged these official obligations, he was energetically prosecuting the ever-increasing business of his profession. To the period of his prætorship belong his celebrated defence of Cluentius, and his still more famous address in favour of the Manilian law. The same period was marked by the conviction of Licinius Macer in opposition to the prodigious influence of his kinsman, Crassus. By the address in favour of the Manilian law, which was spoken from the rostrum, and commanded the more attention that it was his first political address to the people, Cicero doubtless had private as well as patriotic purposes to serve. The tenor of his life up to this point had been smooth enough, and the ascent to power singularly easy; but the great prize of the consulship was yet to be won; and without the hearty support of one or other of the great parties into which the republic was divided, he could not hope to win it. Pompey was at this time the idol of the masses; to conciliate their idol, as was doubtless one chief purpose of the address, was therefore to court the populae. The party of the optimates, from whose courtesy Cicero would gladly have besought the prize he had in view instead of servilely courting it from the people, were the natural enemies of any man not of their own class who ventured to aspire to the consular seat. The favour of Pompey and of the populae was therefore all in all to the ambitious orator, and the Manilian address was not without its effect, nor intended to be without its effect, in gaining him the favour of both. C. Antonius and the profligate Catiline were the competitors whom Cicero most dreaded; backed as they were by a coalition of the partisans of the politic Cæsar and those of the wealthy Crassus, they were really formidable opponents; but the event belied all expectation, Cicero being chosen by all the centuries, while Antonius, his colleague, obtained only a small majority over Catiline. The eventful year of his consulate—with its tumults, administrative reforms, judicial enactments, and state prosecutions—as belonging rather to the province of the historian than to that of the biographer, we pass over with the remark, that while the new consul in his addresses to the people neglected none of the arts of popularity, he showed unmistakably on various important occasions, that his sympathies lay with the corrupt and selfish oligarchy who had frowned on his access to power, and would have frustrated, if they could, all his efforts to maintain order and dispense justice. This truckling conduct of the consul, if it were at all remarked by the democratic faction, however, was speedily forgotten amid the hurry of preparation for civil strife which began with the

discovery of Catiline's conspiracy. The details of that infamous plot—the history of its origin, its actors, and their utter discomfiture, will be found elsewhere.—(See CATILINE.) If ever the enthusiasm of a community, after a deliverance from proscription and bloodshed, concentrated upon one man, it was when the Romans, after the dispersion of Catiline and his crew, hailed the great orator, whose work it was, as father of his country, and in his name voted thanksgivings to the gods. But the height of popularity to which the sublime achievement carried him was as perilous as it was dazzling, and before long events transpired which rendered his fall inevitable. With the occasion which gave it birth the admiration of the nobles for the saviour of their country passed away, and again it was the vanity and arrogance of the consul which fretted them out of patience with his authority. The leaders of the democratic faction on the other hand were not slow to perceive, that the consul had more than once lent the influence of his station and his talents to the cause of oligarchical oppression; nor had they failed to note some occasions on which the patriotic prosecutor of Verres had come forward to defend the conduct of public officers who had no less shamelessly than the Sicilian praetor practised every form of extortion and cruelty. No sooner had he laid down the emblems of the consular office, than the animosity of the nobles and the disaffection of the populace combined to work his immediate disgrace. His conduct in the Catilinarian conspiracy left him open to the charge of having violated the laws of his country; for, contrary to the statute which provided that no citizen could be put to death without the authority of the people, Cicero, acting merely on the authority of the senate, had given orders for the summary execution of the conspirators. It was in vain the orator contended that Lentulus, Cethegus, and their associates, had by their guilt forfeited entirely the privileges of Roman citizens. To this his enemies easily replied, that the comitia alone were competent to pronounce upon the question of guilt, as they alone could legally determine the question of punishment. On the last day of the year, when he ascended the rostrum to give an account of his official proceedings, so much had the popularity of the great orator declined, that one of the tribunes was allowed to interrupt him with the insulting exclamation, that a man who had put Roman citizens to death without granting them a hearing, was himself unworthy of being heard. The populace indeed, after hearing him solemnly asseverate that he had saved the city and the republic, escorted him home; but by this passing homage to his talents and his character nothing in the aspect of the fallen consul's position was materially changed. Returning to the senate as a private member, he was soon involved in a series of angry disputes, the result of which was only to augment the number and aggravate the hatred of his enemies. The destruction of Catiline and his army in the beginning of 62 B.C., and the return of Pompey from his Asiatic campaign in the autumn of the same year, for a while diverted public attention from these factious recriminations; but they were renewed with tenfold bitterness on the occasion of Cicero's taking part against P. Clodius Pulcher, who was accused before the senate of having violated in the house of Cæsar the rites of the Bona Dea, and began to be the sole subject of talk, and the fertile source of dissension among the citizens. Clodius from this time forward was the mortal enemy of Cicero. After being adopted into a plebeian family, this unscrupulous patrician was elected to the tribuneship in 59 B.C. His purpose in seeking, and the purpose of Pompey, Cæsar, and their partisans in procuring him that office, was undoubtedly the ruin, or at least the humiliation of the ex-consul under forms of law. To the machinations of such an enemy, and to the even more dangerous designs of his supporters, Cicero could oppose neither the vigilance of devoted friends, nor the stern endurance of conscious integrity. When Pompey, on whom he still reckoned for support against his personal enemies, and through whom he still hoped to control his political adversaries, made common cause with Crassus and Cæsar against the aristocratic leaders, his disgrace was sealed. Clodius could now prosecute his schemes of vengeance with entire impunity. His first act after entering upon office was to get a bill passed interdicting from fire and water any one who had put a Roman citizen to death untried. The purpose of the measure could not be mistaken, and Cicero at once took guilt to himself. He endeavoured to move the senate in his favour, and not altogether in vain; nor was the garb of an accused person, in which he appeared in the forum,

without its effect upon the better portion of the citizens. But the new consuls, Piso and Gabinius, sternly repressed all demonstrations of sympathy, and Pompey, pretending fear of a civil commotion, at length declared against the orator. Cicero now, giving way to despair, resolved to depart from Rome. He quitted the city, April, 58 B.C., and, taking Brundisium in his way, went over to Greece. Plancius, questor of Macedonia, entertained him honourably at Thessalonica, where he remained till November. His next residence was at Dyrrachium, where, as at Thessalonica, he was chiefly occupied in corresponding with his wife Terentia, and his friend Atticus. The letters he addressed to them give us a picture of physical and mental prostration under grief, such as it would be difficult to parallel. At Rome, as might have been expected, a reaction, to which the extravagant vengeance of his enemy Clodius no less than the enthusiastic exertions of his friends contributed force and fervour, soon occurred in favour of the expatriated orator. In spite of the formal decree of banishment with which Clodius had pursued his victim, various attempts were made by parties in the senate to procure the recall of the exile. In 57 B.C. political changes, and the accession of Pompey to the ranks of its promoters, determined the success of the movement. On the 4th August the comitia centuriata, by an overwhelming majority, voted the bill of restoration. The same day Cicero, anticipating this event, quitted Dyrrachium and passed over to Brundisium. Along the Appian way, which was his route to the city, the towns sent forth their magistrates to offer him congratulations; and on his arrival at the gates of Rome he was met by a crowd of the citizens, who escorted him in triumph to the capitol, there to render thanks to Jupiter Maximus. In the circumstances of the republic at the time of Cicero's return, his name and the recollections which attached to it would have served him well with the senate and with many of the citizens in an attempt to regain his political supremacy; but, in a contest with Pompey, Crassus, and Cæsar, whose authority was now firmly established, neither the reputation of the great orator nor the splendid memories of his consulate would have supported him for an hour, and a collision with the triumvirs was therefore what he most anxiously and timorously avoided. Cæsar had magnanimously attempted to break the fall of the consul of 63 B.C. by urging him, but in vain, to become one of his legates, and since then had treated him with a frigid courtesy. No reliance could be placed upon Pompey, and Crassus was decidedly hostile. Thus really at feud with the triumvirs, but caressed by them when he humbly did their bidding, Cicero passed the next five years of his life, either at Rome or one of his country seats. During this period he composed his "De Republica" and his "De Legibus." In 52 B.C., during the third consulship of Pompey, with whom Cicero was then on terms of personal intimacy, a law was enacted with a view to the repression of bribery and corruption, which ordained that no consul or praetor should be appointed to the government of a province until five years had elapsed from the date of his quitting office, and that in the meantime governors should be selected by lot from the class of persons of consular or praetorian rank who had never held any foreign command. Under this law Cicero was appointed to the province of Cilicia, to which were annexed Pisidia, Pamphylia, some districts to the north of Mount Taurus, and the island of Cyprus. The unlucky orator regarded this appointment, although an honourable and lucrative one, only in the light of a second banishment from Rome, and went to his province in the temper of a man on whom fortune had done her worst. His apprehensions on the score of an invasion of Cilicia by the Parthians were not destined to be realized; his administration turned out as popular as he had promised Atticus it should be pure—which, indeed, it was to a degree that astonished and delighted the Greeks; the success of his campaign against the robber tribes of the Syrian frontier was such as to inspire him with hopes of a triumph—but nothing could alleviate the horrors of absence from the capital, and the very day on which his term of office expired Cicero was on his way to Italy. He arrived in the neighbourhood of Rome, 4th January, 49 B.C. It was a critical or rather a fatal moment for the liberties of the republic, and for all who had been conspicuous in their defence. The senate had just commanded the dismissal of Cæsar's army. M. Antony, and one of his colleagues in the tribuneship who had opposed the decree, had escaped to the camp of the future dictator, and the immediate

advance of his legions upon the capital was a matter of doubt only to those who knew little of his character and less of his resources. With the consuls and the leading men of the aristocracy, Cicero quitted the neighbourhood of Rome on the 17th January. It was the intention of the fugitives to guard what they could of the southern parts of the peninsula, and each had the defence of a particular district intrusted to his care. Cicero was to provide for the security of Formiae and the district around Capua, but this task he soon relinquished in disgust. A prey to fears, none of which were for his country, and to distractions which began and ended in schemes of personal aggrandizement, he inclined now to the side of Pompey, and now to that of Caesar, corresponded alternately with the partisans of each and with the enemies of both, and lost in idle recriminations, now against Caesar and now against Pompey, the opportunity and the credit of serving either. At an interview which he had with Caesar after the departure of his rival from Brundisium, Cicero promised to observe a strict neutrality during the progress of the war, but not long after, he determined to follow the fortunes of Pompey, and accordingly passed over to Greece, June 49 B.C. After the battle of Pharsalia, which occurred in August of the following year, Cicero, who was not present at the engagement, refusing to accept the command of a fleet and of a strong body of troops offered him by Cato, determined at once to throw himself upon the mercy of the conqueror. He landed at Brundisium about the end of November, and there he remained ten months, awaiting the return of Caesar from his campaigns in Egypt and Africa. During this period he was a prey to the most abject terror, except when compunction for his desertion of his friends got the better of his fears. He narrowly escaped being put to death by the soldiers of M. Antonius; and a traitor himself, he experienced the treachery of his nearest and dearest friends, his brother and his nephew having at this calamitous period repaid the favours of their illustrious relative, by combining to cast upon him the foulest calumnies and the most opprobrious aspersions. Caesar returned to Italy in September. He had previously addressed a friendly letter to the orator, and now gave him his hand not only in token of forgiveness, but of respect and affection. The next four years of Cicero's life constitute that period of it in which he was least conspicuous in the political world, and in which he did most to exalt his reputation as a writer. To this period, indeed, belong almost all his philosophical and rhetorical works. The production of these was his resource against misanthropy and idleness, when all other activity was forbidden him by the stern censor who now ruled the destinies of Rome; and it was the resource against sorrow to which he naturally, although unsuccessfully reverted, when assailed, as he now was, by domestic discord and bereavement. After separating from his wife Terentia, and contracting a marriage with one of his wards, a young and beautiful lady named Pubilia, whom he divorced in the course of a year, he lost his only daughter Tullia, and in this loss experienced the utmost bitterness of domestic misfortune. As the fatal Ides of March approached, Cicero's intimacy with Caesar seemed daily on the increase; subserviency on the part of the orator, and kindness approaching affection on the part of the dictator, seemed to unite them in the strongest bonds of friendship. But, as soon as the scene of assassination in the senate-house had transpired, Cicero was among the first to declare his satisfaction at having seen the tyrant perish. This identified him with the conspirators, and united his fate with theirs. Obliged to retreat from the city by the growing indignation of the populace, he went first to Rhegium, then crossing to Sicily, arrived at Syracuse on the 1st of August. Leaving this place on the following day, he was driven by cross winds to Lencopetra, where he was assured by some people lately from Rome that he might with safety return to the capital, as the chances of a popular commotion were now over. At Velia, where he touched on his way home, he had his last interview with Brutus. He arrived in the capital on the 31st of August, 48 B.C. Two days afterwards he delivered in the senate-house the first of his celebrated Philippics—a series of violent and intemperate harangues, in which, as its oracle, he expended all the rage of a doomed, but still proud and powerful oligarchy. The purpose of these harangues was to rouse the senate and the people against Antony and his friends; it failed, and hastened the doom of the orator, who had shown no mercy and could expect none. Proscription of their respective enemies followed the coalition of Octavius and Lepidus with

Antony, and among the most odious of Antony's enemies was Cicero. He was at his Tuscan villa with his brother and nephew when he learned the news of the proscription. A rapid flight to Astura on the coast, an unsuccessful attempt to escape by sea, followed next day by another equally unsuccessful, and Cicero was in the hands of the triumvirs' myrmidons. He had reached his villa at Formiae; in the middle of the night his slaves informed him of the approach of the soldiers; he made an attempt to escape in a litter, but was overtaken in a wood and instantly dispatched. His head and hands, according to Plutarch, were carried to Rome, and by order of Antony affixed to the rostrum in the forum.

The best edition of the complete works of Cicero is that of Orellius. His Life by Conyers Middleton is disfigured by indiscriminate eulogy. Hardly any English translations, except Melmoth's Letters of Cicero, deserve attention. For an admirable account of the works of Cicero, see Smith's *Dict. of Greek and Roman Biog.*—J. S. G.

CICERO, MARCUS TULLIUS, the only son of the great orator and of Terentia, born in 65 B.C. He accompanied his father into Cilicia in 51 B.C.; in the following year passed into Greece, and served with the army of Pompey; after the battle of Pharsalia entered upon a course of study, or rather a career of dissipation, at Athens; was one of the military tribunes under Brutus in his Macedonian campaign; and in the year 30 B.C. was drawn from his retreat in Rome by Octavian, to become consul along with the future emperor. He afterwards held political office in Asia Minor, or, according to some historians, in Syria. So little effect had the *De Officiis* of the great orator and moralist upon the person for whose use it was written, that, according to Pliny, Cicero the younger was reckoned at Rome a greater drunkard than Antony, who was one of the greatest drunkards of the city.—J. S. G.

CICERO, QUINTUS TULLIUS, brother of the orator, born about 102 B.C., was educated along with his brother. He was successively *adile* and *prætor*, and in 61–58 governed Asia as *proprator*. On his return to Rome he endeavoured to procure the recall of his brother from banishment; in 55 went as Caesar's legate into Gaul, and there distinguished himself as an able and gallant soldier; in 49 joined the army of Pompey, and was prosccribed by the triumvirs and put to death in 43.—J. S. G.

\* CICOGNANA, EMMANUELE ANTONIO, an eminent Italian author, was born at Venice in 1789. His Venetian inscriptions "Inscrizioni di Venezia," brought him under the special notice of the Austrian government; under its auspices they are still continued. His treatise on orthography has gone through several editions. Cicogna holds the important office of imperial procurator at the supreme court of Venice.—A. C. M.

CICOGNARA, LEOPOLDO, Count of, born at Ferrara in 1767; died at Venice in 1834. He first studied law; then for a while gave himself to mathematics and to physical sciences; afterwards became an earnest student of the fine arts. With the object of pursuing these studies, he resided for a considerable time in Rome, and visited Sicily. On his return to Ferrara he was at once occupied in the high duties natural to his rank. We find him member of the legislative council—plenipotentiary of the Cisalpine republic at Turin. He is counsellor of state; president of the Academy of fine arts at Venice; and the first Napoleon gives him the order of the iron crown. After the fall of Napoleon the emperor of Austria continued him as president of the Academy of Venice. In his position of president Cicognara was of infinite use to the academy. The creation of new professorships; the real education of pupils by the best instructors; and, what is of less moment, the temptation to students to come to the academy by the offer of pecuniary rewards, are all attributed to him. Of his works, those relating to the antiquities of Venice attracted most attention.—J. A. D.

CID CAMPEADOR, RUY or RODRIGO DIAZ DE BIVAR, the favourite hero of the Spaniards, in whose history and literature he fills much the same place that King Arthur occupies in our own. Of the literature relating to the history of the Cid, it would be out of place to treat in a biographical memoir. So much is the mythical element mixed up with simple history in the accounts which have come down to us, that some critics have altogether denied his existence. There is no reason for carrying scepticism to such a length; but in endeavouring to disentangle the true from the doubtful, we are often driven back on the remark of the canon in *Don Quixote*, that "there is no reason

to doubt that there was such a man as the Cid, but very great reason to doubt whether he did what is attributed to him." Nor need we wonder at the obscurity which overhangs the life of a hero, contemporary with our William the Conqueror, especially since the earliest MS. of the *Poema del Cid* bears date either 1207 or 1307. The other chief sources of information as to the history of the Cid are the famous Chronicle, of which the earliest known edition is dated Burgos, 1593, but which was in all probability written within one hundred and fifty years after the Cid's death. This work corresponds (with some curious variations) with the *Cronica General de Alfonso the Wise*. There are also nearly two hundred ballads on the exploits of the Cid, some of which, judging from internal evidence, may be dated at a period not much later than the lifetime of the hero. From these, and from various old Spanish lives of more or less authority, modern historians extract the following as the principal facts of the Cid's life:—The year of his birth is variously stated, but was probably about A.D. 1040. His father was Don Diego Lainez, a descendant of one of the ancient judges of Castille, and his birthplace was Burgos. The romance of his early years, according to the chronicles, was worthy of his later exploits. Having avenged an insult offered to his father, by Count Lozano de Gomez, in the blood of the offender, the daughter of the slain count, of whom Rodrigo had been it seems enamoured before, besought the king, Fernando I., to give her in marriage to the victor; "for certain I am," thus runs the chronicle, "that his possessions will be greater than those of any man in your dominions." Rodrigo—whether impelled by ancient love, or now for the first time smitten by the charms of the damsel—consented to obey the king, but resolved first to prove himself worthy of his bride by unheard-of exploits against the Moors and the emperor of Germany. In these wars it was that he earned the title of Cid, five Moorish kings submitting at one time to him as their lord or seid. There is a bombastic account how he won the city of Calahorra for his lord by overcoming in single combat the champion of the king of Arragon, who preferred a claim to it. But the portion of the Cid's life which belongs to authentic history, may be said to commence with the death of Ferdinand, who, unwisely resolving to bequeath sovereign power to each of his children, left the kingdom of Castile to his son, Sancho II., Leon to Alfonso VI., and Galicia to Garcia; while his daughter Urraca received the city of Zamora, and her sister Elvira that of Toro. Sancho, the most able and powerful of the three, aided by the sword of Rodrigo, soon drove both his brothers from their possessions; but in attempting to seize upon Zamora, the heritage of his sister, he was assassinated, and Rodrigo now owned as lord-paramount his brother Alfonso. But, as the story goes on to relate, so solemnly did Rodrigo challenge his sovereign to swear that he was guiltless of his brother's death, that the king was visibly agitated, and never afterwards regarded the Cid with favour. On some pretext—which the ambition of the courtiers could readily furnish—the Cid was banished from the kingdom. He betook himself first to Barcelona, and then to Saragossa, allying himself with the Moorish king, Almuctaman. There is no doubt that, at this time, Rodrigo was the chieftain of a powerful band of warriors, whose alliance was eagerly sought by any prince who might have a cause, good or bad, to maintain by arms. On the death of Almuctaman, Rodrigo became anxious to return to Castile, and his aid was welcome to King Alfonso, who, just then, was engaged in war with Jusset, the emperor of Morocco. But a second time the malice of courtiers, or the smouldering jealousy of the king, led to his being forced to fly the kingdom—his wife and children being seized, and only liberated after some time. Again his aid was sought in the hour of need, and again was he driven away by the jealousy of King Alfonso. The fugitive found an asylum in the kingdom of Valencia, where he fortified the castle of Pinnacastel, and renewed his alliance with the king of Saragossa. His first care, when he found himself again powerful, was to be avenged on his old foe, the count of Naxera; but, having become rich with the booty of a successful expedition, he turned his attention to the city of Valencia, then in a state of great distress under the rule of the Arabs. The Moorish king, Hiaya, had been assassinated in a domestic revolution; and Rodrigo, seeing that the time was favourable, laid siege to the place, and, after an obstinate resistance, became master of it. According to the Arab chronicles, the victory was stained by the most sanguinary ferocity; but the Spanish story extols the clemency and

moderation of the Cid on this occasion. Probably the administration of Rodrigo was marked by a military sternness which might well account for the indignation of the vanquished. But we can gather, that, for the five years from this conquest, till his death (1084–1089) he ruled beneficially and justly—in striking contrast with the habits of his predecessors. He repelled the attempts of the Moorish king to recover his territory, and strengthened himself by various additions to the dominions he had won. Over the history of his later years, there is the same veil of fiction which hides his earlier days. We gather, however, that when he became powerful, he renewed his alliance with King Alfonso, and sent for his wife, Doña Ximena, and his daughters, Doña Elvira and Doña Sol. It would seem that this first-named lady, celebrated as his faithful companion through his later years, was not his first love, of whom we have already made mention, but a second wife, the daughter or niece of the King Alfonso. The chronicle and the old ballads relate with great pathos the matrimonial adventures of the two daughters of the Cid—how they were sought in marriage by the two counts of Carrion, who brutally ill-treated and forsook them—and how the offenders were summoned before the Cortes, made to disgorge the dowry they had thus disgracefully obtained, and deservedly punished. More historically interesting is the fact, that the two daughters of the Cid, Christina, married to the Infanta Ramiro of Navarre, and Maria, married to Ramon Berenguer III., count of Barcelona, are reckoned among the ancestors of the present royal families both of Spain and Germany. Mention is also made of a son, who died young. The death of the Cid took place in 1099, and, soon after this event, the Moors, freed from the terror of his name, recovered possession of the territory of Valencia. The remains of the Cid were interred in the convent of San Pedro de Cardeña at Burgos. They were afterwards removed in 1272 by Alfonso the Wise, and again in 1447, in 1541, and 1736, to various places. They were again disturbed by the French in 1809, but in 1826 they were restored to their original shrine at San Pedro de Cardeña. It is impossible to enumerate the various dramatic works founded on the life of the Cid. For the English reader, the best authorities are Southey's *Chronicle of the Cid*, and a small work entitled *The Cid*, by George Denis. The chronicle may be read in the original, edited with more than German learning and zeal, by Professor Huber of Berlin (Marburg, 1844). This edition is dedicated to the then reigning emperor of Austria, himself a descendant of the Cid. The *Poema del Cid* is also carefully edited by Ochoa, Paris, 1842; and of the ballads, the best specimens may be found in Duran's *Romancero General*.—F. M. W.

**CIECO, FRANCESCO**, one of the first great organists on record. Phillip Villani, who flourished about the year 1343, and who lived till 1408, among the lives of illustrious Florentines, chiefly of his own times, says—"Many are the Florentines who have rendered themselves memorable by the art of music; but all those of former times have been far surpassed by Francesco Cieco, who still lives, and who during childhood was deprived of sight by the small-pox. He was the son of Jacopo, a Florentine painter of great probity and simplicity of manners; and, being arrived at adolescence, and beginning to be sensible of the misery of blindness, in order to diminish the horror of perpetual night he began in a childish manner to sing: but advancing towards maturity, and becoming more and more captivated with music, he began seriously to study it as an art—first by learning to sing, and afterwards by applying himself to the practice of instruments, particularly the organ, which he soon played, without ever having seen the keys, in so masterly and sweet a manner as astonished the hearer. Indeed his superiority was soon acknowledged so unanimously, that by the common consent of all the musicians of his time, he was publicly honoured at Venice with the laurel crown for his performance on the organ before the king of Cyprus and the duke of Venice, in the manner of a poet-laureate." Cieco died at Florence in 1390, and was buried in the church of St. Lawrence with great state.—E. F. R.

**CIENFUEGOS, NICASIO ALVAREZ DE**, a Spanish poet and political writer, born at Madrid, A.D. 1764. He studied at Salamanca, and afterwards lived a retired life at Madrid for some time. His poetical works consist of two plays, entitled "*Zoroeda*" and the "*Condessa de Castilla*," several odes to peace, to spring, to Nice, and some others published after his death. Cienfuegos after a while entered public life, and was employed in the office of the chief secretary of state, and as editor of the *Government*

*Gazette.* In this post he remained until the invasion of the French in May, 1808. An article appeared in the *Gazette* unfavourable to the invader, and Cienfuegos was sent for by Murat, bitterly reproached for his resistance to the conqueror of the day, and sent a prisoner to France. He died in July, 1809, at Ortez, soon after his arrival. So vehement was his anti-Bonapartist feeling, that he suppressed an ode in which he had praised the emperor for having respected the tomb of Virgil. The poet, it would seem, felt that no homage to departed greatness could atone for the destruction of his country's liberty and prosperity.—F. M. W.

CIFRA, ANTONIO, a musician, was born in the Roman States in 1575, and died at Loretto before 1638. He was a pupil of Palestrina and of Bernardo Nanino. His first engagement was at the German college in Rome. In 1610 he was appointed maestro di capella at Loretto; he left this place to fulfil the same office at the church of S. Giovanni di Lateran in 1620; he entered the service of the Archduke Charles, with whom he went to Vienna in 1622; and he returned to Loretto in 1629, to be reinstated in his former appointment, and there remained till his death. He wrote a very great number of masses, motets, and works in every other form of church music, including a series of antiphones for every day in the year; these are reputed as admirable specimens of the severe Roman school. After the death of Cifra, A. Poggioli published two hundred of his compositions under the title of *Ten Concerti Ecclesiastici*; this collection is dated 1638.—G. A. M.

CIGNA, GIOVANNI FRANCESCO, an Italian anatomist, author of several dissertations on electricity, was born at Mondovì in 1734, and died in 1790. He was professor of anatomy in the university of Turin, and was one of the founders of the Academy of Sciences of that city.—J. S. G.

CIGNANI, COUNT CARLO: this painter was born at Bologna in 1628. He was the descendant of an honourable family, and his first efforts in the way of art were in attempting copies of the pictures in his father's gallery. He was then placed in the school of Battista Cairo; subsequently he studied under and became a disciple of Francesco Albano. Of a modest and anxious disposition, and always depreciating his own worth, he nevertheless possessed much original talent, could think for himself when he dared, and even eventually founded a style of his own. It had Carracciesque elements certainly, but it was original nevertheless. He revelled in grand flowing drawing, in elevated and noble heads, in broad and gorgeous folds and draperies, and in a harmony of colours, rich yet strong, mellow but intense. He was very careful of general effect, and his details were most painstakingly wrought out. After visiting Rome, and working for some of the churches there, he returned to Bologna; and in the employ of Cardinal Farnese he painted his "Entry of Pope Paul III. into Bologna," and his Francis passing into that city, for the grand saloon of the palace of the cardinal. He was the founder of the Clementine academy at Bologna, and by the diploma of Pope Clement XI., he was placed at its head. He was soon after appointed to decorate the cupola in the church of La Madonna del Fuoco at Forlì. On this prodigious work he was occupied for above twenty years; and so great was the respect and love of his academy for him, that they moved bodily to and held their *seances* at Forlì, to be near their founder, and receive the full benefit of his superintendence and counsel. Cardinal San Cesareo, passing through Forlì, desired to possess a work of Cignani's, and purchased an "Adam and Eve" which the painter had by him, and wrought at leisurely for his own delectation. The cardinal bought the work for five hundred pistoles, saying, that he gave that sum for the canvass; for the painting, he could only give his thanks, it being beyond pecuniary price. This picture, a work of extraordinary beauty, was some few years back in England, and for sale. It is now in the possession of the king of Holland. Cignani lost much time in cross-examining his own success. His facility was strangely fettered by his want of confidence. Yet he has left many and important works, and his name is a star of some magnitude in art's heavenly host. At Bologna he painted the "Nativity" in the church of S. Giorgio; in S. Lucia the "Virgin and Child," with saints; in S. Michele four sacred subjects, oval shaped, supported by angels of exquisite beauty. Next the Palazzo Zambecari he painted a "Samson," very grandiose and noble; and in the collection of the duke of Devonshire there is a duplicate work of "Joseph's Temptation"—the original being in

the palazzo Arnaldi at Florence—a very fine composition, with beauty in its drawing, and vigour in its colour. For a monastery of Piacenza he painted the "Conception of the Virgin." "Robed in white," says Lanzi, "Mary is seen bruising the serpent's head—while in gorgeous purple, her son stands with an air of dignity and grace, his foot placed upon that of his mother." His "Birth of the Virgin," at Urbino, was treated in so poetic a spirit as to incur censure. He died in 1719.—W. T.

CIGNANI, FELICE: this painter, the son and scholar of Carlo, was born at Bologna in 1660, and died in 1724. He was one of the few disciples who adhered to the finished and unremunerative method of their master.—W. T.

CIGNANI, PAOLO, the nephew and scholar of Carlo, also a good painter, born in 1709; died in 1764.—W. T.

CIGNAROLI, GIOVANNI BETTINO: this accomplished painter was born at Verona in 1706. He studied under Santo Prunati at Venice; subsequently he became a pupil of Antonio Balestra. He attained to considerable eminence, and has been ranked among the first painters of the modern Venetian school. He painted with a serene and graceful manner, dignified in his attitudes, and sober in his general composition. He had an ugly proneness to green shadows in his flesh, with a certain coppery tone in places; and he studied effect, rather than nature, in his disposition of light. The Emperor Joseph II. was wont to declare that he had seen two great sights in Verona—one the amphitheatre, the other Cignaroli, the most accomplished painter in Europe. He was a studious man, fond of philosophical reading, relishing the Roman classics, and himself playing prettily with Tuscan verse. He produced also treatises on the fine arts, of great repute in their day. His finest work is his "Flight into Egypt," at the church of S. Antonia Abate at Parma. He died in 1770.—W. T.

CIGOLI. See CARDI.

CIMABUE, GIOVANNI: this illustrious artist was born in the city of Florence, in the year 1240. At an early age he was sent to Santa Maria Novella, to study letters under a relation who was master in grammar to the novices of that convent. The young Cimabue did not prosper in his studies; he neglected his books all but the margins, which he adorned with multitudinous devices; and when certain Greek painters came to decorate the chapel of the Gondi, situate next to the principal chapel of the Santa Maria, he took every opportunity, legitimate or not, of frequenting their society. Eventually he was taken into their employment. He aided in the decoration of the convent walls, and soon gave ample and astounding evidence of his genius. Fame dawned upon him. He painted a picture for the altar of Santa Cecilia, and of the Virgin in Santa Croce in Florence. He produced a picture of "St. Francis" in panel, on a gold ground, and then a large picture for the abbey of the Santa Trinità. He was gradually emancipating art. He still clung to gold grounds; still something of the mosaic manner clung to his work. But the sharp angles began to disappear, and the hard lines to melt. He painted a colossal crucifix on wood for the church of Santa Croce so successfully, as to obtain a commission to paint a picture of "San Francesco" for the church of that saint at Pisa. For the same church he also produced a large picture of the Virgin with the Infant in her arms, surrounded by angels. He acquired a wide repute by these labours, and received an invitation to decorate the church of St. Francis at Assisi. He here so far surpassed the Greek painters working with him, that he proceeded alone to paint the upper church in fresco. This was a work of amazing labour, which he was obliged to leave incomplete, being recalled to Florence by private affairs. Many years after, Giotto's pencil put the finishing stroke to the work of Cimabue. Returned to his native city, he next painted in the cloister of Santo Spirito. At the same time he sent some of his works executed in Florence to Empoli, where they were preserved for some centuries with great veneration. He next painted the picture of the "Virgin" for the church of Santa Maria Novella. This work created an extraordinary popular enthusiasm. It was carried in procession, amidst trumpeting and acclamations of all sorts, from the house of the painter to the church. It is reported that the studio of the artist was visited, while this work was on the easel, by King Charles the Elder, of Anjou, who was passing through Florence. Cimabue had now reached a high name and great wealth. He had been appointed, in conjunction with Arnolfo Lapi, to superintend the building of the church of Santa Maria del Fiore in

Florence. His repute had reached its zenith—he was crowned with all earthly honours. He died in the year 1300, “having achieved,” says Vasari, “little less than the resurrection of painting from the dead.” He left many pupils, the most celebrated being Giotto, whose greatness and whose art-tastes, bringing him nearer the views of more modern critics, have possibly done something towards diminishing the glory of Cimabue. An Italian critic, writing a few years after the painter’s death, remarks of him, “He knew more of the noble art than any other man. He was so arrogant and proud, withhold, that if any discovered a fault in his work, or if he perceived one himself (as will often happen to the artist who fails, from the defects in the materials that he uses, or from insufficiency of the instrument with which he works), he would instantly destroy that work, however costly it might be.” The portrait of Cimabue is in the chapter of Santa Maria Novella, painted by Simon of Siena. Few of the remains of Cimabue give any fair criterion of his genius. Decay is rendering his great influence upon art little more than traditional. That his repute was very great in his time; that, dating from him, all that is beautiful and noble in art fairly commences; that his immediate successors paid him the greatest homage—all these testify to the eminence of the painter. Cimabue painted in fresco and distemper, oil not being in his time employed as a medium.—W.T.

CIMAROSA, DOMENICO, a musician, was born at Aversa in the kingdom of Naples, December 17, 1749, and died at Venice, January 11, 1801. His father was a mason, who, obtaining employment in the erecting of the royal palace at Naples, removed to that city during the infancy of Domenico. There he set up his abode in a miserable dwelling in the neighbourhood of his occupation, which was contiguous to the church of S. Severo; and his wife was engaged as laundress to the fathers of the convent connected with this establishment. Domenico was sent to a free school belonging to the convent, where he showed uncommon aptitude for such limited instruction as the place afforded; but the death of his father, by a fall from the building on which he was at work, before the completion of the boy’s seventh year, led to an important change in his prospects. Padre Polcano, the organist of the convent—partly from compassion for the extreme indigence of the widow, partly from interest in the ability of the son—took Domenico under his particular care, for the purpose of advancing his education. In his hours of leisure this worthy man found his chief pleasure in music; and it was in listening to his playing on the harpsichord in his cell, that the remarkable genius of the young Cimarosa received its first impetus. Perceiving the indications of unusual musical talent in his little client, the monk began to teach him his favourite art, for which he was repaid by his satisfaction at the boy’s rapid progress. The statement appears to be incorrect that Aprili was at any time Cimarosa’s master; the reverend convent organist taught him entirely until the year 1761, and then made successful interest for his admission into the conservatorio of S. Maria di Loreto. Here he successively studied under Manna (afterwards organist at the cathedral at Naples), Antonio Sacchini, and finally Feneroli, from whom he learnt composition according to the principles of Durante. He derived also great advantage from the counsels of the famous Nicolo Piccini, whose attention was drawn to him by the manifestation of his talent, and who regarded him with the kindest feeling of friendship. This master was the first who comprehended a long continuous dramatic action in an unbroken piece of music, constituting the extensive finale of an opera; and from his personal advice no less than from his example, Cimarosa acquired the art of construction in this form of composition which, more than anything else, gives dignity and importance to theatrical music.

Cimarosa began his public career with an opera called “Le Stravaganze del Conte,” which was produced at the Teatro dei Fiorentini in Naples in 1772, with success, which was due entirely to the merit of the music, since it had the disadvantage of an extremely weak libretto. Happier in the choice of his next poem, the young composer more than confirmed the good impression of his first essay, when in the following year he brought out another opera, from the reception of which his reputation rose so high, that he was now engaged to write as rapidly as his wonderfully fertile invention could produce; and a long succession of his operas obtained paramount popularity in all the theatres of Italy.

“Il Fanatico per gli antichi Romani,” produced at Naples, 1777,

is said to have been the earliest dramatic work in which Piccini’s principles of construction were transferred from the finale to duets and trios, and in which the whole of the action was thus embodied in music, instead of the music being, as in the earlier lyrical dramas, a series of episodical arias and other pieces that, at most, illustrated the scenic situation, without aiding in the progress of the drama. Cimarosa was invited to all the chief cities to write for their theatres; his singular fecundity made him ever ready with new ideas, the spontaneous freshness of which is intrinsic evidence of his natural facility of production, and of this his rapidity, and the great number of his works, afford equally striking proof. One of his most brilliant successes was “Il Convito di Pietra,” produced at Venice in 1781; after the first performance of which, the audience formed a procession to escort the composer to his home, with many hundred flambeaux—the subject being the same as that of Don Giovanni, and the frequent comparison that has been made between the genius of Cimarosa and Mozart, point particular attention to this remarkable triumph. “Il Sacrificio d’Abramo” (an aria from which still holds its place in the programmes of classical concerts in London), seems to have been produced at Naples about 1786. On the return of Paisiello to Naples in 1785, from an engagement of nine years at the court of Petersburg, the Empress Catherine II. wished his equally distinguished townsmen Cimarosa to replace him, and made him liberal offers accordingly to visit the Russian capital; it was not, however, till 1789 that he made up his mind to accept these proposals. In this year he started by sea on his way to his new engagement, but was obliged by a tempest to put in at Leghorn. This accident brought him under the notice of the duke of Tuscany, who invited him to his palace, where he paid him the highest honours, singing several of his compositions at a concert, he appointed him to direct; and dismissed him with costly presents to himself and his wife. Proceeding to Austria, the traveller was inconvenienced by the confiscation of his baggage at the custom-house; his reputation, however, drew friends around him in this dilemma, and procured him the restitution of his property. He then went to Vienna, and was received with marked distinction at the court, and the emperor personally made gifts of valuable jewellery to his wife and himself. He arrived at Petersburg in the December of this year, and was at once installed as director of the imperial opera, and chamber musician to the empress. During his residence in Russia, he wrote four operas, a cantata, and an immense number of detached compositions; and he was there loaded with such honours as only Muscovite munificence confers on an artist, the chief of which was that the Emperor Paul I. officiated as godfather to one of his children. The poor mason’s son was now elevated, through the exercise of his genius, to the greatest eminence a commoner can enjoy; his merit acknowledged throughout Europe, and himself signalized by the kindest courtesies of the greatest potentate. The breaking out of the war with Russia, in the course of the third year of his stay, brought, however, this period of his career to a summary close. Though the opera was dismembered, Cimarosa received proposals to remain in a private appointment at the court; the excitement of a life before the public had, however, become necessary to him, added to which his health was impaired by the severity of the climate, which contrasted too strongly with the genial temperature of his native land; and he therefore quitted Russia in 1792. He now went to fill the post of director of the court opera at Vienna, where he produced the work which had a success, not only greater than any other of Cimarosa’s, but scarcely paralleled in the annals of the lyric stage—the work, moreover, which has held its place permanently in public favour through all the variations of taste till the present day. This was “Il Matrimonio Segreto,” which, on the first night of its performance, so enraptured the audience that the emperor, who was one of them, commanded the repetition of the entire opera on the same evening. In 1793, upon the accession of the Emperor Francis, Salieri was reinstated in the office he had left, when Cimarosa was appointed to it, who, however, resigned it under most honourable circumstances, receiving a costly present from the emperor, and leaving the memory of his remarkable success. Returning to Naples, Cimarosa there reproduced, with some additions, “Il Matrimonio Segreto,” which was there performed for a greater number of successive nights than any other opera has been in an Italian city, where the nightly-repeated visits of the

same audiences to the theatre, make a more frequent change in the entertainment, than in our large metropolis, eminently desirable, if not imperatively necessary. He brought out "Gli Orazi e Curiazi" at Venice in 1794, an opera interesting to us on account of its long popularity in this country, and on account of our famous Braham having been the original representative of its principal character. In the political troubles that disturbed Naples towards the close of the last century, Cimarosa so far compromised himself with the revolutionary party, that upon the re-establishment of royal authority he was thrown into prison, and there remained for more than a year under sentence of death, which is said to have been remitted in consideration of his artistic distinction. It may be remarked, that his Neapolitan biographers make no mention of Cimarosa's indiscreet interference in politics; but speak of his twelve months' absence from public life as a retirement for the benefit of his health. Upon his release in 1800, he went to Venice, where he completed one opera, which was successfully produced, and was engaged upon another, Artemisia, which death prevented him from finishing. The belief was prevalent that he died from poison, secretly administered to him by order of the Neapolitan government, which, though deeming it impolitic to bring a man of such universal popularity to public execution for his state offence, would not suffer one who had made open profession of republicanism to pass unpunished. So greatly was the government scandalized by the currency of this report, that it became necessary to issue officially a certificate of Piccioli, the physician to the court and to the pope, stating that he died from an internal tumour, which, however, obtained very little credence. In the September following his death, a magnificent funeral solemnity for the repose of his soul was celebrated at the church of S. Carlo dei Cattinari in Rome, at the instigation of Cardinal Ercole Consalvi, where the entire music was the composition of Cimarosa, for the performance of which, all the artists of the city, and many from distant states, gave their gratuitous services, as an act of homage to his memory. In 1816, the same cardinal had a monument to the composer, the work of Canova, erected in the rotunda of the church of S. Maria ad Martyres. Cimarosa was twice married; his second wife bore him two sons.

Cimarosa wrote, within eight-and-twenty years, nearly ninety operas, many masses, and other works for the church, several sacred cantatas, and an incalculable number of detached pieces, to particularize which would far exceed the present limits. He lived at a most important epoch in the history of dramatic music, when the opera had assumed its present ascendancy in all the theatres of his country, and when these sent forth their creative and executive artists into all the capitals of Europe, to raise temples to the national muse of Italy, and disseminate a feeling for her worship; but the opera had yet to acquire that grandeur, as a work of art, which it derives, not from its presentation of an individual passion, but from its embodiment of a comprehensive action, in which conflicting emotions and wide diversity of character are involved; and Cimarosa was one of the first to develop this great essential of the lyrical drama, and thus to raise his branch of the art to the elevation at which it now flourishes. It has been, more than it is, a custom to compare Cimarosa with Mozart; and the parallel holds in respect to their spontaneous fluency of thought and to their felicitous application of the resources of their art to the illustration of the business of the scene: but these resources were widely different at the disposal of the two masters; and though their works may have some affinity in design, they are constituted of very dissimilar elements. A more truthful resemblance is to be traced between the genius of Cimarosa and of his contemporary countrymen, Paisiello and Guglielmi, the former of whom certainly ranks with him in excellence, but is distinguished from him by the tender sentiment that stamps his music; whereas that of Cimarosa is marked rather by humour, force of character, and dramatic colouring. Though the majority of his operas have comic subjects, and his best successes were with works of this class, he was far from wanting in ability for the treatment of graver themes, as is proved by the merit of his many tragic works; and, to sum up in one phrase his relationship to other labourers in the same field, his writings form the link between the ancient and modern schools of Italian music—between the styles of Piccini and Rossini.—G. A. M.

CIMBER, L. TULLIUS, one of the murderers of Caesar, 44 B.C. He was near the person of the dictator on the fatal day, under pretence of presenting a petition in favour of his exiled brother.

After the murder he went to Bithynia, the province which had been assigned him by Caesar, and raised a fleet, with which he co-operated with Cassius and Brutus.—J. S., G.

CIMON, one of the most famous Athenian statesmen and generals, was the son of Miltiades, victor at Marathon, and Hegesipyle, daughter of Olorus, king of Thrace, and was born 510 B.C. Cimon brought himself into notice on the invasion of Greece by Xerxes; but his first memorable exploit was the capture of the important town of Eion on the Strymon 476 B.C. Boges, the Persian governor, after defending himself to the last extremity, finding his provisions exhausted, threw his gold and silver into the river, and consumed his wives and children and himself on the same pile. Cimon then seems to have set himself to complete the overthrow of the Persian dominion in Europe, by expelling their remaining garrisons from the coasts and islands of Greece. He seized the island of Scyros, expelled its piratical inhabitants, and peopled it with Athenian settlers. But his most brilliant success was at the Eurymedon in Pamphylia, 468 B.C., where he destroyed a large Persian fleet, then disembarked his men, defeated the army which was drawn up on shore to protect the ships, and finally entrapped and destroyed a squadron of Phenician ships which was on its way to reinforce the Persians. He took an immense booty and many prisoners, dislodged the enemy from the entire coast of Thrace, and thrust them back to the regions eastward of Phaselis. As the leader of the oligarchy, Cimon was now for some years the most powerful citizen in Athens; but the democratic party, headed by Pericles, gradually gained ground upon their rivals, and at length taking advantage of the insulting manner in which the Spartans dismissed a body of Athenian troops under Cimon, who had been sent to their aid in suppressing an insurrection of the Helots, the partisans of Pericles succeeded in procuring by ostracism a sentence of banishment against Cimon for ten years, 461 B.C. After the unsuccessful battle of Tanagra, however, 467 B.C., in which he was not allowed to take part though he entreated permission to fight in the ranks, he was recalled by a decree proposed by Pericles himself, apparently under the impulse of generous sympathy and patriotic feeling. In 450 a peace was concluded between Athens and Sparta, mainly through the influence of Cimon, and next year the war with Persia was renewed at his instance. He set sail for Cyprus with a fleet of two hundred triremes, and laid siege to Citium. Here he died either from illness or from the effects of a wound. Cimon was noted for his open-hearted manner, convivial habits, and generous disposition. He spent the large fortune he had acquired by his successful expeditions, with unsparing liberality, in decorating and providing for the defence of his native city, and in entertaining the poorer citizens. His great policy was to maintain the unity of the Grecian states, and to carry on incessant war against the Persian monarchy.—J. T.

CIMON OF CLEONE, a Greek painter of doubtful date, who is reckoned the first painter who adopted foreshortening. He flourished probably before 460 B.C.—J. S., G.

CINADON, the leader of a conspiracy against the Spartan oligarchy, who was put to death in 397 B.C.

CINCINNATO, ROMOLO: this painter was born at Florence about the year 1525. He was a pupil of Francesco Salviati; and in 1567, on the invitation of Philip II., he proceeded to Spain, and was employed in the decoration of the Escorial. He painted part of the great cloister in fresco, and in the church of St. Lorenzo two subjects representing St. Jerome reading and preaching to his followers, and also two frescos of St. Lorenzo. He painted "The Circumcision" in the church of the jesuits at Cuenca, and some mythological subjects in the palace of the duke del Infantado at Guadalaxara. He died in 1600.—His two sons, DIEGO and FRANCESCO, both achieved fair reputations as portrait painters. They studied under their father. Diego was sent to Rome by Philip IV. to paint for that monarch a portrait of Pope Urban VIII., who highly applauded the painter, knighted him, and decorated him with a gold chain and medal. Diego died in 1626; Francesco in 1635.—W. T.

CINCINNATUS, LUCIUS QUINTIUS, a famous Roman consul, and a model of integrity and simplicity of manners, was born about 519 B.C. In 460 B.C. he was chosen consul in the room of P. Valerius; and when the messengers went to announce his election they found him cultivating his farm with his own hands. Soon after, in 458 B.C., he was called again to leave his rural employment and assume the office of dictator, in consequence of

the perilous position in which the Roman consul and army had been placed by the *Æqui*. He rescued the army, inflicted a signal defeat upon the enemy, and then returned to his farm, after holding the dictatorship for only sixteen days. He was a second time appointed dictator at the age of 80 (B.C. 439), for the purpose of suppressing the alleged seditious machinations of Sp. Maelius. A story is told of Cincinnatus having been reduced to poverty by paying a fine imposed upon his son Cesa; but it is rejected by Niebuhr as a mere fabrication.—(*Tit. Liv.*, lib. iii. & iv.; Nieb. *Rome*, vol. ii. p. 286.)—J. T.

**CINCUS ALIMENTUS.** See *ALIMENTUS*.

**CINEAS**, a famous Thessalian orator, the friend and minister of Pyrrhus, king of Epirus. He was the most eloquent man of his day, and Pyrrhus was wont to say that "the words of Cineas had won him more towns than all his own armies." He was no less celebrated for the vivacity of his conversation, and many of his *bon mots* and repartees have been preserved by the classical writers. He was a strenuous advocate of peace with the Romans, and was sent to Rome with proposals for a treaty after the battle of Heraclea, 280 B.C. Two years later Cineas was sent a second time to negotiate a peace, but without effect. He appears to have died soon after.—J. T.

**CINELLI, CALVOLLI GIOVANNI**, born at Florence in 1625, and died at Loreto in 1706. He practised medicine, and after seeking to establish himself in more than one locality, returned to Florence. Through Magliabecchi he obtained access to the library of the grand duke, and employed himself in cataloguing pamphlets and rare books. He printed sixteen parts of his catalogue under the title of "*Biblioteca Volante*." It was continued to twenty parts by Scanzani, who republished the whole in four volumes, quarto, Venice, 1734.—J. A. D.

**CINESIAS**, a dithyrambic poet of Athens, who owes his celebrity to the ridicule with which he was treated by Aristophanes and other comic poets.—J. S., G.

**CINGETORIX**, a chief of the Gauls in the district of Trevis (Treves), who revolted to the Romans and fought against his own father-in-law, Indutiomarus, the leader of the patriotic party. On the death of that chief and the defeat of his tribe, Cingetorix was appointed his successor by Caesar.—J. T.

**CINNA, CAIUS HELVIUS**: the date of his birth is unknown. His death occurred on the day of Julius Caesar's funeral, 44 B.C. He was mistaken by the mob for Cornelius Cinna, one of the conspirators who had slain Caesar, and was murdered by them. Cinna was a poet—the friend of Catullus. His name is also mentioned by Virgil. Of Cinna's verses some eight or nine lines remain, being found in accidental quotations. Two lines, not ungraceful, are preserved by Servius:—

Te matutinus fientem conspergit Eous,  
Et dientem paulo vidit post Hesperus idem.

These lines are from an epic poem entitled *Smyrna*, the name of which we learn from Catullus, but what the subject of the poem was, remains unknown.—J. A. D.

**CINNA, LUCIUS CORNELIUS**, a Roman patrician, an associate of Marius, and the leader of the popular party during the absence of Sulla in the east. In 86 B.C. he was elected consul along with Cn. Octavius, and in violation of his oath to Sulla he attempted to overpower the senate, and to procure the recall of Marius and his party from banishment. In the contest which ensued he was defeated by his colleague and driven from the city. His office thus became vacant, and the senate appointed another consul in his room. He soon returned, however, along with Marius, and laid siege to Rome. The senate were forced to capitulate; but while the votes of the people were being taken for the repeal of the sentence against Marius, he broke into the city, massacred the friends of Sulla, and allowed his partisans to commit the most frightful excesses.—(See *MARIUS*.) For the next three years Cinna was consul; but Sulla, having brought the Mithridatic war to a close, resolved (84 B.C.) to return to Italy in order to inflict condign punishment on his enemies. Cinna prepared to resist him by force of arms, but was slain by his own troops in a mutiny caused by the orders he had given, that they should cross over from Italy to Greece, where he intended to encounter Sulla.—J. T.

**CINNAMUS, JOANNES**, one of the most distinguished of the Byzantine historians, lived under the Emperor Manuel Comnenus, in the second half of the twelfth century, and wrote the history of Manuel, and of his father, Calo-Joannes, in six

books. The work was edited by Du Cange, Paris, 1670, folio; and by Meineke, Bonn, 1836.—J. S., G.

**CINQ-MARS, HENRI COIFFIER DE RUEZ**, Marquis de, was born in 1620. At the age of eighteen he was presented at court by Richelieu, and soon grew into favour with the king, Louis XIII. Already master of the horse, he chafed at the restraint under which Richelieu kept him, and eagerly longed for political power. His ambition soon compassed his ruin. He framed a conspiracy to overthrow the cardinal, of which the king and Gaston, duke of Orleans, his brother, were members. But Louis was weak and fickle, Eustace perfidious, and Richelieu not the man to be put down by a youth just turned of twenty. Cinq-Mars was delivered up to Richelieu, and beheaded at Lyons, along with his friend De Thou, a young counsellor, on the 12th of September, 1642.—R. M., A.

**CINTRA, GONZALOS DE**, a Portuguese navigator who lived in the first half of the fifteenth century. He distinguished himself at Ceuta in the great African expedition of John I., and acquired great celebrity by taking part in various exploring voyages along the coast of Africa. A gulf in that coast bears his name. His ship was attacked by the blacks at the isle of Arguin, and Cintra and many of his men were killed in 1445.—J. T.

**CIOFANO, ERCOLE**, a noted Italian scholar, author of a life of Ovid, and of a commentary on the Metamorphoses, which has been highly prized by subsequent editors, was born at Salmo in the beginning of the sixteenth century.—J. S., G.

**CIONE, ANDREA DI.** See *ORCAGNA*.

**CIPRIANI, GIOVANNI BATTISTA**: this celebrated artist was born in Florence about the year 1727. He was descended from a family of Pistoja. He is stated to have formed his style by studying the works of Antonio Domenico Gabbiani, a Florentine painter, then lately dead. His first pictures of any note were two altarpieces for the abbey of St. Michael at Pelago—one of "St. Thesaurus," the other of "St. Gregory VII." These are the more valuable from the fact of the limited number of Cipriani's paintings. In 1750 he was in Rome, where he studied for some two or three years. Thence he proceeded to England in company with Sir William Chambers and Mr. Wilton. When the duke of Richmond opened a gallery for studying the antique at his house in Whitehall, he appointed Cipriani professor of drawing, and Wilton superintendent of the modelling and statuary. This scheme was but short-lived; still it was one of the foundation stones of that more permanent edifice, the Royal Academy. Cipriani was one of the twenty-two artists who signed the petition to George III. for the institution of the academy, and was employed to make the design for the diploma given to the academicians and associates on their election. For his labours, the academy awarded him a silver cup "as an acknowledgement for the assistance the academy received from his great abilities in his profession." It is difficult to define how much of the fame of Cipriani may rest upon the charming interpretations given of him by Bartolozzi; but it would seem that the flow and grace of the painter were eminently adapted to the spirit and dexterous delicacy of the engraver. Each appears to have aided and supported, and given value to the work of the other. Cipriani was greatly patronized in his day. He was employed on the restoration of the Rubens ceilings to Whitehall chapel; also on the paintings of Verrio at Windsor. He painted the compartments of a ceiling in the antique style at Buckingham House. He decorated with poetical subjects a room in the house of Sir William Young at Standlinch in Wiltshire. Some of his pictures were in the collection of Mr. Coke at Holkham, and four are in the ceiling of the library of the Royal Academy. But his fame will probably rest ultimately almost altogether upon his drawings, as engraved by Bartolozzi. Fuseli renders high homage to Cipriani, both as a painter and a man, when he says—"The fertility of his invention, the graces of his composition, and the seductive elegance of his forms, were only surpassed by the probity of his character, the simplicity of his manners, and the benevolence of his heart." He died on the 14th December, 1785, and was interred in the cemetery at Chelsea. He left two sons, one of whom, PHILIP, was a clerk in the treasury, and died in 1821.—W. T.

**CIPRIANO DI RORE**. See *RORE*.

**CIRCIGNANI, ANTONIO**, was the son of Niccold, and was born in 1560, at Pomarance. He was the pupil and assistant of his father, and after his death, decorated by himself a chapel at the Trasponfina, another at the Consolazione, and painted also

for private collections. He spent the greater part of his life at Città di Castello, and painted there some of his best pictures. Among these the most admired was "the Conception" at the Conventuali. He returned to Rome in the pontificate of Urban VIII., and was employed in several of the churches. He died in 1620.—W. T.

**CIRIGNANI, NICCOLÒ**, called DALLE POMARANCE or IL POMARANCIO. This painter was born at Pomarance in Tuscany in 1516. He studied painting at Rome. His master is supposed to have been Titi. He was employed in the pontificate of Gregory XIII. in the great saloon of the Belvedere. He grew old in Rome, says Lanzi, and left there numerous specimens of the labours of his pencil, which he employed with freedom and at a good price. He showed himself superior to the painters of his day in some of his works, as in the cupola of S. Prudenziiana. He died about 1591.—W. T.

**CIRILLO, DOMENICO**, in Latin CYRILLUS, a Neapolitan medical man, was born at Grugno in 1734, and died at Naples in 1799. In early youth he was elected to the chair of botany on the death of Professor Pedillo. He travelled extensively, visiting Germany, France, and Britain. He was elected a fellow of the Royal Society of London, and received distinguished marks of attention in Paris from Buffon, D'Alembert, and Diderot. He became afterwards professor of medicine at Naples, but still continued to prosecute botany, and to publish works on that science. Towards the end of the eighteenth century he became involved in political matters, and was elected by the people their representative under the republic, and afterwards a member, and president of the legislative assembly. He was afterwards put in prison, and condemned to death by Ferdinand, in spite of the remonstrances of Admiral Lord Nelson. He appears to have been a man of great intelligence, and to have possessed good powers of observation. His botanical writings include an "Introduction to the Study of Botany;" "Elementary Botanical Plates;" "An account of the Plants of Naples;" and a treatise "On the Papyrus." He also wrote "On the Insects of Naples;" "On the Manna of Calabria;" "On the Rudiments of Nosology," and "On the Tarantula."—J. H. B.

**CISNER, NICHOLAS**, a learned Lutheran, pupil of Bucer and Melanthon, filled various chairs in the university of Heidelberg. He was born at Mosbach in the palatinate in 1529, and died in 1583. His works, which are numerous and learned, consist of dissertations on subjects of law, history, politics, and philology.

**CISNEROS, FRANCISCO XIMENEZ DE.** See XIMENEZ.

**CITTADINI, PIER FRANCESCO**, called IL MILANESE. This painter was born at Milan about 1616, and was educated in the school of Guido. He seems to have been a creditable pupil, and his "Stoning of St. Stephen," "Christ in the Garden," "the Flagellation," and "Ecce Homo" in the church of St. Stefano, and "S. Agata," in the church of that saint, were highly applauded. Yet he suddenly dropt from these high flights into a much humbler walk of art, and devoted himself to careful renderings of fruits, flowers, dead game, and still life. Many of his productions of this kind are in the collections of Bologna. He died in 1681.—W. T.

**CIVERCHIO, VINCENZO**: this painter was born at Crema in the state of Venice. He flourished from 1500 to 1535, and had a threefold reputation as a painter, an engraver, and an architect. He was chiefly famed for his portraits. He resided at Milan, and educated several pupils for that school of painting. Vasari praises his frescos very highly. In the great church of Crema was a picture by him of the Annunciation, but his most famous work representing "Justice and Temperance" was seized upon by the French in their capture of Crema, and presented to Francis I. He died about 1540.—W. T.

\* **CIVIALE, JEAN**, a French surgeon, born in 1792 at Thiezao (Cantal), the discoverer of a method of dispensing with the dangerous operation of lithotomy, which he has described in a work published at Paris in 1826—"De la Lithotritie ou broiement de la pierre dans la vessie."—J. S., G.

**CIVILIS, CLAUDIO**, or JULIUS, the leader of the Batavi, a Celtic tribe, who revolted from Rome A.D. 69-70, was of the race of the Batavian kings. His brother, Julius Paulus, was put to death A.D. 67 or 68, and he himself was sent in chains to Nero at Rome. He afterwards became prefect of a cohort, but in this position made himself obnoxious to the army of Vitellius, and with difficulty escaped with his life. The misconduct of the Roman officers in Gaul and Germany made it an

easy task for Civilis to rouse his countrymen against their masters; and accordingly, under pretence of supporting the cause of Vespasian, he assembled an army, and gave battle to the generals of Vitellius, who were completely defeated. Civilis, however, continued in open revolt after the death of Vitellius. He was defeated in A.D. 70, by Petilius Cerialis. What became of him afterwards is not certainly known.—J. S., G.

**CIVININI, GIOVANNI DOMENICO**, an Italian botanist, lived during the first half of the eighteenth century. He published at Florence a work on the history and nature of coffee.—J. H. B.

**CIVITALI, MATTEO**, a distinguished Italian sculptor and architect, who achieved all his success after he was thirty, having till that age followed the trade of a barber, apparently without the least consciousness of his genius for art. Specimens of his art are to be seen in his native city Lucca and at Genoa, which for beauty of composition may be compared with the works of the foremost sculptors of the fifteenth century. He was born in 1435, and died in 1501.—J. S., G.

**CIVOLI**. See CARDI.

**CLAGETT, WILLIAM**, an English theologian, was born at St. Edmundsbury in 1646; died in 1688. He was successively rector of Farnham, and chaplain to James II. His principal works are—"Difference of the case between the separation of Protestants from the Church of Rome and the separation of Dissenters from the Church of England," London, 1683; "The State of the Church of Rome when the Reformation began, as it appears by the advices given to Popes Paul III. and Julius III. by creatures of their own."—J. T.

**CLAGETT, NICHOLAS**, brother of the preceding, born in 1654, was for forty-six years preacher at St. Edmundsbury. He died in 1726, leaving "A Persuasive to an ingenuous Trial of Opinions in Religion," 4to, London, 1685; "Truth Defended," &c., 8vo, London, 1710.—J. T.

**CLAIRAUT, ALEXIS CLAUDE**, born in Paris in 1713; died in 1765. In our more modern times there are three great and classical epochs as to mathematical science. The first was filled by the achievements, the fame, and the power of Newton, Leibnitz, and the Bernoullies. Following them we have the great triumvirate Euler, D'Alembert, and Clairaut; to which succeeded the reign of Lagrange and Laplace. Genius did not indeed terminate on the death of Laplace, but the reign of ancient methods certainly terminated then. We have had since Abel and Jacobi; Gauss, and our own Hamilton—the last, the sole survivor, and perhaps the real inaugurator of the coming and not feebly indicated era. During that early triumvirate, in which, as regards taste in composition and its accompanying quickness of perception, Clairaut occupies no inferior rank, the grand problem was the problem of perturbations. And Montucla is correct in saying that Clairaut was the first who had the courage to attack with requisite boldness, and in a mode sufficiently general, the purely dogmatical problem—*Three bodies, the Sun, the Earth, and the Moon, being cast into space, at given distances, and with given velocities and matter, and attracting each other according to the Newtonian law; it is required to determine the curve, which one of them—say the Moon—must describe around the Earth?* Clairaut wrote on every question of astronomical physics that had been cast up at that time. He wrote better than any contemporary on the "Figure of the Earth." It is still most pleasant to read his volume on "Curves of Double Curvature," and his elementary book on Geometry is in many respects a model. Clairaut was no insignificant form in the midst of the "great world" of Paris. He lived in times that preluded the great Revolution—when "territorial constitutions" had come to be at discount.—J. P. N.

**CLAIRON, CLAIRE-JOSEPH-HIPPOLYTE LEGRIS DE LATUDE**, a famous French actress, was born in French Flanders in 1723, and died in Paris in 1803. She was for a long period the chief ornament of the Theatre français. Her name occurs frequently in the literary memoirs of the great dramatic authors of her day. Voltaire, who was delighted with her impersonations of several of his own heroines, has immortalized her in some well-known verses. Her "Memoirs" appeared in 1799.

\* **CLAIRVILLE, LOUIS FRANCIS NICOLAIE**, a dramatic writer, born at Lyons in January, 1811. Originally, like his father and mother, an actor, Clairville at length tried his hand at writing vaudevilles, and the result was perfect success in that light and agreeable kind of dramatic literature. During the revolutionary fever of 1848 he produced a piece which required

some courage at the time. Taking for his subject M. Proudhon's paradoxical maxim that "property is robbery," Clairville brought out his "Propriété c'est le vol"—a piece in which he ridiculed and satirized the various extravagant notions of the socialists with an extravagance no less absurd, but redeemed by being amusing. All Paris went, including the members of the provincial government; some of whom were caricatured before their eyes, and all laughed and applauded. Clairville's fertility in this kind of writing appears inexhaustible.—J. F. C.

**CLAJUS, JOHANN**, the Elder, a German poet and scholar, was born at Herzberg about 1530, and died in 1592 at Penedleben near Sondershausen. He wrote several volumes of poetry; his principal work, however, is his German grammar (*Grammatica linguae Germanicae*, 11th ed., Nurnberg and Prague, 1720). Life by J. E. Goldhagen, Nordhausen, 1751.—K. E.

**CLAJUS, JOHANN**, the Younger, was born at Meissen in 1616, and died at Kitzingen in Franconia in 1656. He was a poet-laureate, and one of the founders of the Pegnitzorden. He wrote tragedies—"Hérodes" and "Der leidende Christus"—poems, and other works.—K. E.

**CLAMENGE, MATTHIEU NICOLAS DE** (in Latin *CLEMANGIUS*), a French theologian, was born about 1360. He was educated in the college of Navarre at Paris under Professors Nogent, Machet, and Gerson, and seems to have imbibed their reforming opinions. He was early distinguished for his learning and eloquence, and in 1393 was elected rector of the Academy of Paris. In the following year he presented to the king, in the name of the Sorbonne, a treatise pointing out various methods by which the king might terminate the schism then existing in the church; but in 1408 a bill of excommunication was issued against Clamanges by Benedict XIII., and he was forced to retire to the abbey of Vallombrose in Tuscany. He ultimately returned to France, held several important offices, and spent the close of his life in the college of Navarre, where he died about 1440. Clamanges was a man of great ability, learning, and piety, and denounced with unsparing fidelity the vices of wicked princes, and of the pope, the clergy, and the monks. He has left a great many works, including treatises on "Antichrist," "The Corrupt State of the Church," "The Parable of the Prodigal Son," "The Benefit of Adversity," &c.—J. T.

**CLANCY, MICHAEL**, M.D., an Irish author, whose life from infancy was one of adventure, was born in the end of the seventeenth century. At eight years old he was sent to a college in Paris, whence he stole out to see the duke of Ormond, and being ashamed or afraid to return he made his way to Dublin. Ignorant of the abode of his relations, he was saved from starvation by a stranger who placed him in a free school. He was finally discovered by his relatives, who sent him to Trinity college. He next sought his fortune in France, but was wrecked off the coast of Spain, and ultimately worked his way to Bordeaux, and subsequently obtained the degree of doctor of medicine at Rennes. Finally he returned to Ireland, and had good practice till he lost his sight. He now took to authorship, wrote several plays, one of which, "The Sharpers," is favourably spoken of by Swift, and all held their ground for some time on the stage. His poverty forced him to the singular expedient of playing for his own benefit in the character of the blind prophet "Tiresias," in Dryden and Lee's tragedy of *Oedipus*. He obtained a pension from the king of £40 a-year, and died about the year 1760.—J. F. W.

**CLANRICARDE**, a branch of the noble family of De Burgho which has given many illustrious names to Irish history:—

**ULICK**, the first earl, was distinguished in the sixteenth century for his vast territories and power, and the many important towns which he founded, including Roscommon, Galway, Longhrea, and Leitrim. He surrendered all his possessions to Henry VIII. in 1543, and obtained a regrant of them with the earldom of Clanricarde. He died in 1544, and was succeeded by his son—

**RICHARD**, second earl, commonly known as Sasanagh. He was a firm adherent to the English rule, and in 1548 captured the famous Cormac Roe O'Conor. Lodge states that he was lord-lieutenant of Ireland, and that he gained a victory over the Scots at Moyne in 1553. The latter years of this earl were disturbed by the dissensions of his sons. He died in 1582.

**RICHARD**, fourth earl, took a distinguished part with Lord Mountjoy in the battle of Kinsale, fought in 1601 between the English forces and those of O'Neil and O'Donnell, displaying

extraordinary valour and personal prowess, for which he was knighted on the field. King James I. appointed him governor of Connacht, keeper of his house at Athlone, and one of the privy council. In 1615 he refused the presidency of Munster, but accepted the command of the county and city of Galway. In 1624 he was created an English peer as Baron Somerhill and Viscount Tunbridge, and Charles I. conferred upon him the titles of Baron Imany, Viscount Galway, and Earl of St. Albans. He sat by proxy in the house of lords in England, died in 1635, and was succeeded by his son—

**ULICK**, fifth earl, who was born in 1604. His great power and personal influence enabled him to render important service to his sovereign in the Irish rebellion in 1641. He strengthened the fort of Galway, of which he was governor, and when that town at length became infected with the spirit of disaffection and besieged the fort, he subdued the assailants by that moral energy of character for which he was remarkable. Though many overtures were made to him by the leaders of the rebellion, he remained unshaken in his loyalty, and was included in the king's commission, with Ormonde and others, to meet the recusants and transmit their complaints, and went so far as to procure a treaty for a cessation of hostilities for a year. Clanricarde, in conjunction with Ormonde, opposed the progress of Ireton and Coota towards Athlone, and on the return of Ormonde to England he was appointed his deputy with full power. In this arduous duty he had to encounter great difficulties. The success of the republicans did not prevent this loyal noble adhering with desperate fidelity to the cause of his master, till at length, in compliance with the king's instructions, he yielded when resistance could no longer be availing. His high character procured him the respect even of his enemies, and he was allowed to transport himself and three thousand Irish into the service of any foreign prince not at war with England. His Irish estate was confiscated, and he retired to Somerhill in Kent, where he died in 1657.

**JOHN**, ninth earl, commanded a regiment of foot in the service of James II., and was taken prisoner at the battle of Aughrim. He was outlawed and attainted, and died in 1722. On the accession of Queen Anne the attainder was reversed, and the estates restored to his children.—J. F. W.

**CLAP, THOMAS**, president of Yale college in New England, born at Scituate, Massachusetts, in 1703, and graduated at Harvard college. After officiating as a minister for thirteen years at Windham, Connecticut, he was appointed in 1739 president of Yale college. He entered on the duties of the office with a high reputation for general scholarship, especially for a knowledge of astronomy and pure mathematics. His career of usefulness in the college was latterly much marred by a controversy with Jonathan Edwards, arising out of the disputes to which Whitfield's visit gave rise among the theologians of New England. He resigned his office in 1766, a year before his death.—F. B.

**CLAPAREDE, COUNT**, a distinguished general and peer of France, born in 1774; died in 1841. He served in nearly all the campaigns of Napoleon, and earned in various battles the reputation of a brave and able soldier.—J. T.

**CLAPPERTON, HUGH**, a distinguished African traveller, was the son of a respectable surgeon, and was born at Annan in Scotland in 1788. Having acquired some knowledge of practical mathematics, including navigation and trigonometry, he was apprenticed at the age of thirteen in a merchant-ship which sailed between Liverpool and North America. After making several voyages he was impressed for the navy, and sent on board the *Clorinde* man-of-war as a common seaman. Partly through the influence of a relative, partly by his own intelligence and activity, he was soon promoted to the rank of a midshipman. In 1813 he was drafted on board the *Asia*, the flag-ship of Vice-Admiral Sir Alexander Cochrane, for the purpose of acting as drill-sergeant, and training the crew in the use of the cutlass, in which, along with some others, he had been instructed by the celebrated guardsman Angelo. In the following year he was sent to the Canadian lakes, where he was promoted to the rank of lieutenant, and appointed to the command of the *Confiance* schooner. The flotilla on the lakes having been disbanded in 1817, Clapperton returned home, and was placed on half-pay. After spending some time at Lochmaben, Clapperton removed to Edinburgh in 1820, and became acquainted with Dr. Oudney, a young Englishman, who first directed his attention to the subject

of African discovery. After the return of Captain Lyon, from his unsuccessful attempt to penetrate Northern Africa, the government resolved to send out a second expedition to explore that country; and with this view Dr. Oudney was directed by Lord Bathurst to proceed as consul to Bornou in Central Africa; and Captain Clapperton and Colonel Denham were appointed to accompany him. They set out from Tripoli early in 1822, and advanced in a line nearly south to Mourzook which they reached on the 8th of April. Finding it impossible to proceed farther at this time, Denham returned to Tripoli, while Clapperton and Oudney made an excursion westward into the country of the Tuaricks, and penetrated as far as Ghraat, E. long. 11. Denham rejoined them in October; and on the 29th of November they set out for the kingdom of Bornou. On the 17th of February, they reached Kouka, the capital, which they made their headquarters for some months, undertaking occasional excursions to the south and west. On the 14th of December, Clapperton and Oudney quitted Kouka, for the purpose of exploring the course of the Niger. They reached Murnur in safety, but there Oudney breathed his last; and Clapperton, prosecuting his journey alone and in deep distress, succeeded in penetrating as far as Saccato, N. lat. 13, and E. long. 6 $\frac{1}{2}$ , where he was obliged to turn back. On his return to Kouka, 8th July, he was rejoined by Denham, who had meanwhile been exploring the shores of the great lake Tchad, and scarcely recognized his emaciated friend. After a harassing journey across the desert, the enterprising travellers reached Tripoli, January 26, 1825, and thence proceeded to England, where they arrived on the 1st of June. The results of this expedition were published in a work entitled "Narrative of Travels and Discoveries in Northern and Central Africa in the years 1821-24." Immediately after his return, Clapperton, who had been raised to the rank of commander, was engaged to undertake another expedition in company with Captain Pearce, R.N., Mr. Dickson, and Dr. Morrison, and attended by a youth, named Richard Lander, and two or three other servants. This time Clapperton resolved to penetrate into Africa from the Guinea coast. He left England on the 25th of August, 1825, and landed in the Bight of Benin on the 28th of November. The party commenced their journey into the interior on the 7th of December; but Pearce and Morrison soon sunk under the maladies of the country. The survivors, who met with great kindness from the natives, reached Katunga, the capital of Yariba, on the 15th of January, 1826, and soon after crossed the Niger at Broussa, the scene of Mungo Park's lamented death. They then proceeded to the great commercial town of Kano, which Clapperton had previously visited. Then turning westward, he went on to Saccato, the extreme point of his former expedition. It was his wish to obtain permission from Bello, the sultan of Saccato, to proceed to Timbuctoo and Bornou. But Bello was at this time carrying on a war with the sheik of Bornou, to whom Clapperton carried considerable presents from the king of England, and detained him for several months at Saccato. The vigorous constitution of the English traveller gave way under the effects of the climate, and privation, and vexation. He was attacked with dysentery, 13th March, and on the 13th of April, 1827, expired in the arms of his faithful attendant Lander. Captain Clapperton was admirably fitted, both bodily and mentally, for arduous and hazardous enterprises. He was tall, robust, and manly in his frame, and united indomitable courage and resolution to great gentleness and simplicity; though he failed in the main object of his expedition, he contributed greatly to our knowledge of Northern Africa.—(*Journal of a Second Expedition into the Interior of Africa, &c.*, by the late Commander Clapperton; *Records of Captain Clapperton's Last Expedition to Africa*, by Richard Lander.)—J. T.

CLARAC, CHARLES OTTHON FREDERIC JEAN BAPTISTE, Comte de, antiquarian and artist, born at Paris in June, 1777. Having quitted France on the breaking out of the Revolution, he took up his abode in Russia, devoting himself to study, and becoming a proficient in several languages. He accepted in 1808 the place of tutor in the family of Murat, king of Naples, and while thus employed had an opportunity of examining Pompeii, of which he published an account. In 1814 he went to Brazil attached to the embassy, and on his return was appointed keeper of that splendid collection of antiquities which enriches the museum of the Louvre. Having had his mind opened to the surprising excellence of ancient art, he resolved upon attempting a history of the subject. His work, derived from a study of the

objects under his own care as well as from examinations of collections in other countries, is not considered to have exhausted so fertile a subject. He died in 1847.—J. F. C.

CLARE, JOHN FITZGIBBON, first earl of, was born in 1749; and being destined by his father, an eminent barrister, to follow the same profession, he received a good education, and entered Trinity college, Dublin, where he was the contemporary and rival for academic honours of Grattan. When called to the bar, his energy, industry, and talent at once insured his success, and in 1777 he was elected to represent the university of Dublin, giving his support to the government. In 1784 Fitzgibbon was appointed attorney-general for Ireland, an office due as well to his high professional position as to his parliamentary services. His position was an arduous one, as it arrayed against him the popular opposition of the demagogues of the day; and he exhibited undoubtedly much wisdom, courage, and firmness in the discharge of his duties. In 1789 Fitzgibbon was promoted to the office of lord chancellor, and raised to the peerage by the title of Baron Fitzgibbon. Few men had to contend with greater political difficulties than the chancellor. Ireland was in a state of secret disorganization, that shortly was to eventuate in open rebellion; and no doubt the vigour and wisdom of his measures did much to keep the daring spirits of the day in check. In 1795 he was created Earl of Clare, and in 1799 his signal merits were rewarded by a peerage of the United Kingdom as Lord Fitzgibbon. Lord Clare was one of the most prominent and able advocates for the legislative union, which measure he did not long survive, dying in 1802. His intellect was rapid, clear, and full of power, but its power seems to have consisted more in sagacity and common sense than in depth or extraordinary comprehensiveness. Still, for mere intellect, he may be placed at the head of the eminent Irishmen amongst whom he was an actor. With profound, but rough and masculine strength of feeling, he was endowed with an amount of moral firmness and superiority to popular influences rarely found amongst public men. Few men have been more exposed to censure and calumny than Lord Clare; but we believe that, on the whole, those who carefully weigh his conduct will acquit him of the charges which his enemies were ever ready to bring against him. It is true his zeal may have been sometimes carried beyond the bounds of lenity, but it must be remembered that the crisis demanded strong action, and great allowance may be made in minor matters for one who, nearly alone in that trying time, stood firm and unappalled at the post of duty.—J. F. W.

\* CLARE, JOHN, the peasant poet of Northamptonshire, was born at Helpstone on the 13th of July, 1793. His parents were very poor, and John was at an early age obliged to assist his father in the labours of the field. He was never sent to school; but when ten years of age he learned to read from an old dame who held her school in the church belfry, his earnings for five days in the week enabling him to attend school on the sixth. At a later period he was taught to write by a kind exciseman at Helpstone, named John Turnbull. At the age of thirteen Thomson's Seasons fell into his hands, and inspired the composition of his first verses, "The Morning Walk." In 1818 Clare, who was still engaged in the toilsome labours of the field, published his first volume of poems on "Rural Life." The volume was cordially reviewed in the *Quarterly* and other journals, and obtained for the author the liberal patronage of Lords Fitzwilliam, Spencer, and Exeter, which has been continued to the present time. In 1821 Clare published "The Village Minstrel;" in 1827 "The Shepherd's Calendar;" and in 1835 "The Rural Muse." A pure vein of genuine poetry and feeling runs through the whole of his verses; and his descriptions of nature are true and loving, and are clothed in picturesque and nervous language. Clare unfortunately embarked in some unsuccessful speculations, in which he lost his little all. He sunk in consequence into a deep melancholy, and is now, 1859, a patient in the Northampton lunatic asylum.—J. T.

CLARE or CLARA, ST., founder of an order of nuns called after her name, was born at Assisi in Italy in 1193, and died in 1253. At the age of eighteen she fled from her parents, who were persons of rank, and placed herself under the care of St. Francis, who established her in a nunnery, which the fame of its superior soon crowded with ardent devotees. She was canonized two years after her death by Pope Alexander IV.

CLARENDRON. See HYDE.

\* CLARENCE, GEORGE WILLIAM VILLIERS, fourth earl of, a distinguished diplomatist and statesman, was born in London on the 12th January, 1800. He is descended from Sir Edward Villiers, an elder brother of the famous duke of Buckingham; the Villierses, earls of Jersey, are an elder branch of the family to which the present earl of Clarendon belongs. The first Villiers, earl of Clarendon, was a younger son of a Villiers, earl of Jersey, and married a descendant of the celebrated Hyde, Lord Clarendon; he was successively joint postmaster-general, chancellor of the duchy of Lancaster, and ambassador at the court of Berlin. He was created earl of Clarendon in 1776, and his third son was the father of the ex-secretary for foreign affairs. Lord Clarendon was educated at Cambridge, and, entering early the service of his country, was attached to the embassy at St. Petersburg during the years 1820-23. From 1823 to 1833 he was first commissioner of excise, two of his uncles being or having been favourite companions of George IV. From 1827 to 1829, Mr. Villiers was resident in Dublin, the capital which he was afterwards to visit as viceroy. His ostensible occupation was the arrangement of the union between the two excise boards; but if credence is to be given to a passage in the late Lord Cloncurry's memoirs—he played an important though an unseen part in the local negotiations which preceded the emancipation of the Roman catholics. To natural talents, conciliatory manners, and good family connections, Mr. Villiers added a singular aptitude for business; and after the formation of the first reform ministry, and the establishment of the monarchy of July, he was sent to negotiate a commercial treaty with France. In September, 1833, he was appointed envoy extraordinary and minister plenipotentiary at Madrid, an important and conspicuous post in the then state of the Iberian peninsula, and which he held until October, 1839. Succeeding, on the death of his uncle in 1838, to the earldom, he returned soon afterwards to England and delivered in his place in the house of lords a speech on Spanish affairs, which produced a considerable effect. In October, 1840, he was admitted into the Melbourne cabinet as lord privy seal, being also, on the death of Lord Holland, chancellor of the duchy of Lancaster *pro tem.*, and held both offices up to the accession of Sir Robert Peel as premier, in the autumn of 1841. On the formation of Lord John Russell's first ministry in 1846, Lord Clarendon was appointed president of the board of trade, from which he was elevated, on the death of Lord Bessborough the following year, to the lord-lieutenancy of Ireland. There he remained during a most critical period of Irish history, until the formation of Lord Derby's first ministry. On the accession of Lord Aberdeen's coalition ministry to power, Lord Clarendon became secretary for foreign affairs, after a brief occupancy of that department by Lord John Russell. The negotiations which issued in the Russian war were, of course, conducted by Lord Clarendon, and on its termination, he, along with Lord Cowley, represented Great Britain at the conferences held in the French metropolis, which led to the treaty of Paris. Meanwhile his lordship had been complimented by an offer from a political opponent to retain the seals of the foreign department, when Lord Derby made an unsuccessful attempt in 1855 to form an administration, on the overthrow of Lord Aberdeen's ministry. In 1859 Lord Clarendon married Catharine, daughter of the first earl of Verulam, and widow of J. F. Barham, Esq., by whom he has a youthful family.—F. E.

CLARI, GIAN CARLO MARIA, a musician, was born at Pisa in 1669; the time and place of his death are unknown. He studied his art under Giovanni Paolo Colonna, at Bologna, and held the office of maestro di capella in the cathedral of Pistosa. He gained considerable renown by the production in 1695 of an opera at Bologna entitled "Il Savio Delirante," which, however, like almost all his ecclesiastical music, was never printed. His vocal duets and trios, with a figured bass, obtained very extensive circulation in MS. before they were published in 1720. Their appearance in print was preceded by that of a similar collection by Stefani, who, not improbably, had modelled his compositions upon those of Clari; some of these are still occasionally heard in public performance, and the purity of their counterpoint, and the ingenuity of their fugal imitation, justify the very high esteem in which, as a composer in the severe style, their author is held. With his usual freedom of appropriation, Handel has employed several subjects from this work of Clari, in his oratorio of Theodora. An edition of the duets and trios, with a developed accompaniment for the piano-

forte by Mirecki, a Polish musician, was published at Paris in 1823. A profound contrapuntal composition of Clari is printed by Padre Paolucci in his theoretical treatise.—G. A. M.

CLARICI, PAOLO BARTOLOMEO, an Italian botanist, was born at Ancona in 1664, and died at Padua on 22nd December, 1724. He resided at Padua, and devoted his time and attention to the cultivation of plants. Subsequently he entered the church, and became bishop of Padua. He wrote a work on the "Cultivation of Plants in Gardens," which was published by a nephew of the bishop at Venice in 1726.—J. H. B.

CLARIDGE, RICHARD, an eminent quaker writer, born in Warwickshire in 1649; died in 1723.

CLARIUS or CLARIO, ISIDORE, an Italian prelate, born at Chiari in Brescia in 1495, was promoted to the see of Foligno in 1547. His reform of the Vulgate, with annotations upon the difficult passages, was the great work of his life. He was equally distinguished as an orator and as a critic, and played a conspicuous part at the Council of Trent. He died in 1555.

CLARK, ABRAHAM, a member of congress from New Jersey, and one of the signers of the American declaration of independence, was born at Elizabethtown, New Jersey, 15th February, 1726. At the outbreak of the Revolution, he espoused the popular cause, became a member of the committee of safety, and was elected to congress, just in time to vote for the Declaration. Mr. Clark was a member of congress from 1776 to 1782, and again in 1787-88. He was elected to the convention which framed the federal constitution, but ill health prevented him from taking his seat. After the new government was put in operation, he was again sent to congress, and remained there from 1791 till his death in 1794.—F. B.

CLARKE, ADAM, LL.D., F.A.S., &c., Wesleyan minister, remarkable for his attainments in oriental and general literature, was born of highly respectable parents at Moybeg in the county of Londonderry, Ireland, in the year 1760 or 1762, the precise date being uncertain. His childhood gave no promise of his future literary eminence, as he acquired the rudiments of the English and Latin languages with great difficulty. Intended by his parents for the ministry of the church of England, his connection with the Wesleyan Society in 1778 led to his appointment by Mr. Wesley to the laborious duties of the Methodist itinerancy, which he commenced in 1782 in what was then called the Bradford (Wiltshire) circuit. From that period until his death, he laboured as a regular minister in the most important towns of England, and was at various times engaged in extensive journeys in Ireland, the Channel Islands, Scotland, and the Shetland Islands, in furtherance of the religious missions of the Wesleyan church. As an intelligent, interesting, and most powerful preacher, he was remarkably popular during the whole of his ministerial career, and was on three occasions, namely in 1806, in 1814, and in 1822, elected by his brethren president of the conference. As an instance of "the pursuit of knowledge under difficulties," the record of the early studies of Dr. Clarke, by his latest biographer, is most valuable, and furnishes matter of encouragement to all students similarly circumstanced. By diligent application, and by a scrupulous regard to the value of time, without neglecting the duties of his ministry, he acquired a respectable acquaintance, not only with the Latin and Greek, but also with the Hebrew, Chaldee, Syriac, Persic, Ethiopic, Coptic, and Arabic languages. These acquirements rendered him so serviceable to the committee of the British and Foreign Bible Society, that he was in 1808 continued by the Wesleyan conference in the London circuit, to meet the wishes of that valuable society, who at that time had special need of his literary assistance. He was about the same time elected librarian of the Surrey Institution, but after ten months resigned this position, as incompatible with his other more important engagements. Soon after this, he was engaged by the commissioners of the public records in the editing of Rymer's *Fœdera* and *Supplement*, but was compelled by his failing health in 1819 to relinquish this employment. To the *Eclectic Review* he was a regular contributor, from its establishment in 1804. His literary labours were not permitted to interfere with his duties to the church to which he belonged, and the various institutions of Wesleyan Methodism received from him no ordinary degree of attention and support. In the cause of the missions to the heathen he was specially zealous, and was for many years an active member of the committee. But he is best known to the world by his "Commentary on the Holy Scrip-

tures," six volumes, 4to, commenced in 1798 and finished in 1805. The publication was deferred until 1809, and from that time was continued in parts until the whole was completed. This work is remarkable for its originality and honesty, as well as for its learning, which at the period of its publication placed it in this respect far in advance of most English commentaries. Some of his opinions—for instance, his attributing the temptation of Eve to the baboon, and not to the serpent, and his notion that Judas was finally saved—drew forth much animadversion, which was yet more justly administered when, in the notes upon Romans, he made use of the writings of the semi-Socinian, Dr. Taylor of Norwich. His opinions on the eternal Sonship were also contrary to those of his own and of most orthodox churches, and were severely criticised by the Rev. Henry Moore and the Rev. R. Watson. The "Commentary," which the more advanced scholarship of the present generation has rendered comparatively useless to the biblical student and critic, must, however, be judged by the standard of its own age, and not of ours. It was in its time an extraordinary work, and gave an impulse to biblical studies of which we now reap the benefit. "It is on the whole one of the noblest works of the class in the entire domain of sacred literature." "The 'Commentary' is not equal through all its parts. The pentateuch and gospels are done well, and so are the apostolical epistles. On the historical books, also, he is generally satisfactory; but on the prophetic portions of the word of God he commonly fails."—(*Life of Dr. Clarke*, by J. W. Etheridge, M.A., LL.D.) The other works of Dr. Clarke are "A Bibliographical Dictionary and Miscellany," 8 vols. 12mo—1802, 1806; "A Concise Account of the Succession of Sacred Literature," 1 vol. 12mo, 1807 (completed by his son, J. B. B. Clarke, in 1831); "Memoirs of the Wesley Family," 8vo, 1823; with sundry sermons and treatises, which after his death were published in a collection of his miscellaneous works, 13 vols. 12mo. He also edited Harmer's Observations, Butterworth's Concordance, Sturm's Reflections, and Fleury's Manners of the Ancient Israelites. Dr. Clarke died rather suddenly of an attack of Asiatic cholera, in London, August 27, 1832.—W. B. B.

CLARKE, DR. ALURED, an English divine famous for his charities, born in 1696; died in 1740. He studied at Cambridge, became one of the chaplains in ordinary to George I. and George II., and in 1740 dean of Exeter. He published some occasional sermons, and an "Essay towards the Character of Queen Caroline," 1738. The whole surplus of his income he expended in works of charity. He was the principal founder of the sick hospital at Winchester.—J. S., G.

CLARKE, SIR CHARLES MANSFIELD, Bart., a successful and learned physician, born in 1782; died on the 7th September, 1857, at Brighton. He was the son of Mr. John Clarke, of Chancery Lane, a surgeon, and received his classical education at St. Paul's school. His medical education was carried on at St. George's hospital, and by attendance on lectures at the Windmill Street school of anatomy and medicine. His elder brother, Dr. John Clarke, was a successful practitioner, especially in the department to which both the brothers ultimately devoted themselves—that of midwifery and the diseases of women and children. In association with his brother Dr. Charles Clarke lectured on these subjects from the year 1804 to 1821. For many years he held the appointment of surgeon to Queen Charlotte's Lying-in Hospital. In 1825 he was elected a fellow of the Royal Society; and in 1830 he became physician to Queen Adelaide on the accession of William IV. to the throne. On September 30, 1831, he was created a baronet; and in 1836 was elected by the fellows of the College of Physicians into their body. His practice was large and lucrative; and his records of cases which came under his own notice, and his contributions to medical societies, prove him to have been a careful investigator of the diseases on which he wrote. His most important work was "On the Diseases of Females."—E. L.

CLARKE, EDWARD DANIEL, LL.D., the well-known traveler, second son of the Rev. Edward Clarke, rector of Buxted in Sussex, was born at Willingdon in that county in 1769. He was educated at Tunbridge school, and Jesus college, Cambridge, which he entered in 1786. From his residence at the university, which extended to three years, he derived little advantage, having no taste either for classics or the mathematical sciences. He spent his time chiefly in desultory reading; chemistry, mineralogy, and the belles-lettres being his favorite pursuits. In

1790 he became tutor to a nephew of the duke of Dorset, and in company with his pupil made a tour through part of Great Britain and Ireland. In 1792 he accompanied Lord Berwick on a tour through Italy and Germany and in 1797, travelled through Scotland and the Western isles in company with a son of Lord Uxbridge. The following year he was elected fellow of his college. In the spring of 1799, having been appointed tutor to Mr. Cripps, a young gentleman of fortune, he set out in company with his pupil on a tour which was intended to last only six months, but which was protracted through three years and a half. In the course of that time he visited Denmark, Norway, Sweden, Lapland, Finland, Russia, Tartary, Circassia, Asia Minor, Syria, Palestine, part of Egypt, and Greece; and, taking Constantinople on his way home, returned through Germany and France to England. This extensive journey furnished Clarke with materials for six volumes of remarkable interest; they were written with manifest care and candour, and evinced on the part of the author uncommon learning and research, as well as no ordinary powers of observation. Clarke and his fellow-traveller, on their return to England, presented to the university of Cambridge a fragment of a colossal statue of the Eleusinian Ceres, and other valuable antiquities. The university in return conferred on Clarke the degree of LL.D. and on Cripps that of M.A. The Alexandrian sarcophagus—generally but not correctly called that of Alexander the Great, a dissertation on which is among the miscellaneous works of Clarke, he had the honour of rescuing from the hands of the French, and the gratification of seeing safely deposited in the British museum. In 1807 Clarke commenced at Cambridge a series of lectures on his favourite subject, mineralogy; the following year a chair of mineralogy was established in the university and Clarke appointed professor. Shortly after his return from the East, having taken orders, he had been appointed to two livings, one a college benefice, and the other belonging to his father-in-law, Sir William Rush. Clarke was not undistinguished as a man of science; he improved the construction and application of the blowpipe; discovered cadmium in some Derbyshire minerals, and wrote well if not extensively upon mineralogical and chemical subjects. He died in 1822, less esteemed for his amiable disposition than for the rare activity of his mind, and the variety of his accomplishments.—J. S., G.

CLARKE, GEORGE ROGERS, an American general in the revolutionary war, and a leader of the pioneer settlers of Kentucky, was born in Albemarle county, Virginia, in 1753. In 1775 he first entered what is now the state of Kentucky, and the following year, a convention of the settlers at Harrodstown chose him a delegate to the assembly of Virginia, to obtain military aid against the British, or, if refused, to intimate distinctly that their Indian allies would set up an independent state, and protect themselves. Clark obtained some powder and munitions of war, and a legislative act erecting Kentucky into a distinct county of Virginia, to be represented as such in the general assembly of the state. On his return, he took up his residence in the county, and became the chief counsellor and military leader of its inhabitants, who, under his command, fought long and bravely against the British. He retained military possession of the country till the close of the revolutionary war, and was thus the means of securing it to the United States by the treaty of peace of 1783. The latter portion of his life was unhappy; oppressed by pecuniary difficulties, he became a victim of intemperance. He died in Kentucky, in 1818.—F. B.

CLARKE, HENRI-JACQUES GUILLAUME, Count d'Hunembourg and Duke de Feltre, marshal of France, was born 17th October, 1765. He entered the army in 1782, and rose by successive steps to the rank of lieutenant-colonel in 1792. He was made provisional general of brigade in 1793, but was suspended in that same year. Two years later he was taken under the protection of Carnot, and was appointed by him to an office in the bureau of the ministry of war, the duties of which he discharged with great energy and success. In 1796 Clarke was despatched by the directory on a secret mission to Vienna, and soon after was sent to Italy to watch the movements of Bonaparte, whose success was exciting uneasiness in the minds of the government. He was so fascinated, however, by that extraordinary personage, that he completely forgot the object of his mission, attached himself to Bonaparte, and assisted him in concluding the treaty of Campo Formio. He was in consequence recalled by the directory, and deprived both of his rank as general and his office as chief of the topographic bureau. After

the revolution of the 18th brumaire, he was intrusted with several important missions by the first consul, and in 1804, was made councillor of state and private secretary to Napoleon for the war department. He accompanied the emperor in the campaign of 1805, and distinguished himself both at Ulm and Jena. In 1807 he succeeded Berthier as minister of war, and held that office until 1814. As a reward for his important services in that department, he was created Count d'Hunebourg in 1807, and Duke de Feltre in 1809. On the downfall of Napoleon, he gave in his adherence to the Bourbons, and held for some time the portfolio of war, and was created a marshal of France. He died in 1818.—J. T.

\* CLARK, SIR JAMES, Bart., physician-in-ordinary to the queen, was born at Cullen in Banffshire in December, 1778. He received his early education in the grammar school at Fordyce, and afterwards entered King's college, Aberdeen, where he took his M.A. degree. He next studied medicine in Edinburgh, and took the diploma of the college of surgeons of that city, and of London. In 1809 he entered the navy, where he remained until 1815 when he returned to Edinburgh, and in 1817 graduated in that university. Dr. Clark travelled extensively on the continent, visiting all the districts containing the reputed mineral waters, and investigating the effect of climate on health and disease in different places frequented by invalids. He settled in Rome, and for eight years practised regularly there. Becoming acquainted with Prince Leopold of Saxe-Coburg, he was appointed by him to be his physician in 1824. Two years later he returned to England, and having settled in London, was appointed physician to St. George's parochial infirmary. In 1829 appeared his work entitled, "On the Sanative Influence of Climate," which passed through several editions, and has become an authority on the subject. In 1832 he was elected a fellow of the Royal Society, and on the death of Dr. Maton in 1835, became physician to the duchess of Kent and the Princess Victoria. On her majesty's accession to the throne he received the appointment of physician-in-ordinary to the queen. In 1835 he published a "Treatise on Pulmonary Consumption and Serofulous Disease," which by its clear exposition and able reasoning, has done much to clear away the false notions which formerly obtained respecting the nature and treatment of these diseases. On the establishment of the university of London, Dr. Clark was chosen on the senate. Whilst living abroad he had greatly interested himself in the state of medical education in foreign universities and schools, and had observed their superiority in several points, more especially that of clinical instruction. His views on the subject were set forth in a pamphlet on "Clinical Instruction." This defect in our institutions has been remedied by the senate of the London university, so far as regards its medical graduates. Sir James Clark was created a baronet in 1838. He is a member of the principal foreign, scientific, and medical societies, and has been several times chosen on the council of the Royal Society. In addition to his other claims to distinction, he is well known to take a warm interest in sanitary reform, and has exerted all his influence in favour of measures likely to promote the improvement of public health. In medical politics he has taken a lively interest, and his appointment by the government as a member of the medical council of the United Kingdom, may be regarded as a public recognition of the services he has rendered his profession.—E. L.

CLARKE, JAMES STANIER, brother of Edward Daniel, a chaplain in the royal navy, attended Nelson at the battle of Trafalgar, and subsequently became domestic chaplain and librarian at Carlton House. He published a "Life of Lord Nelson," 1809, 2 vols., 4to; and the "Life of King James II., from his own Memoirs and the Stewart MSS. at Carlton House," 1816, 2 vols., 4to, &c. He died in 1834.—J. S. G.

CLARKE, JEREMIAH, a celebrated musician, was educated in the royal chapel under Dr. Blow, who entertained so great a friendship for him as to resign in his favour the places of almoner and master of the children of St. Paul's cathedral. He received these appointments in 1693, and shortly afterwards added to them that of organist of the same foundation. In July, 1700, he was appointed a gentleman-extraordinary of the chapel-royal, and at the expiration of about four years was also made organist. The compositions of Clarke are not numerous, as an untimely and melancholy end was put to his existence before his genius had had time to expand. Early in life he was so unfortunate as to conceive a violent and hopeless passion for a very beautiful

lady, of a rank far superior to his own, and his sufferings under these circumstances became at length so intolerable that he resolved to terminate them by suicide. Being at the house of a friend in the country, he found himself so miserable that he suddenly determined to return to London. His friend observing in his behaviour great marks of dejection, furnished him with a horse and a servant to attend him. In his way to town a fit of melancholy and despair having seized him, he slighted, and giving his horse to the servant, went into a field, in the corner of which was a pond surrounded by trees. This pointed out to his choice two ways of getting rid of life; but not being more inclined to the one than the other, he left it to the determination of chance. He took out of his pocket a piece of money, and tossing it in the air determined to abide by its decision. The money fell on its edge in the clay, and thus seemed to prohibit both these means of destruction. His mind, however, was too much disordered to receive comfort from, or take advantage of this delay. He therefore mounted his horse and rode to London, determined to find some other means of ridding himself of life, and in July, 1707, not many weeks after his return, he shot himself in his own house in St. Paul's churchyard. The works of Clarke published in his lifetime, are lessons for the harpsichord, and many songs to be found in the collections of his day, particularly in Durfey's *Pills To Purge Melancholy*. He also wrote for Durfey's comedy, *The Fond Husband*, that pleasing ballad introduced in the *Beggars' Opera*, and sung to the words, "Tis woman that seduces all mankind," and he contributed to the *Harmonia Sacra*. But his compositions for the church are those on which his fame chiefly rests. They abound in melody which time has not antiquated, and are rich in harmony and deeply pathetic. Dr. Burney sums up Clarke's merits in the following discriminating sentence—"Tenderness is so much his characteristic that he may well be called the musical Otway of his time."—E. F. R.

CLARKE, REV. JOHN, one of the founders of the colony of Rhode Island in America, was born, as is supposed, in Bedfordshire, England, in 1609. In 1649 he was chosen an assistant or councillor, and also treasurer of the colony; and two years afterwards was sent to England with Roger Williams, first to procure the annulling of a commission or proprietary grant, which had been given to Mr. Coddington of all the islands in Narragansett bay; and secondly, to obtain from the council of state a charter for the colony. After an absence of nearly twelve years he returned to Rhode Island in 1664; resumed the care of his church, and was elected to numerous civil stations in the colony. In his last will and testament he left a large farm at Newport in trust, for the support of learning and religion. No name in early New England history shines with a more unsullied brightness. He died without children, April 20, 1676, in the sixty-seventh year of his age.—F. B.

CLARKE, JOHN, Mus. Doc., afterwards known as Clarke Whitfield, was born at Gloucester in 1770. He commenced his musical education at Oxford in 1783, under Philip Hayes, and in 1789 was appointed organist of Ludlow in Shropshire. In 1793 he took his degree of musical bachelor at Oxford, and two years afterwards that of doctor in the university of Dublin. In the same year he was elected organist of the cathedral of Armagh. Dr. Clarke returned to England in 1798, and accepted the post of organist of Trinity and St. John's colleges, Cambridge, which appointments he held for more than twenty years. In 1814, he took the surname of Whitfield, by sign manual, on the death of his maternal uncle, Henry Fotherby Whitfield, Esq. of Rickmansworth Park, Herts. In 1820 he was elected organist of Hereford cathedral, and in the following year professor of music in the university of Cambridge. Dr. Clarke's numerous compositions consist of songs, glee, cathedral music, and an oratorio entitled "The Crucifixion." The latter was performed in the cathedral of Hereford, at the triennial music meeting in 1822. He also edited fifteen volumes of Handel's oratorios, with a compressed accompaniment for the piano-forte; two volumes entitled *The Beauties of Purcell*, &c. Dr. Clarke was an excellent musician, without displaying much original genius. He died at Hereford in 1836.—E. F. R.

CLARK, JOHN, a Scotch physician, was born at Roxburgh in 1744. He entered the service of the East India Company in the capacity of a surgeon; and, as the result of the experience acquired in several voyages, he published in 1773, in one vol. 8vo, "Observations on the Diseases in long Voyages to hot

countries, and particularly to the East Indies." He subsequently settled at Newcastle and was employed to reform the gross abuses which had crept into the management of the public hospital, and to erect a dispensary for the poor. He subsequently published in 1780 "Observations on Fevers, especially those of the continued type," one vol. 8vo; and "A Collection of Memoirs on the Means of Preventing the Progress of Contagious Fevers," 12mo, 1802. Dr. Clark died at Bath in 1805.—J. T.

\* CLARKE, MRS. MARY COWDEN, the authoress of the invaluable "Complete Concordance to Shakspere," a work to which the author "devoted the untiring labour of sixteen years —twelve in the preparation of the MS., and four more in guiding it through the press." She is the daughter of Mr. Vincent Novello, and was born in June in 1809. In 1828 she married Mr. Charles Cowden Clarke, the friend of Lamb, Hazlitt, and Leigh Hunt, and the teacher as well as friend of Keats. Notwithstanding all that has been done for the elucidation of the text of Shakspere by other modern authors, the literary world acknowledges a heavy debt of gratitude to the author of the "Concordance." Mrs. Clarke's "Girlhood of Shakspere's Heroines;" "Shakspere Proverbs;" "Kit Barn's Adventures;" "Iron Cousin, or Mutual Influence;" "World-noted Women, or Types of Particular Womanly Attributes of all Lands and Ages, Illustrated," which, published in New York, 1858, are also well-known and admirable works.—J. S. G.

CLARKE, SAMUEL, an estimable English divine, was born in 1599 at Woolston in Warwickshire, where his father had been a long time minister. He was educated at Cambridge; became assistant to the incumbent of Thornton in Cheshire; removed to Shotwick, and, after five years' residence there, was presented to the rectory of Alcester. He refused the *et cetera* oath, and drew up a petition on the subject, which he presented to the king at York. Having officiated nine years at Alcester, he went to London on some business connected with his petition to the king, and was there chosen preacher of the parish of St. Bennet Fink, where he remained till the Restoration. About the year 1662 he was ejected for nonconformity, having, although warmly attached to the constitution and the doctrines of the church, long entertained conscientious scruples respecting certain of its ceremonies and points of discipline. Till his death, which occurred in 1682, he continued to attend as a hearer the service he had formerly conducted, not daring, as he said, to gather a private church out of a true church, which the church of England in his judgment was. His principal works are—"A Mirror or Looking-glass for Saints and Sinners," &c.; "The Marrow of Ecclesiastical History," &c.; A General Martyrology, and an English Martyrology; "The Lives of Sundry Eminent Persons in this latter Age;" and "The Marrow of Divinity," &c.—His son SAMUEL published "Annotations on the Bible," which Dr. Owen and Mr. Baxter commended as able and judicious, and which have been of great although unacknowledged service to many modern commentators.—The great-grandson of the martyrologist, also called SAMUEL pastor of a congregation of dissenters at St. Albans, published a work entitled "Scripture Promises," which has been frequently reprinted.—J. S. G.

CLARKE, SAMUEL, born at Brackley in Northamptonshire, in 1623, was "right famous," according to Wood, "for Oriental learning." After studying at Oxford, he became master of a boarding-school at Islington. While there he assisted Walton in his Polyglott Bible. In 1658 the university elected him architypographus and superior beadle of the civil law. His death occurred in 1669. He published "Variae Lectiones et Observationes in Chaldaicam Paraphrasim," "Scientia Metrica et Rhythmica," &c. Some other works of his, printed and in MS., are noticed by Wood.—J. S. G.

CLARKE, SAMUEL, D.D., distinguished as a theologian and philosopher, the son of Edward Clarke, alderman of Norwich, was born there in 1675. He received the early part of his education in the free school of that city, and entered Caius college, Cambridge, in 1691. In order to his degree in arts, he performed a public exercise on a question taken from the philosophy of Newton. Having obtained orders, he became in 1698 chaplain to Dr. Moore, bishop of Norwich, who presented him to the rectory of Drayton. In 1704 he was appointed to preach at the Boyle lecture, and chose for his subject, "A Demonstration of the Being and Attributes of God." He preached at the same lecture next year on "The Evidences of Natural and Revealed Religion." These were first printed in two separate volumes in

1705 and 1706. They have since been printed in one volume, and have gone through several editions. To the later editions are generally appended some Letters from Butler, then attending a dissenting academy in Gloucestershire, and afterwards bishop of Durham, expressing some hesitation and difficulty as to the conclusiveness of the "demonstration." Clarke saw the ingenuousness and ability of his correspondent, and replied so as to satisfy him; for Butler, in the Analogy which he afterwards wrote, accepts the "demonstration" as valid. Clarke did not farther interfere in the discussions to which the "demonstration" gave rise. Law, who was afterwards bishop of Carlisle, animadverted upon it in his Notes to King's Essay on the Origin of Evil. He was replied to by Mr. John Clarke. He answered this, and received a second reply; and a controversy of some length followed, in which Mr. John Jackson and Mr. Joseph Clarke took part. In 1706 Dr. Clarke published a "Letter to Mr. Dodwell," in answer to his arguments against the immortality of the soul; and during the same year he translated Newton's Optics into Latin. Sir Isaac was so pleased with this translation, that he made Dr. Clarke a present of £500. During this same year, Bishop Moore procured for him the rectory of St. Bennet's, London; and having recommended him to the favour of Queen Anne, she appointed him one of her chaplains-in-ordinary, and presented him to the rectory of St. James, Westminster, in 1709. At this time he took the degree of D.D. with much applause. In 1712 he published "The Scripture Doctrine of the Trinity," a work which gave rise to much controversy. It was brought under the notice of the two houses of convocation, to whom Dr. Clarke made an explanation. In 1715 and 1716, a correspondence on the principles of natural philosophy and religion took place between him and the celebrated Leibnitz. This was published in 1717, along with "Remarks upon a Philosophical Enquiry concerning Human Liberty, by Anthony Collins." In 1718 he printed "Select Psalms and Hymns," in which some alterations were made in the forms of doxology, which occasioned considerable discussion. On the death of Sir Isaac Newton in 1727, he was offered, but declined, the place of master of the mint, worth £1200 or £1500 a-year—a proof of his attachment to the church and the cause of religion. In 1729 he published the first twelve books of Homer's Iliad, with an entirely new Latin version. And it was while occupied with the remaining books that he was interrupted by an illness, which terminated in death on the 17th May of that year. During the same year were printed by his brother, Dr. John Clarke, dean of Sarum, his "Exposition of the Church Catechism," and "Sermons," in ten volumes. His sermons are full of plain and clear explanations of scripture, and of vigorous inculcation of sound morality. On the doctrine of the trinity he was charged with Arianism, a charge countenanced by the fact, that Mr. Whiston heard him say that he never read the Athanasian creed in his parish, at or near Norwich, but once; and that was by mistake, at a time when it was not appointed by the rubric. As a philosopher, Dr. Clarke cannot be said to have founded a school, neither can he be said to have been a follower of any school. But he was the strenuous advocate of every cause that could advance the dignity and the virtue of man. He defended human liberty against Collins, and the spirituality and immortality of the soul against Dodwell. He opposed the selfish philosophers, by showing the eternal and immutable obligation of morality; and he combated the atheism of Hobbes, and the pantheism of Spinoza, by his "Demonstration of the Being and Attributes of God." His fame now rests on these two books, especially the last, and it will be proper to give a glance, however slight, at the tenor of its argument. The "demonstration" proceeds *a priori*, and consists of the three following propositions:—I. As something now exists, something must always have existed; otherwise something must have sprung out of nothing. II. That which has always existed must be either one independent and unchangeable being, or an infinite series of changeable and dependent beings. But an infinite series of changeable and dependent beings is absurd, as it has no cause of its existence from without nor from within; and, therefore, that which has always existed must be one independent and unchangeable being. III. This independent and unchangeable being must be self-existent, that is, must exist by necessity of nature. For even when we try to think that nothing has existed always, the idea of something which exists necessarily forces itself upon us, and we cannot dismiss it. But may not that which has existed

always be the external universe? To this Dr. Clarke replies—1. Negatively; that the universe is a contingent existence; that is, we can conceive it to have existed differently, or not to have existed at all. 2. Positively: that there are some things which we cannot think of as not existing. Such are time and space. But time and space are qualities, and qualities imply the existence of a substance to which they belong. And as time and space are infinite, the substance to which they belong must be infinite also; and this infinite substance is God. The germ of this argument is to be found in the scholium of Sir Isaac Newton—"Deus non est duratio vel spatium, sed durat et adest." Time and space are constituted by the existence of God. Similar reasoning had been employed by Cudworth. The validity of it was disputed by Leibnitz, who maintained that time is merely the order of things successive, and space is the order of things co-existing. The reasoning is accepted by Butler, Price, and Stewart, while it is rejected by Brown, Brougham, and Chalmers.—W. F.

CLARKE, STEPHEN, was a teacher of music, and organist of the episcopal chapel in the Cowgate, Edinburgh. He assisted Burns and Johnson in the production of the "Scottish Musical Museum," by harmonizing a number of the airs. He survived Burns little more than twelve months, having died at Edinburgh on the 6th of August, 1797. He was the composer of many airs of considerable merit, and after his death his son and successor, WILLIAM CLARKE, appears to have rendered Johnson the like service in harmonizing the airs for the concluding volume of the Museum. The latter died about the year 1820.—E. F. R.

CLARKE, WILLIAM, a learned English divine and antiquary, rector of Buxted in Sussex, was born in Shropshire in 1696, and died in 1771. His principal work, in which he was assisted by Bowyer, is entitled "The Connexion of the Roman, Saxon, and English Coins," &c. It is highly praised by Pinkerton, and M'Culloch refers to it as containing a very good account of the ancient trade of the Black Sea. His son EDWARD, also rector of Buxted, born in 1730, published on his return from Madrid, where he had been chaplain to the embassy (1760–62), "Letters concerning the Spanish Nation," &c.—J. S. G.

CLARK, WILLIAM, an American explorer, was born in Virginia, August 1, 1770, and went with his father to Kentucky in 1784. In 1803 the government of the United States organized an expedition to explore the vast region acquired by their recent purchase of Louisiana; and President Jefferson offered Clark the rank of captain of engineers, and the joint command of the party with Captain Meriwether Lewis. The company left St. Louis in March, 1804; ascended the Missouri to its source; crossed the Rocky Mountains; struck one of the upper branches of the Oregon or Columbia, and descended that river to the Pacific ocean. They returned in the autumn of 1806; having performed the most extensive and important exploration ever undertaken by the American government. Clark kept the journal which was published in 1814, in two volumes octavo. In 1813, though he had twice refused the appointment, he was made governor of the territory and superintendent of Indian affairs, which two offices he held till Missouri was admitted into the union as an independent state in 1820. He died in 1838.—F. B.

CLARKSON, DAVID, an eminent nonconformist divine, born at Bradford in Yorkshire in 1622; died in 1686. He studied at Clarehall, Cambridge, and became fellow of his college. Tillotson, who was his pupil, succeeded him in his fellowship in 1651. He was ejected for nonconformity from the living of Mortlake in Surrey in 1662. In 1683, having for a year officiated as colleague to Dr. Owen, he succeeded that eminent divine. Of Clarkson's published discourses, the most remarkable are—"Primitive Episcopacy," 1680; "No Evidence of Diocesan Episcopacy in Primitive Times," 1681, in answer to Stillingfleet; and "Discourse of Liturgies," 1689.—J. S. G.

CLARKSON, THOMAS, born at Wisbeach in Cambridgeshire, in 1760, one of the earliest and most devoted advocates of the abolition of the slave trade. He was first educated by his father, who was a clergyman and master of the free grammar school in his native town. He afterwards went to St. Paul's school, London, and completed his studies at St. John's college, Cambridge. In 1784 he gained the prize for a Latin dissertation, and the following year entered with scholastic ardour as a competitor for a similar honour. The subject announced for the thesis by the Rev. Dr. Peckard, vice-chancellor of the university, was "Anne licet invitox in servitutem dare?" (Is it lawful to make slaves of others against their will?) In the course

of his researches and investigations for his essay, his literary ambition gave place to righteous indignation at the enormities connected with slavery and the slave-trade, which furnished him with such cogent arguments in answer to the proposition, that he won the prize; and his mind was so thoroughly roused to the importance of the subject, that he translated his essay into English, and resolved to devote himself to the redress of African wrongs. He gave up his design of entering the church, for which he had taken deacon's orders, and may be said to have chosen antislavery for his profession, as the advocacy of that cause became the chief work of his life. The publication of his essay led to his introduction to Mr. Granville Sharpe, the first public assertor of the rights of negroes in England; and to Mr. William Dillwyn, Mr. Richard Phillips, and other members of the Society of Friends in London, who gladly associated with him in his abolition efforts. From the time of William Penn, who in 1688 denounced the slave-trade, this sect had protested against slavery; and at their yearly meeting in 1760, in addition to the "severe censures" passed in former years on "the cruel and unjust practice of importing negroes," they resolved to disown as members of their society "all who participated in any way in that guilty traffic." In 1787 the first "committee for effecting the abolition of the slave-trade" was instituted by Mr. Clarkson and his friends. They deemed it wise to limit their efforts to the suppression of the slave-trade at first, the extinction of slavery appearing at that time an unattainable object. Universally diffused as information on this subject afterwards became, and now stands recorded in history, it had at that period no existence in literature, and no place in the public mind. Mr. Clarkson visited the principal ports in the kingdom, and, with the utmost industry and perseverance, collected evidence from the custom-houses, on board slave-ships, and from documents concerning West India property. Obtaining an introduction to Mr. Wilberforce, who, as member for Yorkshire and the intimate friend of Mr. Pitt, as well as from his high personal character, held an influential position, Mr. Clarkson induced him to bring the question before parliament, where a party in its favour was gradually formed. Meantime the committee held meetings, and published the results of their researches. In 1788 several petitions were presented to the house of commons in favour of the abolition of the slave-trade, and the question was brought forward, but postponed for further inquiry. In 1789 Mr. Wilberforce introduced the subject, the materials being furnished him by Mr. Clarkson; but the measure was again put off; and year after year a succession of divisions and defeats took place, until, after a struggle of more than twenty years, the "bill for the abolition of the slave-trade" passed the house of commons in March, 1807. Mr. Clarkson's efforts, as prompter and assistant to Wilberforce and his party, never relaxed during this period, and with characteristic ardour he visited Paris, after the breaking out of the Revolution of 1789, to supply Mirabeau with matter for his speeches in the national convention against the slave-trade. He was an active member of the "African institution," which was established in 1807 to promote civilization in Africa, and took part in the contest which terminated, in 1833, with the passage of the act for the "abolition of British colonial slavery." In 1838 the corporation of London granted Mr. Clarkson the freedom of the city, as an acknowledgment of his services as the originator of the great antislavery struggle, and placed his bust in the Guildhall. In his declining years he lost his sight from cataract, but underwent an operation that restored it. He attended the antislavery convention at Exeter Hall in 1840. His last public act was to present a petition to the house of lords against slave-grown sugar. In addition to numerous pamphlets on the subject, he published "A History of the Abolition of the Slave-Trade," 2 vols., London, 1808; "A Portraiture of Quakerism," 3 vols., London, 1806; and other works. His style is diffuse, and he is less remarkable as a writer than as the patriarch of the antislavery cause. He possessed a happy, contented disposition, and passed the last years of his life in his domestic circle at his patrimonial seat, Playford-hall, Suffolk, where he died in 1846, aged eighty-six years.—R. M. S.

CLAUBERG, JOHANN, one of the clearest and most methodical expositors of the Cartesian philosophy, was born at Solingen in Westphalia in 1622; taught philosophy and theology at Herborn, and afterwards at Duisburg, and died in 1665. There is an edition of his works with the date 1699.

CLAUDE, Bishop of Turin. See CLAUDIUS.

**CLAUDE, JEAN**, an eminent divine of the Protestant church of France, was born in 1619 at La Sauve-Sauvetat, near Agen. His father, Francis Claude, who was also a protestant minister, gave him his first education, and afterwards sent him to the college of Montauban, where he was ordained in 1645. His first charge was at the Hague, his next at St. Afric, from which he was removed, after a pastorate of eight years, to the important position of Nismes, where he gave assistance in training candidates for the protestant ministry. Having incurred the resentment of the court by opposing, in the synod of Languedoc, a project for the reunion of the Roman catholics and protestants, he was prohibited by a decree of council to execute any longer the functions of the ministry in that province. He then became pastor at Montauban, and was again, after an interval of four years, forbidden to preach there also. In 1666 he accepted an invitation from the congregation of Charenton, and continued to labour there with great acceptance and with eminent public usefulness to the cause of his oppressed church, till the revocation of the edict of Nantes on the 22nd October, 1685. At ten o'clock in the morning of that day Claude had an order sent to him to quit France in twenty-four hours. On his arrival in Holland he was humanely received by the prince of Orange, who allowed him a liberal pension. But he survived his expatriation little more than a year. He preached his last sermon at the Hague on Christmas-day, 1686, and died on the 18th of January following. He was a distinguished preacher, but still more distinguished as a polemical writer. He entered the lists against the most eminent controversialists of Rome—against Bossuet, Arnauld, Nonet, and Nicole—and proved himself an antagonist worthy of their steel. His chief writings are—"Défense de la Réformation contre le Livre intitulé, *Préjugés Legitimes contre les Calvinistes*," 1673, 1680; "Les Plaintes des Protestants cruellement opprimés dans le Royaume de France," 1686; "Sermons sur div. Textes de l'Écriture Sainte," Gen., 1724; "Traité de la Composition d'un Sermon," 1688, first published in his "Œuvres Posthumes," and translated into English in 1778, by Robert Robinson of Cambridge. A new edition was brought out in 1796 by Rev. Charles Simeon. Claude left two sons, ISAAC and JEAN JACQUES, both of whom followed in the footsteps of their father. The former was born in 1653, and died in 1695; the latter was born in 1684, and died in London, where he was pastor of a French congregation, in 1712.—P. L.

**CLAUDIANUS, CLAUDIUS**, born about the year 365 of the Christian era, at Alexandria in Egypt. His mother tongue was Greek, and he only began to write Latin verse when he was past thirty. Claudian was patronized by Flavius Stilico, who held high place at the court of Honorius. In one of his poems he mentions having married an heiress at Alexandria. The poems of Claudian have for us but little interest; they are chiefly panegyrics—a class of poetry almost necessarily dull—and satires, which, to say the truth, are in Claudian's hands almost as dull as panegyrics. The praises of Stilico, of which he is never weary, have the merit of expressing real feeling. On Stilico's death he seems to have retired into private life. The "Rape of Proserpine" gives us more pleasure than any other of his longer poems. The power of commentators to find in a poem whatever they seek for, is illustrated by the notes on this poem, in which some have discovered the Elensian mysteries, and others the philosopher's stone. Claudian's "Old Man of Verona," is in our estimation worth all else that he has written, and it has been translated by Cowley with singular felicity.—J. A. D.

**CLAUDIUS or CLAUDE, CLEMENS**, Bishop of Turin, a Spaniard by birth, and the disciple of Felix, bishop of Urgel; died in 839. In the commentaries of this learned prelate, we meet with perhaps the earliest protest which was raised by an ecclesiastic of his rank against the errors of doctrine and discipline that had crept into the church of Rome.

**CLAUDIUS I.**, Roman emperor. His full name was TIBERIUS CLAUDIUS DRUSUS NERO GERMANICUS. He was the younger son of Drusus, the brother of Tiberius, and of Antonia, the niece of Augustus, and was born at Lyons B.C. 10. In his youth he was exceedingly weak and sickly, and often laboured under cruel maladies. He was shamefully neglected by his relatives. His mother said he was an abortion, and the rough draught of a man, and Augustus used to call him *miserillus*, little wretch. He was left to the company of slaves and freedmen, and was allowed no share in public affairs. He appears, however, to have devoted a great part of his time to study, and

became a proficient in the Greek and Latin languages. He was elevated to the consulship by the Emperor Caligula his nephew, A.D. 37, but on the expiry of his term of office, he withdrew again into private life. On the death of Caligula, the mutinous pretorians who were overrunning the palace, discovered Claudius concealed behind some tapestry, and trembling for fear. They dragged him from his place of refuge, and carried him on their shoulders to the camp, where he was proclaimed emperor in spite of the opposition of the senate. He was then fifty years of age, and for some time governed with justice and moderation, endeavoured in various ways to make compensation for the oppressive deeds of his predecessors, and executed the famous Claudian aqueduct and other works of great utility, for the embellishment of the city and the comfort of the citizens. But he afterwards fell completely under the control of his wife and freedmen, who induced him to give his consent to many cruel and tyrannical acts which he never would have committed of his own accord. His third wife, the notorious Messalina, brought great scandal upon his government and family by her shameless licentiousness. After her execution, the emperor married in A.D. 50 his niece Agrippina. Claudius died in the sixty-fourth year of his age, and the fourteenth of his reign. He visited Britain in A.D. 43, and in his reign it first became a Roman province.—J. T.

**CLAUDIUS II. (MARCUS AURELIUS, surnamed GOTHICUS)**, one of the best of the Roman emperors, born in Illyricum, A.D. 214. His origin was obscure, but he acquired distinction by his military services under Decius and Valerian. On the death of Gallienus in 268, Claudius was raised to the imperial throne by the army, and their choice was immediately ratified by the senate. Soon after his accession he defeated, at Milan, Aurelius, who had revolted against Gallienus. He then marched against the Alemanni, who had invaded Italy, and routed them on the banks of the lake of Garda (Benacus). He entered Rome in triumph, and set himself vigorously to reform the abuses of the government. Next year he gained a great victory over an immense host of Goths or Scythians, who had invaded the province of Mæsia, and took a vast number of prisoners, whom he compelled to labour on the public works. This victory gained him the surname of Gothicus. He died in the following year, A.D. 270, at Sirmium in Pannonia, after a short but brilliant reign of two years, and was succeeded by Aurelian.—J. T.

**CLAUDIUS, APPIAS PULCHER**, held the office of praetor in 57 B.C., and next year was praetor in Sardinia. In 54 he was consul along with L. Domitius Ahenobarbus, and in 53 he was appointed proconsul of Cilicia, and governed that province with great tyranny and rapacity. Two years later he was superseded by Cicero, whose appointment he regarded with great displeasure. On his return to Rome he was impeached by Dolabella, but was acquitted through the influence of Pompey. He was appointed censor in 50, along with L. Piso, and expelled a number of senators belonging to Caesar's party—among others, the historian Sallust. On the breaking out of the civil war, he embraced the cause of Pompey, and was in consequence compelled to flee from Rome. He died in Greece before the battle of Pharsalia. He wrote a work on augural science, which he dedicated to Cicero.—J. T.

**CLAUDIUS, MATTHIAS**, a German popular writer of eminence, was born at Rheinfeld in Holstein, 15th August, 1743, and after having studied at Jena, settled at Wandsbeck, near Hamburg. In 1778 he was appointed reviser to the Altona bank, with permission to reside at Wandsbeck. Under the assumed name of *Asmus* he published from 1770 till 1775 the "Wandsbecker Bote," a quaint miscellany of poetry, essays, reviews, &c., written in a powerful and highly popular style. All the productions of his pen evince a mind as serene as it was pious, and a generous sympathy with the interests of the people. Many of his poems are sung to this day, for instance his beautiful "Rheinweinlied." After a happy old age he died at Hamburg, 21st January, 1815. His collected writings appeared under the title "Asmus Omnia sua secum portans," in 8 vols., new ed. 1844. His life has been written by W. Herbst, Gotha, 1857.—K. E.

**CLAUDIUS, PUBLIUS APPIAS PULCHER**, the first of the famous Claudian family who bore the name of Pulcher, lived about 250 B.C. Like the rest of his family, he was noted for his pride and haughtiness, and his resistance to the demands of the plebeians, as well as for his deficiency in military skill and valour. He was elected consul in 249 B.C.; and, in defiance of the auguries, attacked the Carthaginian fleet in the harbour of

Drepana, and was defeated by Adherbal with the loss of almost all his forces. Having been recalled and commanded to nominate a dictator, he named M. Claudius Glycias or Glicia, the son of a freedman, but the appointment was set aside. He was accused of treason, and severely punished. The exact date of his death is unknown.—J. T.

**CLAUDIUS.** See APPUS CLAUDIUS.

**CLAUREN, H.** See HEUN, KARL.

**CLAUSEL, BERTRAND,** Count and Marshal of France, was born 12th December, 1772. He was the nephew of Jean Baptiste Clausel, one of the regicides. Having entered the army in 1791, he served in several campaigns, and was also employed in various missions. He was made general of brigade in 1799, and sent to St. Domingo. He returned to France in 1802, with the rank of general of division. In 1805 he was employed in the armies of the north, and of Holland, and subsequently in Naples, Germany, and Spain. He was present at the famous battle of Salamanca and assumed the command after Marmont was wounded. He was present also at the disastrous conflict of Vittoria. After the first abdication of Napoleon, Clausel was appointed inspector-general of infantry, and obtained the grand cross of the legion of honour from Louis XVIII.; but this did not prevent him from deserting the cause of the Bourbons as soon as Bonaparte landed from Elba. On the final overthrow of Napoleon, Clausel fled to America to escape the sentence of death pronounced upon him, 11th September, 1816. On the proclamation of the amnesty of 1820 he returned to France, and was elected a deputy. In 1830 Louis Philippe made him commander of the African army, and created him a marshal in 1831. The disastrous result of the expedition to Constantina in 1836 was attributed to Clausel. He died in 1842.—J. T.

\* **CLAUSEN, HENRY NICHOLAS,** a celebrated Danish theologian and statesman, born in 1793; became professor of theology at the university of Copenhagen in 1821; some years afterwards became known as an intrepid champion of constitutional rights; in 1840 was elected a deputy to the legislative assembly; played a conspicuous part in the reforms of 1848, and till 1852 was a member of the Danish ministry. His works are numerous.

**CLAUSSEN, PEDER,** the celebrated translator of Snorre Sturleson, was born at Egersund, on the southwest coast of Norway, in the year 1545. He became, in 1566, parish priest of Undal, as his father had been before him. His translation of Sturleson did not appear till after his decease which happened in 1614. It was brought out in 1633 under the care of the learned Ole Warm, and at the expense of Joachim Moltken. An inferior edition, altered for the worse, was brought out by the printer Godiche in 1757. Claussen's translation of Sturleson's great work is not a mere literal translation, but a free and somewhat abridged rendering, in a very bold and original style. It furnished for a long period the favourite reading of the Norwegian peasantry. Claussen was also the author of a "Description of Norway," published likewise after his death, in 1632, at the cost of the same Joachim Moltken.—M. H.

**CLAVELL, JOHN,** a highwayman of the time of Charles I., nephew of Sir N. Clavell, published in 1628 a poem entitled "The Recantation of an Ill-led Life, or Discovery of the Highway Law." &c.—J. S. G.

**CLAVERET, JEAN,** born at Orleans in 1590; died in 1666. He first studied law, and commenced to practise as an advocate. He fancied himself a poet, and formed an acquaintance with Corneille, who advised him to stick to his trade of advocate. He was offended, and commenced a pamphlet war against Corneille. This was not enough; he had interest sufficient to get a comedy acted, which bore the same title as one of Corneille's. The court were for Claveret, the public for Corneille. He regarded this as success, and tried another comedy, which, however, the actors refused to bring out. It was the day when the unities were the rule of the French theatre, and Claveret, who was not daring enough to violate them, escaped from the difficulty with a dexterity all his own. A drama of his, "The Rape of Proserpine," was so arranged as to have the scene now in heaven, now on earth in Sicily, and now in hell. The unity of place was not violated, for the poet imagined a perpendicular line from heaven to hell passing through Sicily.—J. A. D.

**CLAVIER, ETIENNE,** born at Lyons in 1762; bred to the law, he combined with his legal pursuits the study of ancient languages and literature, more especially the Greek, and even

seems to have imbibed the heroic spirit of the days of old. It was while he sat as judge of the criminal court of the department of the Seine that he set an example of independence not very common under the empire. When General Moreau was on his trial before him, the law officers, pressing for a capital conviction on grounds which the court deemed insufficient, thought to overcome scruples by an intimation that the emperor, if gratified by a conviction, would pardon the accused; on which the judge exclaimed—"Who would pardon us?" In 1809 he was elected member of the class of ancient history and literature at the Institute. In 1811 the criminal court over which he presided was suppressed. His chief literary labours consist of translations from the Greek. He wrote, besides, essays on the oracles of the ancients, and "A History of the early times of Greece." He died in 1817.—J. F. C.

**CLAVIERE, ETIENNE,** a French statesman of the revolutionary period, was born at Geneva in 1735. He was one of the leaders of the party of the Girondists; in 1792 he was appointed minister of finance. The following year, along with all the most eminent members of his party, he was condemned to death. He killed himself in prison.—J. S., G.

**CLAVIGERO, FRANCISCO SAVIERO,** a Spanish jesuit, born in Mexico in 1720, and author of a curious work on the customs, history, and language of his native country since the Spanish conquest. In the latter part of his life he came to Europe, and resided at Cesena in the papal states, where his great work was published in 1780, under the title of "Storia Antica del Messico," &c.—F. M. W.

**CLAVILJO, RUY GONZALES DE,** a Spaniard, who lived about the commencement of the fifteenth century, and was sent on an embassy to Tamerlane by Henry III., king of Castile, of which an account, supposed to be from his pen, was published at Seville in 1582.—J. T.

**CLAVILJO Y FAJARDA, JOSÉ,** a Spanish author, editor of a journal at Madrid, and the translator of Buffon, born in 1730; died in 1806. He fought a duel with Beaumarchais, who came to Madrid to avenge a slight which Clavijo had put upon one of his sisters. More than one dramatist has made use of the incident.—F. M. W.

**CLAVIUS, CHRISTOPHER,** an eminent German mathematician, called "the Euclid of the sixteenth century," was born at Bamberg in 1537, and died at Rome in 1612. He was employed by Pope Gregory XIII. in the business of reforming the calendar.

\* **CLAY, CASSIUS MARCELLUS,** the seventh son of General Green Clay, born in Madison county, Kentucky, in 1810, has been mainly and very honourably distinguished for his bold and resolute efforts to free his native state from the curse of slavery, and to induce the great body of slaveholders to adopt measures looking to ultimate emancipation. With a view to qualifying himself for an active public and political career, he studied law. The owner of extensive lands and proprietor of many slaves, he commenced his efforts for the freedom of Kentucky by giving his slaves their freedom. His life has since been frequently in danger from the propagandists of slavery. The writings of C. M. Clay, with a memoir by Horace Greeley, Esq., were published in New York in 1848.—F. B.

**CLAY, HENRY,** an eminent American senator and statesman, was the son of a baptist clergyman, and was born in Hanover county, Virginia, in 1777. His father died when he was only four years old, leaving his mother very poor, so that his only education was obtained in a log school-house, and in 1791 he was placed as an apprentice in a store in Richmond. But his stepfather procured for him a place as copying clerk in the office of the chancery court, where his character and talents attracted the notice of the venerable Chancellor Wythe, who gave him the use of his library, superintended his reading, and turned his ambition to the study of law. His preparation was completed in the office of the attorney-general, Brooke, and being admitted to the bar, he removed to Lexington, Kentucky, when hardly twenty-one years old, and began the practice of his profession. His success was signal and immediate; with a competent amount of legal learning, he became one of the most successful advocates that ever addressed a jury. With a winning manner, a silver-toned voice, great fluency of speech, and quickness of thought, and an instinctive appreciation of the characters and prejudices of those whom he addressed, he never failed of enlisting their sympathies, and seldom of winning their assent.

Of course the Delilah of politics soon enticed him away from the more sober charms of the matron who presides over the tribunals of law. The greater part of Mr. Clay's life was spent in the public service, and so important were the official posts which he held, and so numerous and grave the public questions in the settlement of which he had a prominent share, that a full biography of him would be almost a history of his country for half a century. Only a brief summary of his career can be given here. While the old division of parties existed between federalists and republicans, Mr. Clay was heartily associated with the latter; when this distinction passed away, and a new one was instituted about 1829 between whigs and democrats, he became the leader of the former. In 1806 he became a senator of the United States for a single year, to fill the unexpired term of Mr. Adair. The two succeeding years he spent in the legislature of Kentucky. Then he returned to the federal senate for another year, to supply the vacancy caused by a resignation. In 1811 he was elected to the lower house of congress, and was chosen to be speaker, remaining in that post till 1814, when he was sent abroad as one of the commissioners to negotiate the treaty of peace with England at Ghent. During these years embarrassing questions were open between Great Britain and the United States, which gradually ripened into hostilities, and Mr. Clay was most prominent and active among those younger and more impetuous members of his party, who rather pushed than followed President Madison into a declaration of war. Indeed he was the leader of congress upon this subject, and upon the measures requisite for the prosecution of the war. On his return from Ghent he was again sent to congress, and became speaker of the house, in which post he remained with few intermissions till 1825. The chief subjects which he took a prominent part in discussing at this period were, the acknowledgment of the independence of the Spanish American republics, and the protection of American industry by a protective tariff. Mr. Clay also had a prominent share in the vehement discussions about slavery which were excited in 1820 by the question respecting the admission of Missouri into the Union; and he was, if not the author, the earnest advocate of the famous "compromise" on that subject, which established the line of 36° 30' as the northern limit of slaveholding territory. In 1825 he was a candidate for the presidency against Mr. J. Q. Adams, General Jackson, and Mr. W. H. Crawford; and, no choice being effected in the electoral college, when the matter came up in the house of representatives, Mr. Clay and his friends voted for Mr. Adams, and thereby decided the election in his favour. During the whole of the Adams administration, from 1825 to 1829, Mr. Clay was secretary of state, and performed the important duties of that office with consummate ability. In 1831 he returned to the United States senate, where he was the leader of the opposition to the administration of General Jackson, and strove ineffectually for the renewal of the charter of the United States bank. Through his influence, also, the "compromise bill," as it was called, was passed through congress, which put an end to the nullification controversy, by a partial abandonment of the protective system. In 1832 he was again the candidate of his party for the presidency, though with little chance of success, owing to the overwhelming popularity of General Jackson, who was re-elected. He retained his seat in the senate till March, 1842, when he resigned, and retired into private life. Two years afterwards he was again a candidate for the presidency, in one of the most exciting political contests that ever took place in the United States, but was defeated by a very small numerical majority, obtained mainly through the influence of the administration, then in the hands of his political opponents, and the obstinacy of the so-called "liberty party." The immediate consequence of his defeat was the annexation of Texas, a measure to which he had avowed strenuous opposition. This was virtually the termination of his public career, though in 1849 he consented to resume his seat in the senate, in view of the perilous contest which was then impending between the slaveholding and non-slaveholding portions of the country, on the California and territorial questions. He was the author of the famous "compromise of 1850," as it was termed, by which, after a long and vehement struggle, this dispute was adjusted. It was the third occasion in his career in which, by giving the whole weight of his abilities and influence to an intermediate course between two extremes, he put an end to a vehement contest, which menaced the peace of the country and the duration of the Union. On the matter of slavery he

always favoured moderate counsels, and a pacificatory policy. Though born in one slaveholding state and a resident in another, he made his *debut* in political life as an emancipationist, by advocating publicly in 1798 the gradual abolition of slavery. He was always an earnest and efficient friend of the Colonization Society, which has built up a free and flourishing colony of civilized blacks on the African coast, and in the debate of 1850 he availed in the most decided terms his uncompromising opposition to the extension of slaveholding territory. The excitement and exhaustion of this last great controversy gave the final blow to his already enfeebled constitution. He died at Washington, June 29, 1852, aged seventy-five. The strife of parties was hushed for a moment at his decease, and all united in rendering him the praise which was his due, as an able and patriotic statesman whose public life was without a stain. Mr. Clay's wife was Lucretia Hart, of Kentucky, whom he married in 1799. By her he had a numerous family, consisting of six daughters and five sons. The daughters all died before him, but the sons survived him except one, who was killed in the Mexican war, and three of them are now holding highly respectable positions in the country.—F. B.

CLAYTON, DR. JOHN, an American botanist, was born at Fulham, England, about 1686, emigrated to America in 1705, and died in Gloucester county, Virginia, in 1778, aged eighty-seven. He resided near the city of Williamsburg, and was clerk or prothonotary of Gloucester county for over half a century. He was a private country gentleman of moderate fortune, greatly respected by all who knew him. Several of his papers are published in the *Philosophical Transactions*; but the work by which he is chiefly known is his "*Flora Virginica*," which was published at Leyden, by Gronovius, in 1739-43, and again in 1762.—F. B.

CLAYTON, JOHN MIDDLETON, an American statesman, born in Sussex county, Delaware, in 1796, was chosen senator in congress in 1829, and held office till December, 1836, when he resigned. He was immediately appointed chief-justice of his native state, and continued on the bench for nearly three years. In 1845 he was again sent to the United States senate, and remained there till March, 1849, when he became secretary of state under President Taylor. In this capacity he negotiated what is usually called the "Clayton-Bulwer Treaty," adjusting the respective claims of England and the United States in Central America. Mr. Clayton resigned office on General Taylor's death in July, 1850, and immediately re-entered the senate, where he remained till his own decease, 9th November, 1856. He was a zealous member of the whig party, an able debater, and a statesman of high character for talent and uprightness.—F. B.

CLAYTON, ROBERT, D.D., a distinguished prelate, and member of the Royal and Antiquarian societies of London, was born in Dublin in 1695, and died in 1758. He was appointed to the bishopric of Killala in 1729, translated to Cork in 1735, and to Clogher in 1745. He is said to have owed his advancement to Dr. Clarke, who recommended him to the patronage of Queen Caroline. Dr. Clayton was the author of "*An Introduction to the History of the Jews*"; "*Chronology of the Hebrew Bible Vindicated*"; "*A Dissertation on the Prophecies*"; and "*A Vindication and Defence of the Histories of the Old and New Testament, in answer to Lord Bolingbroke*." The bishop's well-known leaning to Arianism did not hinder his preferment; but, in consequence of a motion which he made in the house of lords, that the Athanasian and Nicene creeds should be expunged from the liturgy, their lordships commanded him to be prosecuted for heresy. But he died on the day fixed for the commencement of his trial.—J. T.

CLAYTON, THOMAS, was a member of the royal band of music in the reign of William and Mary. Although a man of very inferior talents in his profession, he was induced in the early part of his life to travel into Italy for the purpose of improvement. On his return to England he so far imposed on the good sense of the public, as to obtain the reputation of an eminent musician. Several persons of distinction were persuaded into a belief, that by means of Mr. Clayton's assistance, rusticity would be no longer the characteristic of English music, and that if due encouragement were given to him, our music would in a very short time emulate that of Italy. Accordingly, in 1705, he produced the opera of "*Arsinoe, Queen of Cyprus*," in which, as Dr. Burney correctly observes, "not only the common rules of composition were violated in every song, but also the prosody and accents of our language." Yet such was the charm

of novelty, and so effectually had Clayton persuaded the public that he was a great man, that this worthless production was performed twenty-four times the first season, and eleven times the second. Addison unfortunately partook so much of the general delusion as to commit the composition of the music of his opera of Rosamond to this worthless pretender. It was performed for the first time on the 4th of March, 1707; but notwithstanding the favourable prepossessions of the public, and the poetical merit of the piece, it was received with the utmost coldness, and struggled with difficulty through three representations. It was then laid aside, and never again performed in the lifetime of the author, though it was revived thirty years afterwards with new music by Dr. Arne. Rosamond owed its failure in a great measure to Clayton's wretched music, which the audience were now able to compare with better things. Addison's mortification at this ill success appears to have been the cause of the constant hostility he ever afterwards exhibited to the Italian opera. After the failure of Rosamond, Clayton disappeared from the musical world, and the date of his death is unrecorded.—E. F. R.

CLEANDER, was originally a Phrygian slave; afterwards the profligate favourite and minister of the Emperor Commodus. In a popular tumult occasioned by a scarcity of corn, he was torn to pieces by the mob.—J. T.

CLEANTHES: the second in order of the philosophers of the Porch. Born at Assos in the Troad about 300 B.C. he came to Athens in his manhood, and listened for fifteen years to the instructions of Zeno. When he began his studies he had in his possession only four drachmæ. He was not gifted with the faculty of quick apprehension, and his steady industry at first only served to excite the laughter of his fellows. But neither toil, poverty, nor ridicule could damp his zeal, or check his dauntless pursuit of knowledge. In the expressive words of Laertius "he took to philosophy bravely." Unable to purchase paper to make notes on Zeno's lectures, he scrawled them on bits of potsherd and ox-bones. The spectacle of a man in his station and circumstances devoting his entire time to speculative studies attracted the attention of the Areopagus, and in the exercise of an old right they called on him to give an account of his mode of life. It came out that he earned subsistence by drawing water for a gardener during the night, and was thus enabled to surrender his days to the search after wisdom. Struck with admiration for his industry, the judges offered him ten minæ, but the proffered gift was refused in the true spirit of a stoic. When the witty disciples of the porch applied to Cleanthes the nickname of the Ass, he said mildly, "That implied that his back was strong enough to bear whatever Zeno put upon it"—a remark confirmed by the result of after years when he taught in his master's chair, and the same indefatigable perseverance had won for him the more flattering title of the second Hercules. He was distinguished at all times by the composure with which he bore attack. On one occasion when he was satirized on the stage by Sositheus he looked so calm and dignified that the satirist was hissed off the stage by the spectators. He succeeded Zenon in 263 B.C., and continued to teach his doctrines with his faculties uninpaired to the age of eighty years. Cleanthes has no place among the great intellects of Greece, but he had acquired in a pre-eminent degree that grasp of the guiding principles of life which crowns an earnest and self-denying career. His writings manifest that loftiness which springs from purity of thought. He struck out no new path of speculation, but his sympathy with the difficulties of the mass of mankind, his own struggle and triumph, together with a vein of genuine religious feeling, fitted him to be one of the leaders of the stoic philosophy on its most important—its practical side. He is the author of a hymn to Jove, which has been justly characterized as the most devout fragment of antiquity. It is to this hymn that St. Paul refers in his address at Athens—"As certain of your own poets have said, *εξ ουρανού γένεσις επεινόντων*." It is pervaded by the sense of a personal God having relation to the individual spirit of man. Another fragment of Cleanthes finely expresses the stoic view of fate—"Lead me, Zeus, and thou Destiny; whithersoever I am by you appointed, I will follow not reluctant; but even though I am unwilling, through badness, I shall follow none the less." Several of his detached sayings remain to indicate his observance and inculcation of plain living and philosophic contentment, as, when asked what is the best way to be rich, he answered, "To be poor in desires." The stoic

satirist of Rome refers to him as presenting the best pattern of a life according to the ascetic rules of his school.

"Cultor enim juvenum purgatos miseri aures  
Fruge Cleanthea."

Of the future he taught that all souls are immortal, but that the intensity of existence after death would vary according to the strength or weakness of the soul in life—a view capable of translation into the language of christian faith. His own decease was another instance of the resignation produced by his philosophy. Having fasted for two days by order of the physician to cure himself of an ulcer, Cleanthes said when asked to take food, he had gone so far on the road, he was unwilling to turn back again, and of his free will finished the journey.—J. N.

CLEARCHUS, a Spartan general who was employed on several important expeditions during the latter part of the Peloponnesian war. He latterly served under Cyrus at the head of some Greek mercenaries.

CLEARCHUS, tyrant of Heracleia, born 411 B.C.; was assassinated in 353.

\* CLEAVELAND, PARKER, LL.D., an American mineralogist and man of science, was born in Rowley, Massachusetts, 15th July, 1780; graduated at Harvard college in 1799; and six years afterwards was appointed professor of chemistry, mineralogy, and natural philosophy in Bowdoin college, Maine—a position which he has occupied honourably and efficiently for over half a century. In 1816, he published in one large volume "The Elements of Mineralogy and Geology," founded on the systems of Brongniart and Haüy. It was favourably received, and passed to second edition, much enlarged, in two volumes, octavo, in 1822. He has been a pioneer in the cultivation of this science in America, and is highly respected for his labours in it, and for his success as a teacher.—F. B.

CLEEF, JOHN VAN: this painter was born in 1646 at Venloo in Gelderland. He studied under Primo Gentile at Brussels, and afterwards in the school of Gaspar de Crayer. Without reaching his beauty of colour he fairly surpassed Crayer in design. He had great facility, and a strong, free hand. His compositions are rich and graceful, and his thorough knowledge of architecture makes itself apparent in many of his works. He was renowned for the painting of his boys. His most celebrated work is in the chapel of the convent of the black nuns at Ghent, representing the sisters relieving the sick of the plague. He died at Ghent in 1716.—W. T.

CLEEF or CLEEVE, JOSEPH or JOAS VAN: this painter, called also Sotto Cleef, was born at Antwerp about 1500. He was highly considered as a colourist, and in this respect his works have been often accounted equal to the best Italian masters, though it does not seem that he ever visited Italy. He painted portraits, and heads of misers, bankers, and Jews weighing and counting money, in the manner of Quentin Matsys, though with more power and finer colour. His altarpieces at Antwerp gained him great esteem. His countryman, Sir Antonio More, brought him to England, and introduced him to King Philip, who took so little notice of his pictures, that the vain and irritable Dutchman quite lost his reason, and, according to Walpole, died in confinement. In Antwerp cathedral is his picture of "St. Cosmus and St. Damien." His portraits of himself and his wife, and his picture of "Mars and Venus," were purchased by Charles I. James II. possessed his paintings of the "Nativity" and the "Judgment of Paris," and Sir Peter Lely and the duke of Buckingham each had specimens of his art. His death occurred in 1536.—W. T.

\* CLEGHORN, HUGH, a Scotch botanist, conservator of forests in the Madras presidency of India. He took the degree of M.D. in the university of Edinburgh, and was one of the early members of the Botanical Society. Proceeding to India as a medical man, in the service of the East India company, he rendered himself conspicuous by his botanical knowledge. He became professor of botany in the Madras medical college, and aided the Agri-horticultural Society in the improvement of their garden. He has printed an Index to Wight's *Icônes*, and has published several papers in botanical periodicals on the "Plants of India." He also contributed to the exhibition of Indian products at Madras, and has sent home many valuable specimens to the museum at the Edinburgh botanic garden.—J. H. B.

CLELAND, JOHN, son of Colonel Cleland, the WILL HONEYCOMB of the Spectator, died in 1789, in his eightieth

year. He was for a time consul at Smyrna, went afterwards to Bombay, quarrelled with some of the residents, and returned to England about 1749. Having fallen into pecuniary embarrassments, he prostituted his talents to the composition of an infamous work, the sale of which produced no less than £10,000. The rebuke he received from the privy council, and the pension of £190 with which it was accompanied, prevented the repetition of a literary scandal which should have sent the author to the pillory. His subsequent publications were political, dramatic, and philosophical.—J. S. G.

CLELAND, WILLIAM, lieutenant-colonel of the Scottish Cameronian regiment, and author of a volume of poetry, was born about the year 1661. He was a zealous covenanter, and when little more than sixteen years of age, held a command as captain in the army of the insurgent covenanters at Drumclog and Bothwell-bridge. He is supposed to have escaped to the continent on the suppression of this insurrection, and there is reason to believe that he studied civil law at Utrecht in 1684. In the following year he was in hiding among the wilds of Ayrshire and Clydesdale. He again left the country, but returned at the Revolution, and was appointed lieutenant-colonel of the famous Cameronian or earl of Angus's regiment, and commanded them when they were attacked at Dunkeld by a vastly superior force of Highlanders, under General Cannon, 21st of August, 1689. After an obstinate struggle, in which Cleland displayed the most indomitable courage, the insurgents were compelled to retreat, leaving three hundred men killed and wounded behind them. But the gallant young leader of the Cameronians was unfortunately killed in the action. "He was a youth of distinguished courage and abilities," says Macaulay; "his manners were polished, and his literary and scientific attainments respectable. He was a linguist, a mathematician, and a poet." Among other poems, he is the author of a bitter Hudibrastic satire upon the Highlanders. (See Cleland's *Poems*, Edin., 1697; and Macaulay's *History*, vol. iii., chap. 13.) Sir Walter Scott has stated, in his *Border Minstrelsy*, that Colonel Cleland was the grandfather of the notorious John Cleland above noticed. But this is an entire mistake, and has been satisfactorily disproved by a comparison of dates.—J. T.

CLEMENCET, DOM CHARLES, a French historical writer of the Benedictine order, was born in 1703, and died in 1778. He was employed for some time, along with Durand, upon the continuation of the "Decretals of the Popes," and other historical works. He was of a most laborious disposition, and continued his researches till the moment of his death. His most important works are, "The Art of Verifying Dates," begun by Danton, but which Clemencet revised and completed; a "General History of Port Royal," 10 vols., and "The Literary History of France," vols. x. and xi.—J. T.

CLEMENCIN, DIEGO, a Spanish statesman and man of letters, born in Murcia on 27th September, 1765. At ten years of age he was entered at the college of S. Fulgencio in that city, and so distinguished himself, both by character and acquirements, that at the conclusion of his course he was appointed assistant-professor of philosophy and theology. In 1788 he went to Madrid to superintend the education of the sons of the duchess of Benavente. In 1800 he was admitted a member of the Academy of History, and distinguished himself by a memoir on the reign of Isabel the Catholic; he also rendered important services to the academy of the Spanish language, and the national academy. Like nearly all the literary men of his day, Clemencin took a prominent part in the stormy politics of the time. As editor of the *Gazette* of Madrid, he very narrowly escaped with his life from the vengeance of Murat, after the sanguinary conflict at Madrid on the 3rd of May, 1808. Still, however, he continued to defend through the press the interests of Ferdinand VII., and in 1810 he went to Cadiz, where the royalist party maintained their head-quarters, to resume his duty of editing the *Gazette*. In 1813 he was elected a deputy to the Cortes for his native province of Murcia, and in the same year was chosen one of the royal secretaries. The events of 1814 necessitated his retirement into private life; but in 1820 he was again elected to the cortes, and twice filled the post of secretary, and once that of president. For a few months in 1822 he was secretary of state for the colonies, and for a short time for home affairs also. Again, in 1823, the political vicissitudes of the day obliged him to retire to his country-seat, where his time was divided between literary and rural pursuits. In 1827, on his return to Madrid,

he was employed by the government in various duties, which he discharged greatly to the advantage of the country—such as the framing of new laws relating to game, and the redistribution of districts for judicial purposes. A more questionable employment was the compilation of an index of prohibited books. In 1833 he was appointed principal royal librarian, and in 1834 was raised to the dignity of a peer of the realm by the queen-regent. Clemencin's reputation, however, must be considered as literary rather than political. His earliest essay was a translation of the *Agricola* of Tacitus and other classical works. His "Commentary on Don Quixote" may be said to have thrown an entirely new light, even for his own countrymen, on the immortal work of Cervantes; the notes consist not only of philological explanations, but of acute criticisms of the manners and spirit of the time. Only a part of the work was edited by himself, the last three volumes being published by his sons after his death, which took place on the 30th of July, 1834, from an attack of cholera. Among his manuscripts is a memoir on the life of the Cid, the publication of which could not fail to be interesting.—F. M. W.

\* CLEMENS, FRIEDRICH, the assumed name of a modern German poet of considerable genius, but of rather eccentric character. He was born of very poor parents, named Gerke, at Osnabrück in Westphalia, on the 22d January, 1801; and the circumstance of having had for godfather the Rev. Clemens von Morsey, induced him to take the "nom de plume" of Friedrich Clemens, under which he is at present known. His career was a very curious one. He began writing verses when about ten years old, and this having attracted the attention of some notabilities of his native town, he was nominated to the post of assistant letter-carrier at the age of fourteen. He next became a student of theology; then an itinerant schoolmaster; after that a footman in the service of a merchant at Hamburg, and finally a lawyer's clerk. As such he married "on fifteen pounds a-year" a little milliner's assistant; set up shop as milliner and tobacconist; failed in both occupations; enlisted with an English recruiting officer for the 60th regiment, then in Canada; and set sail, in company with his wife, for the latter country, in March, 1821. But the life of a soldier proving as unacceptable as any of his former occupations, he again took to verse-making; and procuring by means of it the necessary funds, he bought his discharge from the 60th, and returned to Hamburg in 1823. "Rhyme-forging" now became his regular business, to which he added that of a printer of his works, he having himself constructed, "out of an old tobacco press," a printing machine, and obtained the loan of an old set of types. He in this way issued "Ernste und heitere Proben meiner Dichtung" (Specimens, light and serious, of my Poetry), a volume which was reprinted afterwards in the regular, and it must be said the better way, so far as the getting-up of the book was concerned. His next publications were "Klänge der Herzen an die Gottheit" (Aspirations of the Heart to God), Hamburg: Hoffinan and Campe, 1832; "Die Excentrischen" (The Eccentric People), ibid. 1834; and "Manifest der Vernunft" (The Manifesto of Reason) 1836. The last named work made a great sensation in Germany, and was interdicted by the Diet; which, of course, immediately trebled its circulation and the author's renown. After this he published two novels, "Das entschleierte Bild zu Sais" (The unveiled Picture at Sais); and "By Nacht und Nebel" (Through Night and Fog); as also a comedy, "Der Auswanderer am Ohio" (The emigrant on the Ohio). His friends about this time procured him the office of inspector to the Hamburg-Altona telegraph company, which situation secured him against further want, but likewise prevented him following his literary labours. He produced another work, entitled, "Allbuch" (All-Book,) an attempt to preach the "Religion of Love," but this met with little success, being condemned by the philosophical schools as well as by the orthodox believers, and, besides, suffering from a want of clear logical argumentation. The works of Friedrich Clemens have recently been republished in a new and complete edition.—F. M.

CLEMENS, TITUS FLAVIUS, cousin of Domitian, and his colleague in the consulship A.D. 95. His father was Flavius Sabinius, elder brother of the Emperor Vespasianus. During his consulship he was put to death by Domitian. According to Dion Cassius he was executed on a charge of atheism; for which, he says, many others who had embraced the Jewish opinions were also put to death. It has been inferred from this that he

was a christian. His wife was banished because she had embraced the same religion. Under the church of St. Clement at Rome, on the Cælian hill, was found, in 1725, an inscription in honour of Flavius Clemens, martyr. Sometimes he has been confounded with Clemens Romanus. Notices of him may be found in Eusebius and Jerome.—S. D.

CLEMENS NON PAPA or CLEMENT, JACOB, a musician, was born in Flanders, but the exact time and place are unknown; he died in 1565. He was designated by his contemporaries with the affix "Non Papa" to his name, to distinguish him from Pope Clement VII., who lived at the same time. Clemens spent some years in Italy, where his fame as a composer became very general; he was afterwards engaged to direct the chapel, then in very high repute, of the Emperor Charles V. A mass, printed in 1558, and some pieces in three different collections of motets and secular songs for four voices, were the only works of this master published during his life; but in 1568 and 1569 were printed his "Canticum Sacratum" and "Chansons Françaises," and in 1580 his "Requiem." Burney praises the purity of his counterpoint, and Hawkins prints a canon of his composition as a specimen of this, and of the state of music in his time.—G. A. M.

CLEMENT, a distinguished Irish scholar and ecclesiastic, who lived towards the end of the eighth century. He accompanied his friend Albin to the court of Charlemagne at Paris; the manner in which they attracted the notice of the monarch is already stated.—(See ALBIN.) Charlemagne retained Clement in Paris, and all the young men of the city of every rank were put under his tuition. It is right to remark that Tiraboschi, in his History of Italian literature, doubts the truth of the story of these monks' introduction to the emperor; but both Muratori and Denina give credence to it, and there is no reason to doubt the facts of the narrative. Clement wrote a life of his royal patron, and several other works which were held in high reputation.—J. F. W.

CLEMENT, AUGUSTIN JEAN CHARLES, bishop of Versailles, was born at St. Creteil, near Paris, on the 8th September, 1717. After studying jurisprudence he became a clergyman, received priest's orders in 1744, and was admitted into the chapter in the principal church at Auxerre. He was a zealous jansenist, combating the jesuits with great boldness. To promote the jansenist interest, he visited the Netherlands in 1752 and 1762, and took several journeys to Italy and Spain. In 1797 he was appointed constitutional bishop of Versailles. In that year he took a leading part in the first national council at Paris. After Pius VII. entered into negotiation with the Emperor Napoleon respecting a concordat, he resigned his dignity, and died on the 3d March, 1804.—(See *Mémoires secrets sur la vie de M. Clement*, by Saillant, Paris, 1812, 8vo.)—S. D.

CLEMENT, FRANÇOIS, a benedictine monk of St. Maur, born at Beze in Burgundy in 1714. He embraced the monastic life in the benedictine abbey of Vendome, where he studied with intense application. Having been ordered by his superiors to Paris, he turned his attention chiefly to history. In 1770 he published, in connection with Brial, the twelfth volume of the "Recueil des histoires des Gaules et de la France," begun in 1738. The thirteenth volume appeared in 1786. He is also the author of "Catalogus MSS. codicum collegii Claromontani," 1764, 8vo; and "L'art de verifier les dates des faits historiques," which, in the third edition, Paris, 1783, three volumes folio, may be called a new work, though founded upon that which was originally published by Dantigne, Durand, and Clemencet in 1750, and of which he had superintended the second edition in one volume folio, Paris, 1770. It is said that he spent thirty years on this work. His studies were interrupted by the Revolution, during which he sought shelter in one convent after another, and lastly in the house of his nephew. He had made considerable progress in the composition of another book to be entitled "L'art de verifier les dates avant Jes. Christ.," but died suddenly of apoplexy before its completion, on the 29th March, 1793.—S. D.

CLEMENT, JACQUES, murderer of Henry III., king of France, was born in the village of Sorbonne. He became a dominican monk, and afterwards priest. His disposition was gloomy and enthusiastic. Sights from heaven appeared to him; voices from heaven addressed him. God commissioned him, so he alleged, to sacrifice his life for the faith, and deliver the church from an apostate king. He set out for Paris on the 31st July, 1589, to the camp of the king at St. Cloud, with a knife in his sleeve. La Guesle, procurator-general of the king, whom

he had informed of his having important things to disclose to Henry, conducted him into the royal presence, in the house of one Jerome of Gondi. When the monk presented to the king an epistle, the latter read it as he sat, inclined his ear to the kneeling man to receive the important intelligence which could not be given in the hearing of another, and received a mortal wound in the abdomen from Clement. The king tore the knife from his body, and with it stabbed the murderer twice in the face. La Guesle and the royal servants soon despatched Clement, who never spoke. He is supposed to have been twenty-four or twenty-five years old at the date of his death.—(See *Thuan Hist.* ed. Francon, lib. 94-96.)—S. D.

CLEMENT, JEAN MARIE BERNARD, a French critic of considerable celebrity, born at Dijon in 1742; died in 1812.

\* CLEMENT, KNUUT JUNGEHOHN, a Danish writer of reputation, was born in the island of Amræ on the 4th December, 1803. In 1825, he was sent to Altona, whence in due time he entered the university of Kiel, devoting himself to theology and languages. Here he remained two years, and after a short residence at the university of Heidelberg, took his degree of doctor in philosophy. The reputation of Clement soon attracted the notice of the Danish government, who furnished him with the means of travelling through the British islands, France, Belgium, and Germany. On his return he was attached to the university at Kiel, where he delivered a very popular course of public lectures. The pen of Clement has not been an idle one. Besides several volumes on his travels, he has written on politics, history, languages, and polite literature. He is justly esteemed as a writer of original genius and sprightliness, and enjoys the reputation of being an excellent linguist.—J. F. W.

CLEMENT, NICOLAS, a French historical writer, and one of the librarians of the royal library, was born in 1651, and died in 1716. He prepared a work entitled "Memoirs and Secret Negotiations of France concerning the Peace of Munich," &c., which was published at Amsterdam in 1716. He formed an immense collection of prints (18,000 in number), which he bequeathed to the Bibliothèque Royale.—J. T.

CLEMENT, PIERRE, born in 1707; died in 1767; was the author of a number of plays, both tragic and comic, written in French. He was originally a protestant clergyman in Geneva, but having removed to Paris, and devoted himself to theatrical compositions, was required by the consistory of Geneva, in 1740, to renounce his clerical title.

CLEMENT, TRITUS FLAVIUS, one of the most distinguished teachers belonging to the catechetical school of Alexandria. He was descended from a heathen family which resided either at Athens or Alexandria; probably the former. Little is known of the events of his life. Gifted with an inquiring mind, he studied the writings of poets and philosophers in search of truth, but remained unsatisfied. In mature years he discovered in christianity what he had long been seeking, and embraced it cordially as the highest philosophy. What the stores of classical antiquity had failed to supply, he found in the scriptures as interpreted by Pantenus, head of the Alexandrian school. After assisting his preceptor in the management of the school, he became his successor, and laboured there with success about 190-202, till the tenth year of Severus, when persecution obliged him to leave the place. He filled the office of catechist and presbyter with distinguished ability. It is impossible to trace his movements after leaving Alexandria. Probably he repaired first to his disciple Alexander, then bishop of Cappadocia. He was in Palestine and Syria under Caracalla, as is inferred from a letter of Alexander, then bishop of Jerusalem, recommending him to the church at Antioch as a virtuous and godly minister. Some suppose that he returned to Alexandria before 211, and succeeded his preceptor at that time as master of the school; but for this the evidence is slight. His death took place between 211 and 218. The principal works of Clemens Alexandrinus are, *Λόγος περὶ γενέτερος ποστὸς Ἑλλήνων*, or *Cohortatio ad Graecos*, Hortatory discourse to the Greeks; *Παιδαγόγος*, Pædagogus, Pedagogue; *Στρωματῶν*, Miscellanies. These three are properly parts of one work, in which are traced the successive steps of conversion, discipline, and free insight. The best edition of Clement's works is that of Potter, in 2 vols., folio, Oxford, 1715. The materials for his biography are in Eusebius, Jerome, and Photius.—(See Le Nourry in Sprenger's Thesaurus Patrum, tom. iii., p. 718; Von Cölln's article in Ersch and Gruber's Encyclopædia, vol. xviii.; Neander's Church History; Bishop Kaye's Account of the writings and

*opinions of Clement of Alexandria*, 8vo, 1835; and Smith's *Dictionary of Biography and Mythology*.—S. D.

CLEMENT I., or CLEMENS ROMANUS, an ecclesiastical writer belonging to the early church. Very few particulars of his life are known. Many think that he was the same Clement whom the apostle Paul alludes to in the epistle to the Philippians, iv. 3. But though Origen, Eusebius, Epiphanius, Jerome, and others in ancient times, as well as various critics in modern times have asserted the identity, it is more probable that they were different persons. If his first epistle to the Corinthians be authentic, Clement occupied an eminent place in the church at Rome. He seems to have been a bishop there. So at least tradition asserts. The order of succession in the first bishops at Rome is uncertain. The oldest tradition is that found in Ireneus, which arranges them thus—Peter, Linus, Cletus, Clement. The oldest Latin tradition, which is found in Jerome, represents the order thus—Peter, Clement, Linus, Cletus, with which agrees Tertullian's statement that he was ordained by Peter. It has been conjectured that he died the death of a martyr; but Ireneus, Eusebius, and Jerome never once allude to such an event. The year 102 has been assigned as the date of his decease. There is extant a first epistle (so called) to the Corinthians, written, or purporting to be written, by Clement. To its authenticity we think there can be no well-founded objection; though many critics have denied or doubted it—very recently those belonging to the Tübingen school. Presuming, as we do, that the letter was Clement's own production, it probably belongs to the reign of Domitian. Others place it about A.D. 68, which is too early, as Schliemann has shown. It appears to have been occasioned by a strife in the Corinthian church—the same in all probability which existed there in the time of Paul; and its general tenor is to effect a reconciliation between the parties. Another epistle is ascribed to the same writer, the (so called) second epistle to the Corinthians, of which only fragments exist. The production, however, is supposititious, and must have been written at the close of the second century. These two letters are preserved in the Alexandrian MS., whence they were first transcribed and published by Patrick Young, Oxford, 1633, 4to, and afterwards much more correctly by H. Wotton, Cambridge, in 1718. The apocryphal literature included under the name "Clementines," professedly proceeded from Clement of Rome; but this is justly denied by all critics of the present day. Neither the Homilies called the Clementines, nor the Recognitions derived from them; nor the Epitome, the offspring of a later orthodoxy; nor the Apostolic Constitutions and Canons which were written much later than Clement's day—though recording many genuine apostolic traditions—belong to his pen. In like manner the two Syriac epistles to the virgins, first printed by Wetstein at the end of his edition of the Greek Testament, must be dissociated from Clement's authorship, notwithstanding the opinion of Wetstein, Möhler, Zingerle, and others. The remains of Clemens Romanus are included in editions of the apostolic fathers, as in those of Cotelarius (ed. Clericus), 2 vols., folio, Amsterdam, 1724; Jacobson, 2 vols., 8vo, Oxford, 1840; Hefele, at Tübingen, 1 vol., 8vo, 1847. They have been translated into English by Archbishop Wake and Chevalier.—(See Hilgenfeld's *Erforschungen über die Schriften apost. Väter*, 1853, 8vo; and Uhlhorn, in Herzog's *Encyclopædia of Protestant Theology*, article "Clement".)—S. D.

CLEMENT II., Pope, a German, bishop of Bamberg, succeeded Gregory VI. in 1046. He immediately crowned Henry III. emperor of Germany. He died in the following year.—T. A.

CLEMENT III., a Roman, one of the cardinals created by Alexander III., was elected pope in 1187. In this year Jerusalem was taken by Saladin, and the christian kingdom of Palestine subverted. Clement endeavoured, and not unsuccessfully, to arrange the quarrels which divided the sovereigns of Europe, and to unite them into a confederacy for the purpose of undertaking a new crusade. He reconciled Henry II. of England and Philip Augustus, and they, together with Frederic Barbarossa, assumed the cross. Clement died in 1191.—T. A.

CLEMENT IV. (GUISO, bishop of Sabina), was elected on the death of Urban IV. in 1265. He had formerly been a lawyer, and had two daughters living at the time of his elevation. Clement carried on Urban's design of getting Naples and Sicily for Charles of Anjou, whom he vigorously assisted, first against Manfred, then against Conradin, until the whole of Sicily fell into his hands. Crusades were promoted by this pope, in

Spain against the Moors, and in Hungary against the Tartars. He had already mixed in English affairs, having been sent by Urban IV. on a mission of conciliation between Henry III. and his barons, and of coercion as regarded the bishops who sided against the king; and now, as pope, he continued his efforts; exhorted the king of France, St. Louis, to act also as a peacemaker, and sent Cardinal Ottoboni to England as his legate, with highly beneficial results. Clement was a good preacher, and led an ascetic life. He died in 1286.—T. A.

CLEMENT V. (BERTRAND DE GOTH, archbishop of Bourdeaux), was elected in 1305 by the cardinals assembled at Perugia, after the sittings of the conclave had been protracted for eleven months since the death of Benedict XI. He would not hearken to the entreaty of the cardinals that he would come to Italy; but after fixing his court first in Poitou, and then in Guienne, he established it permanently at Avignon in 1309. In two nominations he created none but French cardinals. He granted to Philip le Bel a tithe of the revenues of the French church for five years, to aid him in his unjust war upon Flanders, and in many other ways sacrificed the interests of the church to conciliate this haughty sovereign. Clement died at Roquemaure on the Rhone in 1314.—T. A.

CLEMENT VI. (PETER ROGER, archbishop of Rouen), one of the Avignon popes, succeeded Benedict XII. in 1342. The rupture which his predecessor had unwisely kept open between the Emperor Louis of Bavaria and the holy see, came to a crisis under Clement, who in 1345 fulminated against Louis a bull of excommunication, in which he exhausted the vocabulary of malediction. The candidate favoured by the pope, the Margrave Charles of Moravia, was chosen emperor by the majority of the German electors in 1346. In 1348 Clement purchased the territory and city of Avignon from Joanna, queen of Naples and countess of Provence, for the sum of eighty thousand florins. In 1350 he authorized the celebration of the second jubilee at Rome. He died in Avignon in 1352.—T. A.

CLEMENT VII. (GIULIO), was an illegitimate son of Julian de Medici, who was assassinated in the conspiracy of the Passo at Florence in 1478. He joined the Johannites, and became prior of Capua. Leo X., his cousin, after being elevated to the papacy, made him legitimate, and created him archbishop of Florence, and soon after cardinal in 1513. Henceforth he was Leo's privy councillor. After Hadrian VI.'s death, Giulio was chosen pope in 1523, and took the title of Clement VII. After the battle of Pavia, where the French army was destroyed, Clement was obliged to lean to the side of Charles V., though he had secretly inclined to that of Francis I. He encouraged a league with France and England against the claims of Charles, when the independence of Italy was in peril. When Francis I. purchased his liberty from the emperor, Clement VII. absolved him from the oath he had taken as a prisoner, and did all that he could to organize a confederacy against Charles' exorbitant power. But the agitations of Germany were unfavourable to the pope's success; his allies did not keep their word with him; the enemy pressed on; the papal forces were overthrown at the first assault; the imperial army entered Rome on the 6th of May, 1527; and the city was sacked and pillaged with savage ferocity. The pope himself was besieged in the castle of St. Angelo, and four hundred thousand ducats demanded as the condition of his release. He escaped from prison in the dress of a merchant and fled to Orvieto. Humbled as he was, the kings of England and France could not induce him to enter into their league against Charles. The misfortunes of the French arms in Italy in 1528-29, strengthened his aversion to come to terms with France; and in view of all circumstances he resolved to make a formal peace with the emperor at Barcelona, on the 29th of June, 1529. Towards the close of this same year Clement had an interview with the emperor of Bologna, in which the latter promised to invest Florence, and compel it again to submit to the Medici family. The progress of the Reformation gave Clement considerable uneasiness, and he used various means to regain the influence which Rome had lost by that movement, but generally without effect. He protracted the decision of Henry VIII.'s suit of divorce from his wife, Catherine of Arragon, till the haughty English king was wearied of delay, and procured a sentence of divorce at home. On this the pope, urged by the cardinals of the emperor's party, issued an anathema against Henry, and thus sealed the annihilation of his authority in England. In addition to the troubles which the

events in England caused the pope, Francis I. menaced Italy with a fresh invasion, affirming that he had the pope's oral approbation of the project. The emperor pressed on the reluctant Clement the necessity of convoking a council; domestic troubles embittered his mind, his two nephews falling out about the sovereignty of Florence. He died September 25, 1534. Though his judgment was good, he wanted decision and firmness of character. His covetousness, dissimulation, and faithlessness created distrust of his policy and contempt of his character.

A conclave of cardinals who had suffered from the severity of Urban VI., set up as his rival Cardinal Robert of Geneva, under the name of Clement VII., in 1378. He took up his residence at Avignon, and was looked upon as one of the regular French popes. He died in 1394.—S. D.

CLEMENT VIII. (CARDINAL IPPOLITO ALDOBRANDINO), was elected pope in 1592. Falling between the long period of European warfare, which was terminated by the peace of Chateau Cambresis in 1559, and that which opened in 1618 at the commencement of the Thirty Years' war, the pontificate of Clement presents the holy see in the light of an important arbitrating and reconciling power in the affairs of the south and centre of Europe. In 1598 the papal forces took possession of the territory and city of Ferrara, dispossessing the house of Este. In 1599 occurred at Rome the frightful tragedy of Beatrice Cenci, which has been dramatized by Shelley. Under this pope commenced the long controversy on the doctrines of grace and free will, originated by the writings of the jesuit, Molina. The dominicans opposed Molina, and the matter was referred in 1604 to Clement, who, though leaning to the side of the dominicans, did not live long enough to pronounce a decision. This able pope died in March, 1605.—T. A.

CLEMENT IX. (CARDINAL GIULIO Rospigliosi), succeeded Alexander VII. in June, 1667. He was a wise and moderate pontiff. He continued the proceedings commenced by his predecessor against the four French bishops who had refused to give an unqualified adhesion to the decision of the holy see upon the famous five propositions of Jansenius. The news of the loss of Candia, taken by the Turks from the Venetians in 1669, is said to have hastened the pope's death, which occurred in December of that year. He was succeeded by

CLEMENT X. (CARDINAL EMILIO ALTIERI), then in his eightieth year. His pontificate is remarkably barren of interest. He died in 1676.—T. A.

CLEMENT XI. (CARDINAL GIAN FRANCESCO ALBANI) was elected in 1700. He was then in the vigour of life, and wore the tiara for twenty years, during a most eventful period of European history. The war of the Spanish succession broke out in 1702, and the pope espoused the cause of the French aspirant, Philip V., a younger son of Louis XIV. In eastern Europe, Clement, true to the traditions of the papacy, brought about a successful combination against the Turks. The result was the great victory of Peterwaradin, gained by Prince Eugene in 1716, which was followed up by other successes, and led for the time to the complete humiliation of the Turkish power. Clement assisted with money the pretender, the son of James II., in his abortive attempt in 1715. In 1713 he issued the famous bull *Unigenitus*, condemning certain Jansenistic propositions extracted from the writings of Pére Quesnel. The personal character of Clement was almost without a blemish. He died in 1720.—T. A.

CLEMENT XII. (CARDINAL LORENZO CORSINI) succeeded Benedict XIII. in 1730. This pontiff was a dilettante in the fine arts, and a lover of show and magnificence; his personal bearing was gentle and noble. He died in 1740, at the age of eighty-eight.—T. A.

CLEMENT XIII. (CARDINAL CARLO REZZONICO), a noble Venetian, was elected on the demise of Benedict XIV. in 1758. He was one of the most excellent of men; in Padua he had passed by no other name than "the Saint." The eleven years of his pontificate were one long struggle against the growing influence of the infidel philosophy of France. The great question of the day was that of the suppression of the jesuits. Clement did not cease to defend by word and act the persecuted society. Nor did he scruple to become in his turn the assailant; he condemned the monstrous production of Helvetius, entitled *De l'Esprit*, and also censured the *Encyclopédie* of D'Alembert and Diderot, "as pernicious alike to religion and morality." Clement died in 1769.—T. A.

CLEMENT XIV. (CARDINAL LORENZO GANJANELLI) was elected in 1769 on the death of the foregoing pope. By slow and cautious steps he proceeded to that consummation which he well knew was expected from him—the abolition of the Society of Jesus. On the 23rd July, 1773, having nearly a year before shut up the jesuit seminary at Rome, he signed the bull beginning *Dominus ac Redemptor noster*, by which the order was *ipso facto* abolished in every part of the catholic world. Clement XIV. died in September, 1774.—T. A.

CLEMENTI, Muzio, the eminent pianist and composer for his instrument, was born at Rome in 1752, and died in London 10th March, 1832. His father, a worker in gold and silver, was chiefly occupied in making ornamental vessels for churches. He was a great lover of music, and was delighted, therefore, when he observed the manifestation of a natural talent for this art in his son; and he was sedulous to procure him the best opportunity for developing his ability. Antonio Baroni, maestro di capella at one of the ecclesiastical establishments in Rome, was a relation of the family; and to his instruction young Clementi was confided when but six years old. The year following, he began to study harmony under a master of some repute named Cordicelli. In 1761 he gained a prize at a public competition by his efficiency for the requirements of an organist, playing fluently from the figured basses of Corelli, and transposing music at sight. He was now placed under Santerelli to learn singing, and he acquired some repute for his voice and his manner. In his twelfth year he became a pupil for composition of the famous Carpini, who was as noted in his own circle for his roughness of manner, as distinguished throughout Europe for the depth of his contrapuntal knowledge. Unknown to his rigid master, Clementi wrote a mass for four voices, and found an occasion to have it publicly executed; Carpini attended the performance, and, though he rebuked his scholar for not having shown him the work, he could not withhold his commendation of its merit.

Peter Beckford, a brother of the eccentric author of *Vathek*, and a participant with him of their father's riches, spent the winter of 1765-66 in Rome, and there made acquaintance with the already remarkable powers of young Clementi. Charmed with these, he took the boy under his special care to England, engaging to make provision for him until he should be of an age to enter upon the world. At this gentleman's seat in Dorsetshire, besides ardently pursuing his musical studies, Clementi cultivated a knowledge of the classics, in the languages of which he became as great a proficient, as his subsequent residence in different countries made him in those of modern Europe. He remained in this retirement until 1770, prior to which he wrote several of the compositions which, when afterwards published, drew upon him the attentive admiration of the best musicians of the time; among others were the six sonatas, op. 2, which are accredited as the origin of this form of writing for the pianoforte; they were printed in 1773, and their merit was at once acknowledged. On leaving Mr. Beckford, Clementi came to London, where he obtained the appointment, now obsolete, of accompanist on the harpsichord at the opera. In 1780 he went to Paris, where the eulogies lavished on his very remarkable playing might well have intoxicated a less genuine artist, whose love of applause had been greater than his ambition to deserve it. Thence he proceeded, in the next year, to Vienna, making a short stay at Strasburg and at Munich. In the Austrian capital he played, nightly, together with Mozart, before the emperor, referring to which occasions a letter of Mozart to his father speaks of Clementi's executive excellence, but denies in him the power of expression, for which he is most particularly reputed. One cannot pass unnoticed this direct opposition of the opinion of the man most qualified to form one, to the verdict of the whole world; but it must be borne in mind, that Mozart's was a private letter, not a public declaration, and that in writing to his father, his object would rather be to quiet any apprehensions in the worthy Leopold, of immediate danger to himself from his new and powerful rival, than to give a faithful criticism of the talents of Clementi, which should be openly discussed in after ages.

Clementi returned to London in 1782, and here remained, except during a short visit to Paris in 1784, for twenty years. So great was his esteem as a teacher, that at the terms of a guinea per lesson, then more exorbitant than in the present day, he was continually compelled to refuse pupils by the want of time to attend to them. Great as was this golden temptation, he never suffered it to allure him from his truthful devotion to

his art, nor to make him disregard his high calling as an artist. By assiduous practice he was always striving to perfect his skill as a pianist; and, in the course of this period, he produced many of his ablest works, and wrote his introduction to the art of playing the pianoforte, the valuable influence of which has been proved in the many admirable players that have been formed upon its principles. The bankruptcy of the firm of Longman & Broderip in 1800, occasioned a severe loss to Clementi, to repair which, by the advice of his commercial friends, he took the principal share in their establishment, and became a music-publisher and pianoforte manufacturer. From this time, except in the case of professional pupils, he entirely gave up teaching, determining to apply himself to the consideration of improvements in the construction of his instrument, in which he was so peculiarly successful as to raise up the high character of his house, which his partner, Mr. Collard, maintains at the present time. In 1802 Clementi commenced a professional tour, upon which he was longer absent from England than at any time after his first arrival in this country. With his pupil, John Field, he visited Paris and Vienna, and then went to St. Petersburg. Returning to Germany, he appeared, with the success which everywhere attended him, at the chief capitals, and went a third time to Vienna. There, through the misrepresentation of ill-judging friends, Beethoven and he were led each to expect such courteous advances from the other, that both were offended at not receiving them; the two, therefore, were never introduced, and though they not unfrequently dined at the same table in a public room, they neither forgave the slight each one thought he suffered, nor ever spoke to one another. At Berlin, Clementi married the daughter of a poor cantor of St. Nicholas' church, and went with her to his native country, which he had not seen for seven-and-thirty years. Mature as was his age, he was passionately attached to his young wife, whose beauty was remarkable; and he felt severely her death, which occurred within a year of their marriage, in childbirth. He returned to Berlin to place the infant under the care of his wife's relations. There he met with Berger, whom he accepted as a pupil; and, to dissipate his grief in changeable excitement, travelled with him in 1805 again to St. Petersburg, resting at every principal town through which they passed. After this he once more visited Vienna, and was called from thence to Italy by the death of his brother, which necessitated his presence to conclude the arrangements of the family affairs. The troubled state of Europe at this time made it impossible for Clementi to leave his native land before 1810, when he finally returned to England. In 1811 he contracted a second marriage, which produced him several children. He now almost entirely seceded from public life, but ceased not his artistic labours. The formation of the Philharmonic Society in 1813, created the opportunity, which had not before existed in England, for producing orchestral compositions; Clementi was an original member of the society, and he wrote several symphonies—one as late as the year 1824—which were played at the Philharmonic concerts. His great work, "Gradus ad Parnassum," was the occupation of some years; it was published about the year 1818, and soon became a class-book for the pianist, and a study for the composer in every music-school in Europe. He received a cruel shock in his extreme old age, from the accidental death, by fire-arms, of his eldest son. On the 17th December, 1827, the musicians of London, with J. B. Cramer and Moschelles at their head, gave a dinner at the Albion tavern, in honour of Muzio Clementi, the father of the pianoforte. On this interesting occasion, the wonderful octogenarian was persuaded to play, when every one of the large assembly was as delighted as astonished at the freshness of his powers evinced, not only in the marvellous finish of his mechanism, but in the spontaneous beauty of his improvisation.

Clementi's playing has left a more lasting impression than that of almost any other executant, since the merits of his style have been handed down, through his many distinguished pupils, to the present generation. Of these pupils, the first in consideration are J. B. Cramer and John Field, both of London; and only less eminent than these were Reuner of St. Petersburg; Klengel of Dresden; and Berger of Berlin, the master of Mendelssohn. As a composer, Clementi may be said to have done for the pianoforte what Haydn did for the orchestra, by appropriating to it, in the sonata, the grand principles of musical construction which the founder of modern instrumental music developed in the symphony. He was a master of all the

resources of counterpoint, with a complete grasp of the powers of modern harmony; and, besides the depth of character resulting from this knowledge, his music is distinguished by energy, fire, and intense passion; tenderness and melodious grace, however, the qualities one would most expect in the writings for his instrument, of an artist whose playing was especially signalized by these points of style, are rarely to be found in his compositions. He wrote no less than a hundred and six sonatas for the pianoforte—some of them with accompaniment for other instruments—besides many works of less extensive form, and his orchestral symphonies. The grandest example of his genius, and the one in which all his best characteristics are combined, is the sonata called "Didone Abbandonata." His extempore playing was such as could only have resulted from the union of his perfections as a composer and as an executant—rich in the fanciful and elaborate development of ideas, it proved at once the mind quick in invention, and the finger ready to give utterance to the thought. Upon the whole, few musicians have exerted greater present, and more lasting influence than Muzio Clementi.—G. A. M.

CLEMENTI, PROSPERO, born about the commencement of the sixteenth century at Reggio; died in 1584. He was one of the finest sculptors of his day. Algarotti calls him the Correggio of his art.

CLEMENTONE. See BOCCARDO.

CLENARD or CLEYNAERTS, NICHOLAS, a famous Brabantian grammarian, whose Greek grammar, edited by Vossius and others, was long in use. Died in 1542.

CLENNELL, LUKE: this painter, the son of a farmer at Ulgham, near Morpeth, Northumberland, was born on the 30th March, 1781. At a very early age he exhibited a decided tendency to art. His schoolboy's slate was covered with caricatures, which flowed over and submerged his arithmetic. He was taken from school—the pedagogue entertaining rather mean notions of his abilities—and apprenticed to his uncle, a tanner. But the tanyard, no more than the farmyard, could quench his persistent love of art. He was caught caricaturing his uncle's customers. It was thought vain to struggle longer with the predilections of one so incorrigible—so incurable. He was apprenticed to Bewick the wood engraver, and soon became known as one of Bewick's most assiduous and promising pupils. Having served out his indentures, he removed to London in 1804, and married the daughter of Charles Warren the engraver. The fame he had already acquired supplied him with as much work as he could execute. Among many other things he engraved the illustrations to Falconer's Shipwreck and Rogers' Poems, after drawings by Stothard. The artist-like character of his work became generally recognized, and Clennell was gradually induced to abandon the graver for the brush. He entered as a candidate for the prize offered by the British Institution for the best picture of the "Final Charge of the Guards at Waterloo." Almost to his own surprise he succeeded and received the guerdon, one hundred and fifty guineas. In 1814 he was commissioned to paint a picture in commemoration of the entertainment given by the city of London to the allied sovereigns. It is believed that the anxieties this entailed upon him, the difficulties he experienced in procuring the requisite portraits, and his own doubts and fears about satisfying those he painted, fairly undermined his reason. He worked away manfully, however—he had completed a first sketch of his subject, and was full of arrangements for carrying it further, when, with an awful suddenness, his brain gave way, and for ever. He died in a lunatic asylum on the 9th April, 1840. He had considerable genius, great facility of composition, and very dexterous execution. His best work is perhaps his "Day after the Fair," being excellent in colour and rustic character. His "Market Boats at Brighton" received great admiration. His power as a landscape painter is amply exhibited in his work on the "Border Antiquities."—W. T.

CLEOMBROTUS, son of Anaxandrides, king of Sparta. After the death of his brother Leonidas in the famous battle of Thermopylae, 480 B.C., Cleombrotus was made regent for Plis-tarchus, the infant son of that prince, and put himself at the head of the forces which, at the time of the battle of Salamis, occupied and fortified the isthmus of Corinth. He died the same year, and was succeeded in the regency by his son Pausanias.—J. T.

CLEOMBROTUS I., twenty-third of the family of the

Agides, king of Sparta, son of Pausanias, succeeded his brother Agesipolis I., and reigned from 380 to 371 B.C. He commanded the Spartan troops several times against the Thebans, and fell at the battle of Leuctra, 371 B.C. He was succeeded by his son Agesipolis.—J. T.

CLEOMEDES, a Greek astronomer who lived somewhere about the year 300 A.D.; Léroue insists that he lived after Ptolemy. The work by which he is known is entitled "Circular Theory (*κύρτωσις*) of the Bodies Aloft." It is written with great clearness, and contains many advanced conjectures. He says, for instance, that the first stars are as large as the sun, probably larger; and that they appear small because of their vast distances. He refers the tides to some action of the moon, and distinctly enunciates the fact that this luminary rotates on its axis in the same period that it revolves around the earth. He infers that we, therefore, can never see but one and the same hemisphere of that body. He gives, also, a good explanation of eclipses. Except to the historian of astronomy, the works of Cleomedes have necessarily lost all interest. The best edition of them is that by Bake, Leyden, 1820.—J. P. N.

CLEOMENES: three kings of Sparta of the family of the Agides. CLEOMENES I., son of Anaxandrides, reigned B.C. 520–491. In 510 he went with an army to the assistance of the Athenians against the Pisistratidae, expelled Hippias, and afterwards aided Isagoras and the aristocratical party against Clisthenes. He had a colleague named Demaratus, whom, by bribing the priestess of Delphi, he succeeded in deposing. Cleomenes rendered himself infamous by his slaughter of the Argives, five thousand of whom he immolated by fire in a wood sacred to Argus. He was seized with madness in 490 and killed himself.—CLEOMENES II., son of Cleombrotus, reigned in 370–309.—CLEOMENES III., son of Leonidas II., reigned in 236–222. He was one of the most remarkable of the Agid sovereigns; simple in his private tastes, but energetic and imposing in his public conduct. His marriage with Agitatis, the widow of Agis IV., although entered into with reluctance by both parties, proved a fortunate event for the young prince, who found in his wife an energy of purpose and activity of mind which were of the greatest service to him in his schemes of political reform. His first object on acceding to the throne was to revive the ancient military renown of Sparta; and this he accomplished in his wars with the Achaeans, whom he repeatedly defeated. He then prepared to restore the ancient constitution of Sparta, put the ephebi to death, commanded a redistribution of property, and greatly augmented the number of the citizens. In these projects of reform he was interrupted by his old enemies the Achaeans, who, having called in the aid of Antigonus Doson, king of Macedonia, carried on a war of three years' duration, which terminated in the battle of Sellasia, and the total defeat of the Spartans. Cleomenes fled into Egypt and placed himself under the protection of Ptolemy Euergetes, on whose death he was imprisoned by the new king Philopator. He eventually escaped from prison and attempted to raise an insurrection, but found no followers, and in despair put an end to his own life 220 B.C.—J. S. G.

CLEOMÉNES, an Athenian sculptor, whose name is inscribed on the base of the celebrated statue of the Venus de Medicis, was the son of Apollodoros of Athens, and flourished between 363 and 146 B.C.

CLEON, a celebrated Athenian demagogue, the son of Cleænetus, was originally a tanner. His first appearance in public life was in opposition to Pericles, whom he denounced with great violence. After the death of this great statesman in 429 B.C., Cleon became one of the most popular leaders of the democracy; and during the Peloponnesian war, was the acknowledged head of the party opposed to peace. In 427, on the capture of Mitylene, he vehemently advocated in the assembly that the whole male population of military age should be put to death, and the women and children sold as slaves. In 424 the Athenians appointed him to take charge of certain reinforcements which they sent to reduce the island of Sphacteria, then held by the Spartans. Elated by his success in this expedition, he strenuously advocated a war policy, and induced the Athenians to undertake the recovery of Amphipolis. He was appointed to lead the expedition, it is supposed, against his will, for he had neither talents nor experience for a military command. He met with some success at the outset, but was ultimately defeated by Brasidas, the famous Spartan general, under the walls of Amphipolis, and fell in the engagement, 422

B.C. The portrait of Cleon has been drawn in most unfavourable colours, both by Thucydides and Aristophanes. But Mr. Grote has shown that much weight cannot be attached to the satire of the poet, and that the usual impartiality of the historian has been warped by the personal injury inflicted on him by Cleon.—J. T.

CLEOPATRA, the celebrated Egyptian queen, was born 69 B.C. She was the eldest daughter of Ptolemy Auletes, and from her early years was celebrated for her beauty and fascinating manners. She was seventeen at the time of her father's death, and, in accordance with his will, she ascended the throne along with Ptolemy, her younger brother. A dispute, however, soon arose between them, and Cleopatra was expelled the kingdom, and forced to take refuge in Syria. Having collected an army there, she was preparing to march into Egypt when Caesar arrived at Alexandria in pursuit of Pompey, 47 B.C., and espousing her cause, reinstated her on the throne. The defeat and death of Ptolemy soon followed, but another brother of the same name, and still quite a child, was associated with her in the kingdom. She bore a son to Caesar, called Cæsarion, who was afterwards put to death by Augustus; and after the departure of the great dictator from Egypt, Cleopatra followed him to Rome, and had apartments assigned her in his palace. After the assassination of Caesar, 44 B.C. she returned to Egypt, and rendered active assistance to the triumvirate in the overthrow of Brutus and Cassius. She now obtained sole possession of the throne by poisoning her brother Ptolemy. In 41 B.C. she met Antony in Cilicia, after the battle of Philippi; and by her combined beauty and talents, obtained such a complete ascendancy over the susceptible and voluptuous Roman, that he remained ever after her devoted lover and slave. He accompanied her to Egypt, but after the death of his wife Fulvia, he quitted Cleopatra and returned to Italy, for the purpose of marrying the sister of Octavian. In the course of his expedition against Parthia, however, he landed in Syria, and finding himself so near the fascinating queen, the profligate triumvir sent for her, and publicly acknowledged her as his wife, conferring upon her the most extravagant titles and honours. In the war which followed between Augustus and Antony, Cleopatra was present at the battle of Actium, 31 B.C. Her precipitate retreat with her fleet contributed to the loss of this decisive conflict. She fled to Alexandria, where she was joined by Antony. On the approach of Augustus, perceiving that the affairs of Antony were desperate, with characteristic selfishness she attempted to gain the favour of the conqueror, by offering to sacrifice Antony. She fled to an unfinished mausoleum, in which she had collected her treasures, and caused a report of her death to be given out. Antony resolving not to survive her, threw himself upon his sword and died. Finding that all her efforts to conciliate her cold-blooded conqueror had failed, and that he had determined to carry her captive to Rome to grace his triumph, she put an end to her life, 30 B.C., either by the poison of an asp, or by a poisoned comb—most probably by the former. She died in the thirty-ninth year of her age, and with her ended the dynasty of the Ptolemies, who had occupied the throne of Egypt for three hundred years. Cleopatra was undoubtedly a woman of extraordinary beauty, talents, and accomplishments, and refined taste, but degraded by her voluptuousness.

CLEOPATRA, daughter of Antony and of the preceding, was born in 40 B.C. After the death of her parents she was carried to Rome, along with her twin brother, Alexander, and was received under the protection of Octavia, the wife of Antony. She married Juba, king of Mauretania, and by him had two children.

CLEOPHON, a celebrated Athenian demagogue of obscure origin, alleged by Aristophanes to have been a native of Thrace. He possessed great influence in Athens, and towards the latter end of the Peloponnesian war, successfully opposed the proposal to make peace with Sparta. During the siege of Athens by Lysander, 404 B.C., he was brought to trial, condemned, and put to death by the aristocratical party, on the accusation of having evaded his military duty. Cleophon was satirized both by Aristophanes, and by Plato the comic poet.—J. T.

CLEOSTRATUS, an astronomer of Tenedos, supposed to have flourished in the fifth century B.C. The division of the zodiac into signs is attributed to him.

CLERC. See LECLERC.

\* CLERC, LOUIS, a French botanist, who published in 1835

"A Classical and Elementary Manual of Vegetable Anatomy and Physiology, containing an account of all the parts of plants, and their functions." It is illustrated by eight lithographic plates, containing one hundred and sixty figures, and is preceded by a small Flora of France.—J. H. B.

**CLERISSEAU**, CHARLES LOUIS, an architect and painter in water colours, born in Paris, who came over to England with Robert Adams the architect. He made the drawings for the "Ruins of Spalatro," &c., published in 1764. On the bankruptcy of Adams he returned to France, where he published "Antiquités de France;" "Monumens de Nîmes," and other works. In 1783 he was appointed architect to the empress of Russia. He is noted for his very excellent water-colour drawings, which are highly prized. He died in Paris in 1820, in his ninety-ninth year.—W. T.

**CLERKE**, GEORGE, an English navigator who was born in 1741. He was educated at the marine academy of Portsmouth, and at an early age went to sea, where he distinguished himself by his intrepidity and zeal. In June, 1764, he entered as midshipman on board the *Dolphin*, and made his first voyage round the world under the command of Commodore Byron. He undertook a second voyage in 1768 with Captain Cook in the *Endeavour* as assistant-boatswain's mate. In 1771 he was promoted to the rank of lieutenant, and during the remainder of his life was associated on the most intimate terms with his illustrious commander. He accompanied him a second time in the *Resolution* in 1772; and again in 1776, as commander of the *Discovery*, he joined Cook in his last voyage. On the death of that intrepid navigator, 14th February, 1779, Captain Clerke assumed the command of the expedition, and displayed great prudence and energy in the critical circumstances in which he was placed. After quitting Owhyhee he made some exploratory researches among the other Sandwich islands; and in spite of the feeble state of his health, he resolutely persisted in carrying out the object of the expedition by visiting Kamtschatka and Behring's Straits. On the 28th of March he reached the bay of St. Peter and St. Paul, and after spending some time in repairing and victualling his ships, he proceeded to follow out the attempt to discover the north-east passage; but finding it impossible to penetrate through the ice, either on the coast of America or that of Asia, Captain Clerke was compelled to return to the southward, and on the 22nd of August, 1779, he died of consumption at the age of thirty-eight. Although the voyage was thus unfortunate as regards the two commanders, it made a great addition to our knowledge of the earth's surface. One of the islands near the entrance of the North Sea, discovered by Captain Cook in 1778, was named by him Clerke's island after his colleague.—J. T.

**CLERK**, JOHN, an English Roman catholic divine, who was at one time chaplain to Cardinal Wolsey. He was deputed by Henry VIII. to present to Leo X. the treatise of the king against Luther, which obtained for Henry the title of Defender of the Faith. On his return in 1523 he was nominated bishop of Bath and Wells. He was subsequently employed by Henry in negotiating with the duke of Cleves regarding the divorce of his sister Anne. The bishop died in 1540.—J. T.

**CLERK**, JOHN, of Eldin, N.B., author of a famous essay "On Naval Tactics, Systematical and Historical, with Explanatory Plates." In this work is embodied and explained the celebrated naval manoeuvre, technically called "breaking the line," which was employed for the first time by Lord Rodney in 1782, and led to his decisive victory over the French under De Grasse in the West Indies, and was adopted with invariable success by Lord Howe, Nelson, and others during the war with France. Mr. Clerk's friends claim for him the invention of this manoeuvre. They affirm that he first broached his notions on this subject in 1779, and that, in the following year, he mentioned his plan to Mr. Richard Atkinson, the particular friend of Admiral Rodney, by whom it was communicated to that distinguished officer. On the other hand, this view has been zealously controverted by General Sir Howard Douglas, who affirms that Mr. Clerk's essay could not have been communicated to Lord Rodney before his engagement with the French fleet. It is curious that the author of this ingenious essay had never made a single voyage. Mr. Clerk was a zealous antiquarian. He died in 1812.—(See Scott's *Life* by Lockhart, vol. i.; *Edinburgh Review*, vol. vi. p. 301.)—J. T.

**CLERK**, JOHN, Lord Eldin, a distinguished Scottish lawyer,

son of the preceding, was born in 1757. He was educated at first with the view to a career in India; but afterwards turning his attention to the law, he was called to the bar at Edinburgh in 1785. His success there was striking; but being a liberal in politics, he was excluded from holding any of the great offices, except for a short time that of solicitor-general for Scotland, under the coalition administration of 1805, Henry Erskine being lord-advocate. After Erskine had retired from practice, and Blair, Hope, Boyle, and one or two others, had been raised to the bench, Clerk remained undisputed leader of the bar; the next after him being Cranston, who used generally to be retained on the other side; and until about 1820, when his faculties began to fail, he was in the receipt of one of the largest professional incomes ever earned in a Scotch court. In personal appearance, as well as in manner of pleading, he was remarkable. His large head; broad, massy, projecting brow; eyes full and clear, overhanging by rough shaggy eyebrows; a mouth with lines marking decision; and a lurking sense of humour—spoke to great intellectual vigour. His frame was robust and full of nerve, and a slight lameness in one limb scarcely disfigured him. When pleading, so long as he was unexcited he was slow, distinct, sensible, but nothing more. Once roused, and no man was more easily roused, the words flowed in a torrent of invective; sarcasm and ridicule were heaped on his opponent, and even launched at the bench if he were crossed. His powers of reasoning at the same time were strong, his knowledge of law vast, and he never applied either better than when hurried away by this enthusiasm. But he was very unequal. Few great counsel, it is said, ever made so many poor appearances. From his hastiness and love of opposition, it may easily be believed that he delighted in paradox, and the more he was thwarted, the more strongly would he insist that he was right. When he spoke, crowds gathered to hear him, and it was rare that some piece of brilliant sarcasm or strong humour did not reward them. His hearers relished it none the less that he delivered it in his native Scotch, which with him, however, was tainted with nothing vulgar. His fame extended beyond the courts of law. Although a man so fond of opposition could hardly have been expected to have adopted the politics of those in power, the liberality of his principles had a deeper foundation, and formed part of him. His courage in maintaining them was everywhere respected. He was known as the man who, after Henry Erskine, was the boldest in the popular cause. The threats and allurements of the Dundases and the other tory lawyers who then monopolized power and patronage, had no influence over him, and his example had doubtless effect on others in lower ranks. The parliament house then was one of the few places having an air of publicity, where opinion was freely expressed. When Clerk first entered on life the opposition press had hardly a respectable writer, the terrors of the law of libel hung over it, and public meetings were unknown. Certainly some of the merit of producing that change which he lived to see, must be attributed to the bold, able, and outspoken lawyer. Among his merits, also, it must not be forgotten that he steadily supported law reform. In private life Clerk was almost a different man from what he was in public. Cultivating literature of all kinds, he was passionately devoted to the fine arts. He had great knowledge of painting, was himself a clever drawer and etcher, and also modelled occasionally. A great part of his income was devoted to the formation of a fine private gallery of pictures and of other objects of art, the benefits of which he was far from confining to himself. In times when everyone was social in Edinburgh, he was a favourite with its best society. In his earlier days he would remember when every citizen in Edinburgh, from the judges downwards, spent some portion of his evening in some club or place of public entertainment. In his later days this spirit had not died, though its form had somewhat altered. The age of exclusiveness had not begun. "People visit each other in Edinburgh," said the author of Peter's Letters writing about 1816, "with all the appearance of cordial familiarity, who, if they lived in London, would imagine their difference of rank to form an impassable barrier." This freedom extended to all circles. The literary men, among whom were conspicuous Scott and Jeffrey, and the host of rival contributors to the *Edinburgh Review* and to *Blackwood's Magazine*, with Dugald Stewart and other professors in the university, did not find themselves too enlightened for their fellows; and, while they raised the whole tone of society, in turn profited themselves by an ever fresh knowledge of human nature and

geniality of mind. It was in society such as this, that Clerk shone with never-failing humour and endless store of anecdote. If occasionally he discoursed complacently on his own talents and virtues, it was thought nothing of; for eccentricity had not then become the reproach it is now counted in less cultivated society. Nor did his inattention to dress make him anything the less welcome. The real kindness and liberality of the man's whole nature might well have made much graver faults to be overlooked. At home among the curiosities, he seems to have been not the least himself. Stories are told of how visitors used to find him in his study, surrounded by a litter of books, engravings, and statuettes, with possibly half a dozen cats or dogs lying about, and in all likelihood one of the former animals, of which he was specially fond, perched on his shoulder. The days for these things are past, and half the eccentricity of Clerk would now prevent a man from being what he was in his day—a leader in public opinion, in the courts, and in society, and an authority in literature and art. John Clerk was not made judge till 1823, when he was very old, and all his faculties were dim. His memory, in particular, had failed. Accordingly, his reputation as a judge is very limited, and his decisions of little value. He resigned his judgeship in 1828, and died in 1832.—J. D. W.

**CLERMONT, LOUIS DE BOURBON**, Count de, a prince of the royal family of France, was born in 1709. He was at first intended for the clerical profession, and actually received several abbacies; but in 1733 he obtained a dispensation from the pope, Clement XII., authorizing him to bear arms. He served in several campaigns in Germany and the Low Countries. In 1754 he was elected a member of the French Academy—a step which provoked a number of smart epigrams both on the academy and on the new member. In 1758 he was appointed to the command of the French army in Hanover, and was attacked by Prince Ferdinand of Brunswick, driven across the Rhine with great loss, and ultimately defeated at Crefeldt, leaving seven thousand men on the field. He died in 1771.—J. T.

**CLERY OR O'CLERY, MICHAEL**, the chief compiler of the Irish Annals, called "of the Four Masters," was born in the parish of Kilbarron, near Ballyshannon, Donegal, Ireland, about the year 1575. He was a lay brother of the Franciscan order, and while in the world had borne the name of Teige of the Mountain; but on his admission to the order of St. Francis he assumed that of Michael. Soon after joining his order at Louvain, he was sent to Ireland by the guardian of the Irish convent there, Hugh Ward (who was then himself employed in writing the lives of Irish saints), to collect Irish manuscripts and other helps towards this undertaking. O'Clery, who was eminently qualified for the task, pursued his inquiry for fifteen years, during which period he visited the best Irish scholars and antiquaries then living, and transcribed from ancient manuscripts many lives of Irish saints, several genealogies, martyrologies, and other monuments, all which he transmitted to Hugh Ward in 1635, who, however, did not live to avail himself of them; but they proved of great use to the Rev. John Colgan, jubilate lecturer of theology at Louvain, who took up the same subject after the death of Ward. During O'Clery's stay in Ireland, he compiled the following works—in one volume, "A Catalogue of the Kings of Ireland, and the Irish Calendar of Saints' Days;" "The Book of Conquests;" and "The Annals of Ireland," called "The Annals of the Four Masters." None of these works, of which copies are preserved in the library of the Irish academy, have yet been published, except the "Annals of the Four Masters," of which a complete translation has lately been published by Dr. J. O'Donovan, Dublin. Besides these works, Michael O'Clery also wrote and published at Louvain a glossary of difficult and obsolete Irish words, which Lloyd embodied in his Irish dictionary. This work is now very scarce. Colgan, who published his *Acta Sanctorum* in the year 1645, states that Michael had died a few months previously.—J. O'D.

**CLEVELY, JOHN**: this painter was born in London about 1743. He was brought up in the dockyard at Deptford, but afterwards he entered the navy; and, as a lieutenant in that service, accompanied Lord Mulgrave in his voyage of discovery to the north pole. He subsequently went with Sir Joseph Banks to Iceland. He painted both in oil and water colours—more generally in the latter. His marine pieces brought him renown, and many of his drawings were engraved. He died in London in 1786.—W. T.

**CLEVES, ANNE OF.** See HENRY VIII.

**CLEVES, MARIE DE**, Duchess of Orleans, Milan, and Valois, born in 1426, was the daughter of Adolphus IV., duke of Cleves. In 1440 she was married to the duke of Orleans, who was nearly three times her age, and had been twice a widower. Marie of Cleves was a woman of a noble and beautiful appearance, and was possessed of considerable abilities and of high literary culture. She wrote a number of romances, ballads, and other poems, many of which have been preserved. She contributed greatly to the promotion of learning in France, by supporting many students at the universities of Pavia and Orleans, and by giving assistance to the university of Caen.—R. B.

**CLEYN or KLEYN, FRANZ**: this artist was born at Rosstock, and for some time worked in the service of Christian IV., king of Denmark. Then moved by a strong desire for improvement, he travelled to Italy, and for four years studied zealously at Rome. Afterwards, at Venice, he became known to Sir Henry Wotton and Sir Robert Anstruther, and on their advice journeyed to England, where he was placed in the king's new manufactory of tapestry at Mortlake, and required to furnish historical and grotesque designs for the works. He decorated many mansions of the nobility. A room and ceiling by him at Holland House were lauded as equal to Parmegiano. He was original in design, and elaborate in workmanship. He died in 1658.—W. T.

**CLICQUOT, FRANÇOIS HENRI**, a French organ-builder of considerable eminence, born at Paris in 1728. He built—sometimes in conjunction with Pierre Dallery—the organs of Notre Dame, St. Nicholas-des-Champs, St. Gervais, the chapel-royal at Versailles, St. Sulpice, and many others. He died at Paris in 1791.—E. F. R.

**CLIVELAND, CLEAVELAND, or CLEVELAND, JOHN**, a popular cavalier poet of the reign of Charles I., born at Loughborough, Leicestershire, in 1613, was educated at Christ's college and St. John's college, Cambridge, of which he became a fellow in 1634. Of his poems the best known was a satire entitled "Petition to the Lord-Protector for the Scots Rebel." The author, after his ejection from his fellowship, led an unsettled life during the civil war, and was for some time a prisoner at Yarmouth. Fuller praises his Latinity, his excellent oratory, and the "lofty fancy" displayed in his poems. He belonged to the metaphysical class of poets, and outdid the most conceited of them in conceits. His death occurred in 1659.—J. S., G.

**CLIFFORD**, the name of a famous noble family, "the stout Lords Clifford" as they were called, whose adventures occupy a conspicuous place in English history. They were descended from the dukes of Normandy, and took their English appellation from their castle in the county of Hereford—

**CLIFFORD, ROGER DE**, was the first of the family who gained a footing in the north, by inheriting the lands and castle of Brougham, near Penrith, in Cumberland. He was slain in the Welsh wars. His eldest daughter was the "Fair Rosamond" of romantic celebrity.—ROBERT, the son and successor of Roger, was said to have been the greatest man of all the family, being of a most martial and heroic spirit. He was one of the guardians of Edward II. when a minor, and was subsequently made by him lord high admiral. He acquired great celebrity in the Scottish wars, and was rewarded for his valour by grants out of the possessions of the Maxwells and Douglases. But he went upon his neighbour's land once too often, and was slain at the battle of Bannockburn, 24th June, 1314.

**CLIFFORD, ROGER**, fifth lord, is said to have been "one of the wisest and gallantest" of the race. He took a prominent part in the French and Scottish wars of Edward III. He was the longest possessor of the family estates of any before or after him till the "Shepherd Lord," and it was his fortune to be the first Lord Clifford of Westmoreland who lived to be a grandfather.—His son THOMAS, was one of Richard II.'s dissolute favourites, and on being banished from the court by authority of parliament, he joined the crusade and was slain, leaving an infant son who married the only daughter of the famous Hotspur, and stood deservedly high in the favour of Henry V. He fell in the flower of his age at the siege of Meux in France.

**CLIFFORD, THOMAS**, the sixth lord, gained renown at the battle of Poitiers, and did "brave service in the wars in France, at the assault and taking of the strong town of Pointhoise, when and where he and his men were all clothed in white by reason of the snow, and in that manner surprised the town. He also valiantly defended the same town against the assaults then and there

given by the French king, Charles VII." He took a prominent part on the Lancastrian side in the wars of the Roses, and fell at the battle of St. Albans, 22nd May, 1455. This Lord Clifford is the subject of some powerful lines in the second part of Shakespeare's Henry VI.—His son, the "Younger Clifford," is stigmatized by the great dramatist and the old chroniclers, as notorious for his cruelty, even in that merciless age. Leland says, "that for slaughter of men at Wakefield, he was called the 'Boucher.'" The duke of York, the competitor for the crown, fell in that bloody engagement, and his son, the youthful earl of Rutland, was killed in the pursuit by "blackfaced Clifford," as Shakespeare terms him. The perpetrator of this barbarous deed was himself slain soon after, at the age of twenty-six, the day before the battle of Towton; and, according to the traditional account of the family, his body was thrown into a pit with a promiscuous heap of the slain. His estates were forfeited, and bestowed upon the "crook-backed" duke of Gloster, afterwards Richard III.

CLIFFORD, HENRY, Lord, the elder son and successor of this redoubtless Lancastrian partisan, was the best of his heroic race. At the time of his father's death, he was a child of seven years of age, and was forced to seek a refuge among the simple dalesmen of Cumberland, where he lived as a shepherd for the space of twenty-four years. During his pastoral life he is said to have acquired great astronomical knowledge, watching upon the mountains, like the Chaldeans of old, the stars by night; and in the archives of the Cliffords have been found manuscripts of this period, supposed to belong to the "Shepherd Lord," which make it more than probable that astrology and alchemy were also among the pursuits to which he was addicted. On the death of Richard III. in the battle of Bosworth, "the good Lord Clifford," as he was affectionately termed, was restored to his ancestral honours and estates—an event commemorated in Wordsworth's beautiful song, *At the Feast of Brougham Castle*, one of the finest specimens of lyric poetry in our language. At the age of sixty, the "Shepherd Lord" went at the head of his retainers to the battle of Flodden Field, "and there showed," says Whitaker, "that the military genius of the family had neither been chilled in him by age, nor extinguished by habits of peace." He died in 1528, ten years after the battle of Flodden.—His son, who was created Earl of Cumberland, sorely disturbed the old age of his venerable father by his follies and vices. But he is said to have been reclaimed in good time, and there is great reason to hope that his father lived to see the effects of his reformation. The earl was the youthful comrade of Henry VIII., and had the address or good fortune to retain the favour of that monarch till the end of his life.

CLIFFORD, HENRY, second Earl of Cumberland, "had a good library," says his granddaughter Lady Anne, "and was studious of all manner of learning, and much given to alchemy." His first wife was the Lady Elinor Brandon, niece to Henry VIII., and daughter of Mary, the widow of Louis XII.; "a woman," says Hartley Coleridge, "to be held in everlasting honour, for she dared, in the sixteenth century, to unite herself to the man of her choice." The most memorable event in the history of the earl was his recovery from a violent sickness which, for a time, suspended all appearances of animation, so that the physicians thought him dead. His body was stripped, laid out upon a table, and covered with a hearseloth, when some of his attendants perceived symptoms of returning animation, and by the use of warm applications, internal and external, gradually restored him to life.—His son and successor—

CLIFFORD, GEORGE, third Earl of Cumberland, was distinguished by his romantic daring, and his unextinguishable passion for nautical adventure. He made eleven expeditions, fitted out at his own expense, chiefly against the Spaniards and Dutch, to the West Indies, Spanish America, and Sierra Leone. The voyages of this chivalrous but eccentric sea wanderer, are full of extraordinary adventures and perils. In 1588 he commanded one of the vessels in the fleet which destroyed the Spanish armada, and highly distinguished himself by his bravery and skill in the various conflicts with the invaders, especially in the action fought off Calais. In the following year he dismantled Fayal in the Azores, and captured twenty-eight vessels of various sizes, valued at more than £20,000.—(See the narrative of Edward Wright in Hakluyt's Collection.) The earl stood high in the good graces of Queen Elizabeth, who seems to have both admired and flattered his foibles. She invested him with the garter, and appointed him her peculiar champion at all tournaments. He lavished immense

sums on public spectacles, on horse racing—which had just then become fashionable—and in magnificent banquets; and taking this expenditure into account, as well as his great losses at sea, it is no wonder that having "set out with a larger estate than any of his ancestors, in little more than twenty years he made it one of the least." This extraordinary man who saw, and did, and suffered so much, died 30th October, 1605, in the forty-seventh year of his age. His daughter and heiress—

CLIFFORD, LADY ANNE, was the last of this great race, and was one of the most remarkable women whom this country has produced. She was born in 1589, and was married at a very early age to Richard, third earl of Dorset, a man of talent and spirit, but a licentious spendthrift. He died in 1624. Lady Anne speaks gently of his memory, though his licentiousness and extravagance must have caused her much misery. After six years of widowhood, she was wedded in 1630 to Philip Herbert, earl of Pembroke and Montgomery, and nephew of Sir Philip Sidney. This new connection was a source of much misery to the countess. She admits that the marble pillars of Wilton, the ancient seat of the Herbarts, were as Knowle (the seat of the Dorset family) had been to her, "oftentimes but the gay arbours of anguish." The earl of Pembroke died in 1650, immediately after the downfall of the monarchy. He had rendered himself peculiarly obnoxious to the royalists, and their contemptuous hatred broke out in keen and bitter satires after his death. One of these, entitled his "Last Will and Testament," &c., has been attributed to Samuel Butler. The death of Francis, fourth earl of Cumberland, uncle of Lady Anne, and of his son, without male issue, terminated the contest which, during thirty-eight years, had been carried on for the Clifford estates, between the male and female branches of the house; and the death of her husband left Lady Anne free and uncontrolled mistress of the inheritance of her ancestors. During the remainder of her life, she was chiefly occupied in repairing the damages of war, of law, of neglect, and of waste. She did great works, and took good care to commemorate them, and had a very commendable consciousness of her many good and great qualities. She restored six of her ancestral castles, and several churches which had been ruined by the great civil war. She erected a monument to her tutor, "the well-languaged" Daniel the poet. She was a woman of a high spirit and a determined will, as is abundantly shown by the famous letter which she is said to have written to the secretary of Charles II., who had attempted to interfere with her borough of Appleby. "She patronized," says Dr. Whitaker, "the poets of her youth, and the distressed loyalists of her mature age. Her home was a school for the young and a retreat for the aged, an asylum for the persecuted, a college for the learned, and a pattern for all." She died at Brougham castle in 1675, at the age of eighty-seven, and with her the noble race whose high characteristics seem to have been united in herself became extinct. She left behind her a curious autobiography, containing many interesting details respecting her own life and the history of her family.—(See Whitaker's *History of Craven*; Hartley Coleridge's *Northern Worthies*; *Edinburgh Journal*, vol. xii.; "*The Cliffords*," by the writer of this sketch.)—J. T.

CLIFFORD, ARTHUR, an English lawyer and writer. He edited the official correspondence of Sir Ralph Sadler, 1809; The Texall Poetry, with notes, 1813; and was the author of an ode entitled "Carmen Seculare," 1814, on the centenary of the accession of the Hanoverian dynasty. He died in 1830.

CLIFFORD, JAMES, was the author of a choice little volume entitled "Divine Services and Anthems, usually sung in the cathedrals and collegiate choirs in the church of England," printed in 1663 and 1664—a work frequently referred to by Anthony à Wood, and valuable as giving us the words of the anthems (with the names of the composers) in use from the Reformation to the death of Charles I. Wood says, "He was born in the parish of St. Mary Magdalene in the north suburb of Oxon; educated in Magdalen college school as chorister of the said college, but took no degree in this university. After the restoration of King Charles II. he became petty canon of St. Paul's cathedral in London, reader in a church, near Carter Lane, which is near the said cathedral, and afterwards chaplain to the honourable society of Serjeant's Inn in Fleet Street, London." He died at the close of the year 1699, and was buried in the church of St. Andrew Undershaft.—E. F. R.

CLIFFORD, THOMAS, first Lord Clifford of Chudleigh, was born in 1630, and was the eldest son of Hugh Clifford of Ug-

brook, the head of a junior branch of the great house of Clifford. After completing his education at Oxford, he travelled on the continent, and there went over to the Roman catholic faith. He was elected a member of the parliament which restored Charles II., and soon showed himself one of the most ardent defenders of the royal prerogative, and strove by every means in his power to augment the authority and revenue of the crown. He joined the fleet as a volunteer during the war with Holland in 1665 and 1666, and fought with signal bravery in several engagements. On his return, he was sworn of the privy council, and appointed first comptroller, and then treasurer of the household. He soon became one of the most confidential advisers of the king, and was a member of the notorious "cabal" ministry. He was the most respectable of the number, although he recommended the fraudulent and infamous measure of shutting up the exchequer and robbing the banks, which led to the downfall of the cabal. In 1672 he was elevated to the peerage by the title of Lord Clifford of Chudleigh, and made lord-treasurer. But, in the following year, Charles was compelled to give his consent to the celebrated test act, and Clifford, refusing to conform to it, was obliged to resign his office. Overwhelmed with chagrin, he retired to the country, where he died soon after, September, 1673. Evelyn says he was "a valiant, uncorrupt gentleman; ambitious, not covetous; generous, passionate, and a most sincere constant friend."—J. T.

**CLIFT, WILLIAM**, a distinguished naturalist, born at Burcombe, near Bodmin, on the 14th February, 1775. He was the youngest of seven children. His father, Robert Clift, died a few years after the birth of his son, leaving his widow and family in narrow circumstances. William was put to school at Bodmin, and soon distinguished himself for the readiness with which he acquired knowledge. His great natural talent for drawing brought him under the notice of Colonel Gilbert of the Priory, whose lady was an intimate friend of Miss Home, who afterwards became the wife of the great John Hunter. Thus Mrs. Gilbert heard of the loss which Mr. Hunter suffered in the departure of his assistant and draughtsman, William Bell, for Ceylon in 1790; and she accordingly suggested to Mrs. Hunter that possibly her young protégé might in some measure supply his place. The proposal was accepted; and William Clift was sent to London, and duly apprenticed to John Hunter for six years in the year 1792. The inestimable advantage of this position of amanuensis, artist, and clerk to such a man, was cut short by the death of John Hunter in 1793. Hunter died in difficulty and debt: the sole provision for his family was his museum. Dr. Baillie, one of the executors, gave Mr. Clift free admission to his anatomical lectures; and the other, Mr. Home (afterwards Sir Everard) occasionally employed him to assist in his operations on private patients, or in the dissection of rare animals. Hunter's premises consisted of the residence in Leicester Square, a house in Castle Street, and the museum which he had built in the intermediate space. The house in the square was let to lodgers; the house in the rear was occupied by Mr. Clift and the old housekeeper of the family; and thus accommodated, Mr. Clift undertook the custody of the museum until government should determine to accept or decline the terms on which it was offered by the testamentary directions of Hunter. After seven years' resistance the government at last purchased the Hunterian collection for £15,000; and it was then transferred to the corporation of surgeons in a better state of arrangement and preservation than when it received in 1793 its last addition from the hands of its immortal founder. The corporation having been reincorporated by charter in 1800 under the title of the Royal College of Surgeons, one of its first acts was to appoint Mr. Clift conservator of the museum, under the superintendence of a board of curators chosen from the council. From this time forwards the time and talents of Mr. Clift were exclusively devoted to this service in various ways, and great were his devotion and zeal in this prime object of his life. His own immediate contributions to science are few. Two only appear in the Transactions of the Royal Society; the first is entitled "Experiments to ascertain the Influence of the Spinal Marrow on the Action of the Heart in Fishes," in the year 1815; and the other is a "Description of some Fossil Bones found in the Caverns at Preston," published in 1823. Both papers are peculiarly clear, simple, and worthy of attention. Soon after their publication Mr. Clift was elected a fellow of the Royal Society, and served in the council in the years 1833 and 1834.

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He communicated some papers to the Geological Society, "On the Megatherium," and "On Fossil Remains from the Irawaddi." Mr. Clift, however, worked assiduously for others in determining fossils and in figuring them. His labours are gratefully acknowledged by Baron Cuvier and by Dr. Mantell. From the duties of his office Mr. Clift was allowed to retire, with a full salary of £400 a year, a few years before his death, which took place on the 20th June, 1849."—E. L.

**CLINIUS**, father of Alcibiades, fought at the battle of Artemisium in 480 B.C., and fell at Coronea in 447.

**CLINIUS**, a Pythagorean philosopher, a contemporary and friend of Plato, lived at Tarentum. Some fragments of his writings are preserved in Stobæus.

**CLINTON, DEWITT**, governor of New York, was born at Little Britain, Orange county, in that state, March 2, 1769. He was the son of General James Clinton. In 1798 he was elected a senator in the New York legislature, and in 1802 was appointed by the governor of New York, a senator of the United States. In 1803 he was appointed to the post of mayor of the city of New York—an appointment which he continued to receive by annual bestowment till 1815, with the exception of the years 1807 and 1810. During this period he laid the foundations of several of the most important public institutions of the city, among which were the Orphan Asylum, the Academy of Arts, and the Historical Society. At his suggestion in 1817 the New York legislature authorized the construction of the Erie Canal, to connect the Hudson river with lake Erie. He was president of the board of canal commissioners in 1823 and 1824; and in 1826 witnessed the completion of the Erie canal, and participated in his official capacity in the splendid ceremonies with which the waters of the great lakes were, on that occasion, made to mingle with those of the Atlantic. The length of the Erie canal is three hundred and sixty-three miles, and its cost was near six millions of dollars. It is the noblest monument to the enterprise and sagacity of Clinton, and its beneficial results to the state of New York and to the whole country have more than realized his highest expectations. He died in 1828.—W. G.

**CLINTON, GEORGE**, governor of New York, and vice-president of the United States, was born in Ulster county, New York, in 1739. He was elected to the continental congress in April, 1775, and voted for the declaration of independence. In February, 1777, he was appointed brigadier-general in the regular army; and a few months afterwards was chosen governor of New York—a post which he continued to hold, by successive re-elections, for eighteen years. He commanded the forts on the Hudson when they were stormed and taken by Sir Henry Clinton—temporary reverse from which he soon recovered. Clinton was in opposition under the administrations of Washington and the elder Adams, having no voice in the federal councils; but he was chosen vice-president under Jefferson in 1804; and again, though with high claims to the presidency, under Madison in 1808. He held this office till his death at Washington in 1812.—F. B.

**CLINTON, SIR HENRY**, an English general, who commenced his military career in the Seven Years' war, in 1750, and in 1778 was appointed to succeed Lord Howe as commander-in-chief of the British forces in America. Obliged to evacuate Philadelphia, he made a skilful retreat to New York. He captured Charleston in 1779, but failed in an attempt to drive the French from Rhode Island. It was Sir Henry who entered into negotiation with the American general, Arnold, to betray the important post of Westpoint, which led to the apprehension and execution of the unfortunate Major Andre. General Clinton was recalled in 1782, and two years after published an account of his American campaigns under the title of "Reflections on the history of the American war." He was appointed governor of Gibraltar, and died there in 1795.—J. T.

**CLINTON, HENRY FYNES**, a most accomplished classical scholar and author, was born in 1781, and was the eldest son of the Rev. Dr. C. Fynes Clinton, prebendary of Westminster and incumbent of St. Margaret's, Westminster. He was educated first at Westminster school, and then at Christchurch, Oxford. His accurate and extensive scholarship was worthy of his remarkable industry. Having inherited an ample fortune from a distant relative, he represented the borough of Aldborough in parliament from 1806 to 1826, when he was succeeded by his brother. His reputation, however, rests not on his political career, but on his literary productions, and mainly on his "Fasti Hellenici" and "Fasti Romani"—works which have deservedly

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attained a European fame. The former, which is now divided into three volumes, contains the civil and literary chronology of Greece from the earliest period down to the death of Augustus, interspersed with dissertations on the early inhabitants of Greece, scripture chronology, the writings of Homer, the population of ancient Greece, &c. The "Fasti Romani" comprises the civil and literary chronology of Rome and Constantinople, from the death of Augustus to the death of Justin II., with an appendix containing the chronology to the death of Heraclius. A useful epitome of both works was published by the author in 1851 and 1853. On the death of Mr. Planta in 1827, Mr. Clinton was an unsuccessful candidate for the office of principal librarian of the British museum. He died in 1852.—J. T.

CLINTON, JAMES, an American brigadier-general in the war of the Revolution, born in 1736. In 1777, congress having made him brigadier-general in the continental army, he commanded in the highlands on the Hudson river, where he was surprised by Sir Henry Clinton, who made a dashing expedition up the river in the hope of rescuing Burgoyne. In August, 1779, he commanded a brigade under General Sullivan, in the expedition up the Susquehanna into the country of the Iroquois Indians, which avenged the massacres at Wyoming and Cherry Valley. Clinton afterwards commanded at Albany, and also served at the siege of Yorktown. He died in 1812.—F. B.

CLISSON, OLIVIER DE, constable of France, born in Brittany about 1332; died at Josselin in 1407. When about the age of twelve, Clisson, having lost his father, who was decapitated by Philip of Valois, was sent to England by his mother, and there he appears to have remained till about 1364. In that year he took part in the battle of Auray, losing an eye in the engagement, and shortly afterwards signalized his prowess by expelling the celebrated Sir John Chandos from the castle of Gavre, which had been given to the Englishman by De Montfort, duke of Brittany. In 1370, after being received with marked favour at the court of Charles V., he became the associate in arms of the famous Duguesclin, whose valour and probity were at that period the chief security of the state against the machinations of the *grandes compagnies*. On his return to Brittany, Clisson was received at the court of the duke with many marks of favour; but shortly afterwards was consigned to prison, and only recovered his liberty after payment of a considerable ransom. Named constable by Charles V. on his death-bed, Clisson commanded the French army at the battle of Rosebeq, where the Flemings lost 20,000 men. In 1393 he narrowly escaped assassination, a band of brigands having been set upon him in the night by one Pierre de Craon, who had long been the mortal enemy of the constable. He was undoubtedly one of the greatest soldiers, and next to Duguesclin, perhaps one of the noblest characters of his age; but he was not above the weakness of a great desire for wealth, and of that infirmity his enemies made the most. With Charles VI. Clisson was as great a favourite as he had been with Charles V.; but the civil broils consequent upon the insanity of the former afforded the enemies of the constable the opportunity of annoying, and eventually of disgracing him. He was accused of malpractices in his public trusts, discharged from all his offices, and condemned to a fine of 100,000 marks of silver. With the remainder of his fortune, which at his death was found to amount to an enormous sum, he retired to his castle of Josselin.—J. S. G.

CLISTHENES, tyrant of Sicyon, between 600 B.C. and 560.—J. T.

CLISTHENES, an eminent citizen of Athens, son of Megacles, and grandson of the preceding, was the head of the Alcmaeonid clan on the expulsion of the Pisistratidae, and author of an important change in the Athenian constitution, by which the four ancient tribes were abolished, and ten new ones established in their stead in 510 B.C.—J. T.

CLITOMACHUS, a Greek philosopher who, 129 B.C., succeeded Carneades as head of the new academy, and wrote upwards of four hundred books in support of its tenets, was a Carthaginian by birth. He was known among his Carthaginian countrymen by his original name of Hasdrubal.—J. S. G.

CLITUS, a Macedonian general, surnamed THE BLACK, was born about 380 B.C., and died in 328. His sister Hellenice was the nurse of Alexander the Great. He followed his sovereign throughout his campaigns in Asia, and saved his life at the battle of the Granicus in 334. A quarrel arose between them, at a banquet given on the occasion of Clitus' appoint-

ment to the office of satrap of Bactria, when both were heated with wine; and Alexander, provoked at the insolent language employed by Clitus in depreciating his exploits as compared with those of Philip his father, snatched a weapon from one of the guards, and pierced his friend to the heart.—J. T.

CLIVE, CATHERINE, an Irish actress, born in 1721; died in 1785. Her maiden name was Raftor. In 1732 she married a lawyer named George Clive, but the marriage proved unhappy, and she was obliged to separate from him. She excelled in comedy, and was unequalled in the sprightliness of her humour. She was also a good musician, and had an excellent voice. Dr. Johnson had a very high opinion of Mrs. Clive's comic powers, and delighted to converse with her. He thought her the best actress he ever saw. "What Clive did best," he said, "she did better than Garrick, but could do half so many things well; she was a better romp than any I ever saw in nature." Mrs. Clive retired from the stage in 1768, and died in 1785. Her private character was most exemplary.—J. T.

CLIVE, ROBERT, Lord, the founder of the British empire in India, was born 29th September, 1725, at Styche, in the parish of Moreton-Say, near Market Drayton, Shropshire. Before the age of three years, he was sent to an uncle, Mr. Bayley, in whose family he resided for some time, and proved himself the very king of mischievous boys. Combative, courageous, daring to the last degree, he was impatient of control, and a terror to all quiet-minded people. "I am satisfied," writes his uncle, "that his fighting, to which he is out of measure addicted, gives his temper a fierceness and imperiousness, that he flies out upon every trifling occasion; for this reason I do what I can to suppress the hero, that I may help forward the more valuable qualities of meekness, benevolence, and patience." In young Clive, however, it proved impossible to suppress the hero. He was seen seated on a stone spout near the top of the lofty steeple of Market Drayton church, careless of the danger; and once when a little dam broke, which his companions had made across some water, for the mischievous purpose of making it overflow an obnoxious shop, Clive threw his body into the breach and remained there until it was repaired. It is said also that he used to levy black mail upon tradespeople in return for not leading against their windows and their comfort his little band of mischievous comrades. After spending a few years at the Merchant Taylor's school, London, and at a private school in Hertfordshire, Clive was appointed a writer in the East India Company's service, and left England in 1743, reaching Madras in 1744, with the reputation of a lad by no means addicted to learning, and likely to break his neck in attempting the first hazardous feat that struck his fancy. An unusually lengthened voyage caused Clive to miss the gentleman to whom he had been recommended at Madras, and threw him into debt at his first landing, while a certain proud shyness prevented him from forming many acquaintances. His wild and wayward disposition, intensified by the melancholy fostered in isolation, from time to time broke out so strongly as to endanger his connection with the company's service. In a fit of despondency, indeed, he made an attempt upon his own life. A comrade coming into his room was requested to take up a pistol and fire it out of the window, which he did. "Well," exclaimed Clive, "I am reserved for something! that pistol I have twice snapped at my own head." Fortunately the governor of Madras gave him admission to his library, and Clive's energies spent themselves in repairing the random carelessness of his schoolboy days. At this time the rulers of the French presidencies in India leagued themselves with native powers, and organized a general policy, for the purpose of effecting the ruin of English influence; and it appeared far more probable that an Eastern empire would be achieved by France rather than by Britain. Madras was taken by La Bourdonnais in 1746, and Clive became a prisoner of war under parole. The conditions of parole having been broken through the influence of Duplex, who aimed at the absolute humiliation of the company, Clive effected his escape to Fort St. David. A remarkable illustration of his spirit of dauntless daring now occurred. He was challenged by an officer to whom he had refused to pay a gambling debt, on the ground that there had been unfair play. Clive fired and missed his antagonist, who came up close to him and desired him to ask his life. Clive complied. The officer then threatened to shoot him unless he retracted his assertions concerning unfair play. "Fire," cried Clive with an oath; "I said you cheated; I say so still; and I

will never pay you!" The astonished officer threw away his pistol, declaring Clive to be mad.

In 1747 Clive obtained an ensign's commission in the army, but passed from military to civil duties according to the exigencies of the time. In 1748, the powerful viceroy of the Deccan, Nizam al Mulk, died, and rival claimants disputing the sovereignty of the Carnatic, severally sought the assistance of the French. The candidate supported by Dupleix, with French forces, triumphed, and there appeared no obstacle capable of preventing the establishment of French supremacy in the Carnatic. The rival prince had been slain, and his son, Mahomed Ali, acknowledged by the English as nabob, was shut up in Trichinopoly, and his surrender became day by day more inevitable. The crisis called forth the genius of Clive, whose skill was ever the most consummate when the danger was the most terrible. He urgently declared that, upon the fall of Mahomed Ali, an Indian empire would be won by France, and proposed to attempt to raise the siege of Trichinopoly by attacking Arcot the capital of the Carnatic. His plan was adopted, and he started with two hundred Europeans and three hundred sepoys, commanded by eight officers, four of whom were from the mercantile service, and six of whom had never been in action. The garrison of Arcot fled, and the little band of warriors marched into the city, through one hundred thousand spectators. Clive immediately prepared for a siege, and fortified his position. Ten thousand men appeared before Arcot, including one hundred and fifty French auxiliaries; while Clive's force had been reduced to one hundred and twenty Europeans and two hundred sepoys. For fifty days the young soldier held his ground, until the besieging army, baffled and dismayed, abandoned the town. What is said of true poets may be said of Clive as a soldier—he was born a general, and not made one. The historian remarks, that notwithstanding he had at this time neither read books nor conversed with men capable of giving him much instruction in the military art, all the resources which he employed in the defence of Arcot were such as are dictated by the best masters in the science of war. After the successful defence of Arcot, victory followed victory, and finally Trichinopoly was relieved; Chunda-Sahib, the French ally in the Carnatic, was put to death, and large bodies of French auxiliaries were compelled to surrender. Before the victories of Clive the natives did not believe that the English as soldiers were equal to the French. But a little time before, Dupleix had been chief arbiter of the destinies of Indian princes, and had been declared governor of India from Kistna to Cape Comorin; while the English settlers had been looked upon as tradespeople, far more capable of driving a hard bargain than of fighting a daring battle. By the genius of Clive the whole prospect of affairs was changed. The chances of French supremacy in the East were overthrown; and measures were taken and victories won, by the might of which a few traders, with fifteen thousand miles of sea between them and their native land, became consuls and proconsuls in authority and wealth, greater than any imperial Rome herself had sent forth. Clive's health being in a precarious state, he returned to England in February, 1753, immediately after his marriage with Miss Maskelyne, sister of the astronomer royal of that name. The daringly mischievous schoolboy was welcomed home as the hero; and his father, somewhat astonished at the result, exclaimed—"The booby has sense after all!" The court of directors voted him a sword set with diamonds; but with great delicacy he objected to receive this gift unless a similar distinction was conferred upon Colonel Lawrence, his old commander, and one of the first to recognize his abilities. In England Clive mingled in parliamentary strife. Receiving the support of Mr. Fox, secretary at war, he was elected for the rotten borough of St. Michael, but unseated on petition. Meanwhile the anticipation of another French war rendered the court of directors very anxious for Clive's presence in India; and he again set sail in 1755, as a lieutenant-colonel in the British army, with the appointment of governor of Fort St. David, and a provisional commission to succeed to the government of Madras. Clive landed at Bombay, 27th November, 1755, and, after destroying the piratical stronghold of Gherich, proceeded to Fort St. David. On the very day upon which Clive assumed the government of Fort St. David, June 20th, 1756, Suraj-a-Dowlah, nabob of Bengal, marched into Calcutta, where the English submitted without daring to offer any resistance. The fearful tragedy of the Black Hole followed, and Clive prepared for victory and revenge. The expedition sailed from Madras, October

16th, and Calcutta was soon recovered and Hooghly stormed. Suraj-a-Dowlah offered terms, and, much against Clive's wish, the company entered into negotiations with him.

Clive now appears upon the stage of Indian history, not simply as a daring soldier, but as a subtle diplomatist, able to match cunning against cunning, and to conquer Asiatic intriguers by the free use of their own weapons. Clive's more than Indian cunning, as a negotiator among native princes, appears in strange contrast with his almost defiant straightforwardness when dealing with his own countrymen. He seems to have made up his mind that it was necessary to meet Hindoos as though himself a Hindoo; and whatever condemnation may be passed upon the crooked ways which the adoption of this policy forced his feet to tread, it yet remains a sign of the inherent nobleness of his nature that, among English gentlemen, he still remained an English gentleman—frank, open, and sincere. Suraj-a-Dowlah proved unfaithful to any terms of peace, and was obviously intriguing against the English on every possible occasion. Clive therefore determined to establish the English power in Bengal by the expulsion of the French, and the overthrow of the nabob. In the first instance, the French settlement of Chandermagore was attacked and taken after a siege of fourteen days. A conspiracy was then formed within the very camp of Suraj-a-Dowlah to place a Mahometan soldier of fortune, Meer Jaffier Khan, upon his throne. Omichund, a wealthy Hindoo banker, acted as chief agent in the deception of Suraj-a-Dowlah, and was himself deceived by Clive, through the instrumentality of a duplicate deed. By the one document an immense reward was secured to Omichund, but in the other his name was altogether omitted. Admiral Watson felt some scruples about the honesty of the matter, and his signature was in consequence forged. Clive, however, before the house of commons, stated that, to the best of his remembrance, Admiral Watson gave the gentleman who carried the fictitious treaty to him leave to sign his name upon it, and defended his conduct generally by the assertion that he thought art and policy warrantable in defeating the purposes of a villain; forgetful that whatever temporary advantages may be gained by meeting knavery with a kindred duplicity, the strength of a British empire in the East must ultimately depend upon the fact that among the faithless it is faithful. Clive at last threw off all disguise, and the nabob at once marched to Plassey with his whole force. On one side of the river was Suraj-a-Dowlah with sixty-eight thousand men; on the other was Clive with three thousand two hundred men, only six hundred and fifty of which were European infantry. For the first and last time in his life Clive held a council of war, at which he voted with the majority that it was not prudent to make an attack. He then retired to a grove of mango trees, and after remaining an hour in silent thought returned to the camp with the word "Forward" on his lips, and gave orders for the advance of the army on the following morning. Upon the 23rd of June, 1757, the battle of Plassey was fought, and the British empire in India was firmly founded. Meer Jaffier was established as nabob of Bengal, and he bestowed upon Clive enormous wealth. When afterwards taunted with his gains, Clive drew a picture of the treasures cast at his feet, and declared himself astonished at his own moderation. Clive's next great task was to check the power of the Dutch, whom his newly-elected nabob secretly favoured; and this he effectually accomplished, forcing upon them a treaty that they should build no fortifications, and raise no troops beyond those required for police. During these proceedings Colonel Forde wrote a note, stating that if he had the order in council he could attack the Dutch with a fair prospect of success. Clive, who was playing at cards, replied in pencil—"Dear Forde, fight them immediately, I will send you the order of council to-morrow." In 1760 Clive again sailed for England, leaving behind him virtually an empire where he found a commercial settlement. He was given an Irish peerage, and engaged deeply in electioneering affairs to aid his friends in the government. His residence in England was greatly embittered by a contest with the court of directors of the East India Company. An attempt was made to deprive him of a land-rent granted by Meer Jaffier, and he was subjected to many paltry annoyances. The state of affairs in India, however, again becoming critical, he was besought to return, and reached Calcutta, May 3, 1765, with the dignity of governor, and commander-in-chief of the British possessions in Bengal. The reform of the civil service was the great and worthy task of Clive's third and last residence in

India. He declared that actions had been committed under the sanction of the company's servants which made the name of the English stink in the nostrils of a Gentoo or a Mussulman; that the company's servants had interfered with the revenues of the nabob; turned out and put in the officers of the government at pleasure, and made every one pay for their preferment. In order to effect a reform, Clive stopped private commercial speculation on the part of the company's servants, and when there was a "strike" among the gentlemen, very unceremoniously filled up their places with substitutes from Madras. He wished to make the company's service a sufficient dignity and profit in itself and for itself, hence awarded the proceeds of the salt monopoly to make up for the loss arising from the surrender of private trade. He enforced the direction that all presents above a certain value should be handed over to the company. Two hundred officers threatened to resign on the same day upon occasion of a financial reform, but Clive gave commissions to civilians, threw himself upon the faithfulness of his sepoys, and thus triumphed by firm boldness over what might have been a fatal mutiny. While these measures were going on, Clive procured from the Mogul sovereign a warrant for the administration and the collection of the revenues of Bengal, Bohar, and Orissa, and thus connected the authority of the company with that native potentate who was, even in his weakness, considered by the natives the legitimate source of all rank. Clive perceived that the company must either abandon all, or take all into their own hands and rule as a military power, and directed his policy towards the establishment of an imperial sway. Clive's health again compelled him to leave India—it proved for ever. He landed at Portsmouth, 14th July, 1767, but found no peace in his native land. Those whom his civil reforms had deprived of opportunities for amassing wealth were numerous, and their enmity was unrelenting. His fellow-countrymen were taught to cast on him the burden of every Indian abuse by those who knew they would have been wealthier men had Clive been less just. Colonel Burgoyne obtained a select committee of the house to inquire into Indian matters, and Clive was cross-examined with bitter and eager enmity. He defended himself with frank and impetuous, although dignified and collected eloquence; and, when the house of commons had resolved that acquisitions made by the arms of the state belong to the state, and that Clive had received large sums from Meer Jaffier, it yet stopped short of voting the great general a paltry criminal, and unanimously agreed to the motion—that Robert Lord Clive did, at the same time, render great and meritorious services to his country. Clive's shattered health could endure no more. He had sought in opium a solace for his physical sufferings, until his mind was overcome by the weakness of the flesh, and he died by his own hand on the 22nd of November, 1774, at the age of forty-eight.—L. L. P.

**CLODIUS:** a family settled at Neustadt, which produced several members distinguished in letters.—JOHANN, born 15th August, 1645, was an eminent theologian and philosopher, and died at the ripe age of seventy-eight, leaving a considerable number of dissertations.—His son, JOHANN CHRISTIAN, after studying medicine and languages at Jena, settled in Leipzig, where he became eminent as a linguist, especially in oriental tongues, and filled the chair of Arabic in the university. He died in 1745, having written a large number of treatises, principally philological.—M. CHRISTIAN, another son of Johann, was a man of letters, but more noted as the father of the poet, Christian August.—J. F. W.

**CLODIUS, CHRISTIAN AUGUST**, a German writer, was born at Annaberg in 1738, and died at Leipzig, 30th November, 1784, where he had honourably filled the chair of rhetoric and poetry. He wrote—"Medon," a drama; "Versuche aus der Literatur und Moral;" "Neue Vermischte Schriften," 1780, 4 vols.; and *Odenm*, a monthly magazine, 1784.—K. E.

**CLODIUS, CHRISTIAN AUGUST HEINRICH**, son of the former, born at Altenburg, 21st September, 1772, was professor of practical philosophy at Leipzig, where he died 30th March, 1836. He wrote poems; "Eros and Psyche," an allegorical poem; "Entwurf einer systematischen Poetik;" "Von Gott in der Natur, in der Menschengeschichte und im Bewusstsein," 4 vols., and edited Klopstock's Remains.—K. E.

**CLODIUS, PUBLIUS**, youngest son of Appius Clodius, member of the illustrious Claudian family, lived in the first half of the century B.C., and was notorious, even in that profligate age, for the open profligacy of his manners, and his avarice and

ambition. In 78 B.C. he served in Asia under his brother-in-law Lucullus; but, taking offence at his not receiving the promotion he expected, he excited a mutiny among the troops. He then joined his other brother-in-law, Q. Marcus Rex, proconsul in Cilicia, and was intrusted with the command of some ships; but he was defeated and taken prisoner by pirates, who, however, set him at liberty through fear of Pompey. He afterwards served in Syria and in Transalpine Gaul, where he extorted money by the most nefarious means. On his return to Rome he mixed himself up with the intrigues and contentions of the factions who were then struggling for supremacy, and plunged into the most scandalous excesses. He was accused of incestuous intercourse with his own sisters; and in 62 B.C. profaned the mysteries of the Bona Dea, by entering, in the disguise of a female, the house in which they were celebrated, in order to meet Pompeia, the wife of Caesar, with whom he had an intrigue. He was detected and brought to trial for this gross outrage, but escaped punishment by bribing his judges. He contracted bitter enmity to Cicero, who gave evidence against him on his trial, and in order to accomplish his revenge upon the great orator, renounced his patrician rank, and was adopted into a plebeian family, that he might obtain the office of tribune of the people. He was elected tribune in 58 B.C.; and, with the assistance of Caesar, Pompey, and Crassus, succeeded in driving Cicero into exile, though he was unable to prevent his recall in the following year. A fierce quarrel in consequence broke out between Clodius and Milo, the new tribune of the people, an active friend of Cicero, which led to frequent fights in the streets of Rome between their adherents. At length the rivals met accidentally on the Appian Way, 20th of Jan., 52 B.C. An affray ensued between their followers, and Clodius was killed. The mob, with whom he was a great favourite, broke out at his burial into a violent tumult, which was not without difficulty suppressed by Pompey.—(See MILO.)—J. T.

**CLEELIA**, a Roman heroine, who lived about 508 B.C. According to Livy, she was one of the hostages given to Porsenna, but made her escape from the Etruscan camp by swimming across the Tiber. The Romans sent her back, but Porsenna was so struck with her extraordinary daring, that he not only set her at liberty, but also released a number of the other hostages. The Romans erected an equestrian statue of the heroine in the Sacred Way, in commemoration of her exploit.—J. T.

**CLONCURRY, VALENTINE LAWLESS**, Baron, an Irish politician who occupied a prominent position in his day, was born in Dublin on the 19th of August, 1773. His father was a wealthy Roman catholic who two years after the birth of Valentine, was made a peer. Valentine's school-days were spent at Portarlington, where he had both good education and good company. Thence he passed to King's college, Chester, being domesticated with the bishop of the diocese, and finally entered Trinity college, Dublin, where he took a prominent part in the famous Historical Society. In 1792 he went to Switzerland, where he remained for two years. On his return he joined the society of "United Irishmen," but though elected one of the executive committee, he attended only one meeting. While keeping his terms at the middle temple, young Lawless was a constant visitor at the house of John M'Namara, where he became acquainted with many eminent men, including Horne Tooke, Reeves, Sir Francis Burdett, and Pitt. On his return to Ireland he was deeply impressed with the impolicy of the proposed legislative union, and accordingly published his "Thoughts on the Projected Union with Great Britain and Ireland," a pamphlet which increased the jealousy with which he began to be regarded by the government of the day.

Again in London, Lawless joined a club called the United Irish, which he assures us had no connection with the United Irishmen, and was not political, but merely social and benevolent. Nevertheless it became the object of suspicion, and one of its acts being a subscription for one Finnerty, the editor of the *Press* newspaper—which Lawless had himself supported, and which was burned by the hangman for a sedition libel—the government imagined the members were in treasonable communication with the French directory. In addition to this, Lawless assisted a priest of the name of Quigley, who was shortly afterwards hanged for treason, and a letter of this man's to Lawless having been found, the government caused Lawless and three others to be arrested. After an imprisonment of six weeks he was discharged, with the observation that he had been imprudent rather than criminal. On the 14th of April, 1799,

Lawless was again arrested upon suspicion of treasonable practices, and committed to the Tower on the 8th of May following, where he remained till the expiration of the suspension of the Habeas Corpus act in March, 1801. His imprisonment resulted in heavy pecuniary losses, including a sum of near £70,000 which his father, on his death in 1799, left away from him lest it should be confiscated. A lady, too, to whom he was affianced died, as he tells us, from anxiety for his fate. Upon obtaining his liberation Lawless, now Lord Cloncurry, commenced proceedings for false imprisonment against the duke of Portland and Mr. Pitt, less, he says, to obtain compensation than to clear his character. These actions, however, were stopped by the bill of indemnity obtained by ministers, and Lord Cloncurry had to content himself with the sentiments pretty freely expressed of the injustice with which he had been treated. He now returned to Ireland; but the frail state of his health from long confinement made it necessary to seek a better climate. Accordingly in 1802 he went to the continent. After his return to Ireland in the end of 1805, though subjected to some annoyances, Lord Cloncurry devoted himself entirely to the duties of his station as a country gentleman, and took an active and useful part as a justice of peace. Upon the accession of George IV. Lord Cloncurry took a very memorable part on the occasion of a meeting convened to address the king, and with the aid of Mr. O'Connell defeated the object of the meeting. Nevertheless, when the king came to Ireland, Lord Cloncurry attended upon his majesty, dined at the royal table, and even invited the sovereign to his seat at Lyons. Meantime he occupied himself energetically in the endeavour to obtain Catholic emancipation, and conducted much to its final concession. It is worthy of remark, too, that in 1827 he projected a ship canal from Dublin to Galway, chiefly with the aim of establishing a transatlantic communication between that port and America, and the arguments used by him are mainly those which thirty years afterwards succeeded in establishing that communication and justifying his sagacity. Though a staunch advocate for the repeal of the legislative union between Great Britain and Ireland, Lord Cloncurry did not approve of O'Connell's mode of carrying this object, and he accordingly refused to preside at a public meeting for the purpose. This led to a public and vituperative denunciation of the lord by the demagogue, and a personal estrangement for several years. In all the political questions which agitated the public mind in Ireland for many years Lord Cloncurry was a participator, and we find him in correspondence with many of the great minds of the day. He closed an active life in his eightieth year, dying at his residence, Maretimo, near Dublin, on the 28th October, 1853.—J. F. W.

CLOOTS, JEAN BAPTISTE DU VAL DE GRACE, better known as ANACHARSIS CLOOTS, one of the most violent fanatics who figured in the French revolution, was a wealthy Prussian baron, and was born in 1755. He came to Paris in 1766 for the purpose of completing his education, and there imbibed both the republican and materialistic opinions which were prevalent among the French philosophers at that period. He renounced his rank and title, and adopted the classical prenomen of Anacharsis in lieu of his christian name, which he rejected as having a superstitious origin. On completing his education, he travelled over a great part of Europe, including England, Germany, Italy, and Spain, promulgating everywhere his utopian speculations regarding the reformation of the human race. In 1780 he published a work entitled "La certitude des preuves de Mahometisme," which was intended to prove the falsehood of all systems of religion. In 1789 he took up his residence in Paris. When the Revolution broke out, Cloots appeared at the bar of the national assembly, 19th June, 1790, in the assumed character of "the orator of the human race," followed by a number of foreigners, each wearing his distinctive national garb, and demanded in their name the right of admission to the grand federation fête. He became president of one of the jacobin clubs, was elected a deputy to the national convention in 1792, and voted for the death of Louis XVI. He advocated the establishment of a universal republic, of which he professed to be the ambassador, proclaimed himself the personal enemy of Jesus Christ, affirmed that reason would unite all men in a single representative church, that religion was the only obstacle to this utopia, and that the time had arrived for eradicating it. He expended a considerable fortune in his attempts to propagate these opinions, and in supporting the republic against its foreign enemies. He published "La République Universelle," and several

other works. Cloots at length excited the jealousy of Robespierre, and was sent to the scaffold, along with Hébert, Chaumette, and others, in 1794.—R. B.

CLOQUET, HIPPOLYTE, a French physician, born in Paris in 1787; died on the 3rd of March, 1849. He took his degree of doctor of medicine in 1815, and filled for some time the positions of prosecutor and professor of anatomy in the schools of Paris. "A Complete Treatise on Descriptive Anatomy," 2 vols., 8vo, Paris, 1816, is his great work, on which his reputation as an anatomist rests.—E. L.

\* CLOQUET, JULES GERMAIN, brother of the preceding, was born in Paris on the 18th December, 1790. He is a French physician of great eminence, and has distinguished himself by his contributions to science, in the shape of papers read before the Academy of Sciences, and other learned bodies. As an anatomist, a surgeon, and an author, M. Cloquet has acquired a lasting reputation. His works are many in number, and contain much valuable information and many original views. He is the inventor of many surgical appliances and modes of operation, and excels in the art of making anatomical preparations and models in wax. In 1831 M. Cloquet was appointed professor of clinical surgery to the faculty of Paris.—E. L.

CLOSTERMAN, JOHANN: this artist was born at Osnaburg in 1656. In 1679, with his countryman Tiburen, he went to Paris, and was employed by Dr. Troyes. In 1681 he came to England and painted draperies for Riley. He obtained the notice of the duke of Somerset, and painted portraits of the duke's children. He also painted portraits of the duke and duchess of Marlborough and all their children; in reference to which work, and the difficulties that arose in its progress between the artist and the duchess, the duke declared—"It has given me more trouble to reconcile my wife and you than to fight a battle." Closterman died in 1710.—W. T.

CLOTAIRE I., youngest son of Clovis and Clotilde, born about 500, on the death of his father in 511 shared with his three brothers the throne of France. He kept court at Soissons. By the death of his brothers and the murder or degradation of their children, he reigned as sole king from 558 till his death in 561.—R. B.

CLOTAIRE II., an illegitimate son of Childeric, whom he succeeded on the throne of Neustria 584, while still an infant. During his minority he was under the guardianship of the ambitious Fredegonda, his mother, and was protected by Gontran of Burgundy. He died in 628, aged forty-five.—R. B.

CLOTAIRE III., grandson of Dagobert, born about 652, reigned over Neustria and Burgundy from 655 till his death in 670. He was at first ruled by his mother, Bathilda, who, by her marriage, had been raised to royal rank from the condition of a Saxon slave; and latterly by the mayors of the palace.

CLOTAIRE IV., of unknown origin, placed on the throne of Austrasia by Charles Martel. He reigned in 717-720.

CLOTILDA or CLOTILDIS, daughter of Chilperic of Burgundy, was married to Clovis I. in 493. She professed the christian faith, and her zealous efforts for the conversion of her husband were ultimately successful; but, tradition says, not without the aid of a miraculous interposition in his favour at the battle of Zulpich, against the Alemanni. On the death of Clovis, and the division of his kingdom amongst her four sons, she retired to a life of devotion in the cloisters of St. Martin. The fame of her sanctity, and the miracles which are said to have attended her prayers, procured for her the honour of canonization; although the influence which she exerted on the quarrels of her kinsmen was not always of a peaceful character.—W. B.

CLOUET, ALBERT, a Flemish engraver, was born at Antwerp in 1624. He studied in Italy under Bloemaert, and his plates are executed much in the neat finished manner of his master. He engraved some of the pictures in the Palazzo Pitti at Florence; several portraits for the work "Effigies Cardinalium nunc Viven-tium," published at Rome; also, portraits of painters for Belloni's *Vite dé Pittori*; and subjects after Baldinucci, Da Cortona, and Borghignone. He died in 1687.—W. T.

CLOUET or CLOWET, PETER: this Flemish engraver was born at Antwerp in 1624. At an early age he went to Italy, and at Rome studied under Pierre and Bloemaert. He afterwards returned to Antwerp and engraved several portraits after Van Dyck and pictures after Rubens. His plates are finished in a firm, free, masterly manner. His Rubens plates are highly prized. Among these are the "Descent from the Cross,"

"Death of St. Anthony," and "St. Michael defeating the Evil Spirit." He died in 1668.—W. T.

**CLOUGH, BENJAMIN**, Wesleyan minister and Oriental scholar, born at Bradford in 1791. He was one of the party of missionaries which accompanied Dr. Coke to Asia in 1813, and was stationed in the island of Ceylon from 1814 to 1838. He greatly distinguished himself as a laborious missionary, and as a Singhalese and Pali scholar, and was one of the first translators of the scriptures into these languages. He published a Singhalese dictionary, in 2 vols. 8vo, a work of great value, and died on the 13th of April, 1853.—W. B. B.

**CLOVIO, GIULIO GIORGIO**: this eminent artist, called the MINIATURIST, and MACEDO or MACEDONE, from his family being of Macedonian origin, was born at Grisone in Croatia in 1498. At the age of eighteen, desirous of improvement, he went to Italy and attached himself to Cardinal Marino Grimani, in whose service he had opportunities of obtaining the counsel of Giulio Romano. This painter, struck with the minute delicacy of some of Clovio's work, recommended him to abandon large works and devote himself to miniature painting entirely, giving him instruction in the use of colours prepared with gum and in tempera. Clovio's success was remarkable. "There never has been, and for many ages there probably never will be, a more admirable and more extraordinary miniaturist," writes Vasari. He died in 1578.—W. T.

**CLOVIS I**, son of Childeric I, succeeded to the chieftaincy of the Salian Franks, at the age of fifteen, in 481. His first military expedition was against Syagrius, who ruled at Soissons the little remnant of the Roman possessions in Gaul. A single battle in 486 decided the issue of the conflict, and extended the Frankish boundary to the Loire. This conquest of the Alemanni and his conversion to Christianity in 496, rapidly followed by his victories over the Armoricans, the Burgundians, and the Visigoths, procured for him in 508 the titles of Roman patrician and consul from the Emperor Anastasius. His progress in the south being at the same time checked by Theodoric the Ostrogoth, he turned his ambitious designs against the independent Frankish princes, Sigebert of Cologne, and Ragnacaire of Cambrai, whose territories fell successively under his sway. He died in 511, after a reign of thirty years, having laid the foundation of the extended empire which, after various vicissitudes, has issued in the modern kingdom of France.—W. B.

**CLOVIS II**, son of Dagobert, and grandson of Clotaire III., inherited in 638 the united kingdoms of Neustria and Burgundy, the Austrasian sceptre falling to his brother, Sigebert III. Clovis was then only six years of age, and the government, till his majority, was conducted by his mother, Nanthilde. In 656 Grimoald, the Austrasian mayor, having placed his own son instead of the rightful heir upon the throne of Sigebert III., Clovis procured his assassination, and assumed the nominal sovereignty of the whole Frankish empire, but died in the course of the same year.—W. B.

**CLOVIS III.**, son of Theodoric III., held the powerless sceptre of the degenerate Merovingian line from 691 to 695, scarcely visible under the shadow of the famous mayor of the palace, Pepin of Herstal.—W. B.

**CLOWES, REV. JOHN, M.A.**, rector during the long period of sixty-two years of the church of St. John's, Manchester. He was born in Manchester in 1743. Shortly after he had been established in his living, he became acquainted with the theological works of Swedenborg. "The delight," he says in his autobiography, "produced in his mind by the first perusal of the work entitled *Vera Christiana Religio*, no language could fully express." Before long he was busily engaged in the work of translation; thirty volumes of the works of Swedenborg came from his pen in rapid succession; besides which he published a variety of original works and numerous sermons. He was amongst the first who introduced Sunday schools into Manchester, and was appointed the first secretary to the Sunday School Union in that town. He was never idle when he could promote the cause of popular education, or in any way ameliorate the condition of his fellow-men. No man was ever more profoundly revered, or more affectionately beloved than he was by his flock. At the end of the fiftieth year of his ministry, his congregation erected a fine piece of statuary in the church to commemorate the jubilee. The work was executed by the celebrated Flaxman; it represents the venerable pastor exhorting and teaching three generations. A noble monument, the work

of Westmacot, was erected to his memory shortly after his death, which took place in 1831.—J. H. S.

**CLOWES, WILLIAM**, an eminent English surgeon of the sixteenth century, who wrote upon the lues venerea, and upon gunshot and other wounds, was surgeon to St. Bartholomew's, and afterwards to Christ's hospital, London. In 1586 he went, by order of the queen, to the Low Countries as surgeon to the army, serving under the earl of Leicester.—J. S. G.

**CLOWES, WILLIAM**, a printer, who from small beginnings rapidly rose to be perhaps the most eminent man in his profession in London, was born in 1779, and died in 1847. From his immense and well-organized establishment the *Penny Magazine* and *Penny Cyclopaedia* issued with admirable regularity for fourteen years. Mr. Clowes was a native of Chichester, where his father, who had been educated at Oxford, was master of a large school.—J. S. G.

**CLUBBE, JOHN**, author of "The History and Antiquities of the ancient Villa of Wheatfield, in the County of Suffolk," 1758, was rector of that place and vicar of Debenham. He was born in 1703, and died in 1773. His son, **WILLIAM**, author of some spirited translations from Horace, died in 1814.—J. S. G.

**CLUENTIUS, HABITUS A.**, a Roman citizen, born at Larinum, who accused his stepfather, Oppianicus, of having attempted to poison him; and who eight years afterwards was himself accused by the son of Oppianicus of three attempts at murder by poison. He was defended by Cicero in an oration still extant.—J. S. G.

**CLUSIUS or ECLUSE, CHARLES D.**, a celebrated Dutch botanist, was born at Arras on February 18, 1526, and died at Leyden in April, 1609. He studied medicine at Montpellier, where he took the degree of doctor of medicine. He travelled over various parts of Europe, and settled at Antwerp, where he began to publish his botanical works. He was for some time director of the botanical garden at Vienna, a situation which he was compelled by a court cabal to leave in 1587. In 1593 he became professor of botany at Leyden, and he helped to render the garden of that city famous. His experiment on the palm, called *Chamaerops humilis*, tended to confirm Linnaeus' views, by showing that pollen required to be applied to the pistil, in order that seed might be perfected.—J. H. B.

**CLUTTERBUCK, HENRY**, a well-known physician who practised in London, was born at Marazion in Cornwall, 28th January, 1767. His father was a solicitor there, and he was educated at the grammar-school of that town. He received his medical education in London, chiefly within the walls of St. Thomas' and Guy's hospitals. In 1790 he was admitted a member of the College of Surgeons. He passed the sessions of 1802-3 at the university of Edinburgh, and in 1804 he graduated at Glasgow as doctor of medicine. On his return to London in the same year he became a licentiate of the College of Physicians. From the year 1808 to 1826 he gave lectures on various subjects—the theory and practice of medicine, *materia medica*, and chemistry—with great success. Dr. Clutterbuck held the appointment of physician to the Aldersgate Street general dispensary for a period of five years, resigning his office owing to some dispute in 1833. Dr. Clutterbuck's principal published works are as follows—"An Account of a new and successful method of Healing those Affections which arise from the Poison of Lead," 1794; "Remarks on some of the Opinions of the late Mr. John Hunter respecting the Venereal Disease," 1799. In the year 1795 he instituted the *Medical and Chirurgical Review*, which he continued to edit, without assistance, until the year 1809. The nature and cause of fever was a subject which especially engaged Dr. Clutterbuck's attention. In 1807 appeared the first edition of his "Inquiry into the Seat and Nature of Fever." A second edition appeared in 1825. In 1819 he published "Observations on the Prevention and Treatment of the Epidemic Fever at present prevailing in the Metropolis." In 1837 he wrote "An Essay on Pyrexia, or Symptomatic Fever." For four years Dr. Clutterbuck presided over the Medical Society of London, and he contributed two papers to the Transactions of this society. For many years Dr. Clutterbuck occupied a very prominent position as a physician in the city of London. He was offered the fellowship of the College of Physicians, but declined this, at that time, somewhat equivocal honour. He died at his residence, Bridge Street, Blackfriars, on the 24th of April, 1857, aged eighty-nine years.—E. L.

**CLUTTERBUCK, ROBERT**, a laborious antiquary and topo-

grapher, author of a "History of Hertfordshire," was born at Watford in that county in 1772, and died in 1831.

CLUVIER, PHILIPP, a celebrated German geographer, was born at Dantzig in 1580, and died at Leyden in 1623. By his disobedience to the will of his father, who had intended him for the study of law, he was reduced to poverty and obliged to enlist in the Austrian army, but was afterwards enabled to follow his literary pursuits at Leyden. Among his works we mention: "De tribus Rheni alveis," 1611; "Germania Antiqua," 1616; "Introductio in Universam Geographiam, tam Veterem quam Novam," 1624; "Italia Antiqua," 1625, &c.—K. E.

CLUYT, ONTGER, in Latin ANGERIUS CLUTIUS, a Dutch botanist of the seventeenth century. He visited the principal countries of southern Europe. As assistant to Belleval, he resided some time at Montpellier. Subsequently he visited Spain and Africa. In the latter country he was seized as a slave, but finally made his escape, and returned to Amsterdam about 1630. He wrote a treatise on the nutmeg tree, as well as works on insects; on the transport of trees, seeds, and fruits; and on "Lapis Nephriticus."—J. H. B.

CLUYT, THEODORE ONTGER, a dutch botanist of the sixteenth century. He practised pharmacy at Leyden, and took charge of the botanic garden, which was founded in 1577. He devoted his attention to botany and entomology. The botanic garden under his auspices became famous, and contained a large collection of valuable plants. He wrote a work on the natural history of bees.—J. H. B.

CLYDE, COLIN CAMPBELL, Baron, was born in Glasgow on 16th October, 1792. Both his parents were Scotch, so that Caledonia can claim the undivided honour of the hero of Lucknow, to whom Great Britain is mainly indebted for the salvation of her Indian empire. His parents, both of Highland descent, though highly respectable, were far from affluent; and it was to his mother's connections, who was a lady of good family, that the young hero was indebted for his first entrance into life. He received the rudiments of his education at the high school of Glasgow; and by the influence of his uncle, Colonel Campbell, obtained an ensigncy in the 9th regiment of foot on the 26th May, 1808, being then not yet sixteen years of age. Hardly had he donned his uniform, when he was called into that active service in which nearly his whole subsequent life has been spent. He embarked with his regiment in July of that year under Sir Arthur Wellesley, and first heard the whistling of the bullets at the battle of Vimiera, which effected the liberation of Portugal in the autumn of the same year. Subsequently his regiment advanced into Spain under Sir John Moore; and he shared in the calamitous retreat through Galicia by which it was followed, and the memorable battle of Corunna, which threw a ray of glory over the last efforts of one of the bravest armies that ever left the shores of Britain.

After the return of that army to England, and the fitting out of a fresh one under Wellington to continue the Peninsular contest, he was despatched with his regiment to Cadiz, and bore a part in the battle of Barossa and glorious defence of Tarifa in 1811. Soon after, as his military capacity had become known, he was attached in a separate station to the army of Ballasteros, and by his counsels and intrepidity contributed to the prolonged mountain warfare which that gallant chief maintained with the greatly superior armies of France in the mountains of Ronda. He was present also in the less fortunate expedition in 1812 for the relief of Tarragona. In the beginning of 1813 he was called to a more glorious campaign under the direction of Wellington; was present with him in the battle of Vittoria on 21st July in that year; and led one of the storming parties at the memorable assault of San Sebastian in the October following, on which occasion he received two severe wounds. His gallantry on this occasion is mentioned in just terms of eulogy by Sir William Napier in his History of the Peninsular War. He recovered in time, however, to take part in the passage of the Bidassoa, when he was again severely wounded by a musket shot, which passed through his right thigh, and disabled him from farther active service in the Peninsular war.

Still Campbell was only a captain, which rank, as well as that of lieutenant, he had received as a reward for his services without purchase; and immediately after the peace of 1814 he was despatched with the 60th rifles, in which he held his commission, to America, and bore a part with it in the victory of Bladensburg in 1814, during the advance on Washington, and in the

gallant though unsuccessful assault of the lines in front of New Orleans in the same year. The conclusion of the general peace in 1815 deprived him for a considerable period of active employment; but he turned this period of comparative repose to good account in making himself thoroughly acquainted with the theoretical as well as practical part of his profession. He was already noted as a thorough disciplinarian, when in 1823 he was intrusted with the command, as brigadier-major, of the troops employed in quelling the insurrection of the negroes in Demerara. But he was ere long called to higher and more important duties. In 1825 he obtained his majority by purchase; and in 1832 he was made by the same means lieutenant-colonel of the 98th regiment. With it he went to China during the war of that year with the Celestial Empire, and was greatly distinguished by his conduct in command of that regiment, both in the attack on Chusan, and the subsequent brilliant operations in the assault of Chin-kiang-fou, and before Nankin in that year. His services in this campaign were so brilliant, that he was rewarded for them by being appointed full colonel without purchase by the Horse Guards.

The Chinese war being concluded at the same time that the Afghanistan contest was closed by the second capture of Cabool and the subsequent retreat from that province, Colonel Campbell was not again engaged in active service till 1848, when, from his abilities in command being well known, he received from Lord Gough the local rank of brigadier, and as such distinguished himself in the untoward affair of Rammuggur, and afterwards in the hard-fought and, in some respects, calamitous battle of Chillian-walliah, in which last action he was again wounded. His conduct during that perilous passage at arms was so conspicuous, that Lord Gough, in his despatch giving the account of the battle, said—"Brigadier Campbell, with the steady coolness and military precision for which he is so conspicuous, carried everything before him." The governor-general, in his official despatch concerning the battle, added his testimony to the same effect. He was not less distinguished in the subsequent battle of Goojerat, which finally closed the Sikh wars. For his conduct on these occasions Colonel Campbell was made a K.C.B., and was specially named in the thanks of parliament and of the East India Company.

Colonel, now Sir Colin Campbell, still remained in India after the termination of the Sikh wars; and hostilities having again broken out in Scinde, where Sir Charles Napier was in command, he was early selected by that able and discriminating general for high and important separate duties. During the year following he was constantly employed in the conduct of important operations against the hill tribes, who dwelt in the mountains lying to the eastward of the great plain watered by the Indus. In the course of these he distinguished himself in the combat which ended in the forcing of the Kohat Pass under the immediate command of his gallant general; and he was engaged in an almost constant warfare with the Monunds, who mustered eight thousand horse and foot, but were finally defeated at Puni-Pas, and compelled to sue for peace. The final seal was put upon these successes by a decisive victory over the Colwankail and Ranozan tribes, whose chief stronghold he stormed with three thousand men at Pranghur, and routed with great slaughter at the decisive battle of Isakota, where the enemy mustered eight thousand sabres and bayonets.

Though having had the command in operations of this magnitude in the East, Sir Colin's rank in the army which enabled him to hold these appointments was local only, and when he returned to England in 1853 he was still a colonel in the queen's army. His character as an admirable officer, however, was too well known to permit his remaining in that comparatively humble rank when serious work required to be done; and accordingly, when the Crimean war broke out in 1854, he was promoted to the rank of brigadier-general, and as such intrusted with the command of the Highland brigade, forming the left wing of the division commanded by his royal highness the duke of Cambridge. In consenting to act in this comparatively subordinate situation in the British army, Sir Colin gave proof of the disinterested and patriotic spirit by which he was animated; for nearly all the officers in the army above him were his juniors both in years and military standing, and not a few of them had been in the cradle when he fought his first battle under Sir Arthur Wellesley at Vimiera in 1808.

Though placed under the command of the duke of Cambridge, however, Sir Colin was not long of giving proof of his military

talent. When the attack by the duke of Cambridge's division, composed of the guards and Highlanders at the Alma, was ordered on the Russian entrenchments on the extreme right of their position, the fusilier guards, as is well known, were received by so tremendous a fire that they were obliged to recoil after sustaining a very heavy loss. Seeing this, and feeling that he could not renew the attack without re-forming his men, the duke suggested to Sir Colin to halt his men in order that the attack of the two brigades might be simultaneous. But Sir Colin, who was in the very front of his men among the tirailleurs warmly engaged with those of the enemy, still moved on. He saw his advantage, which in a few minutes would be lost, and which, from his position, could not be known to his royal highness. The Russian guns were levelled a shade too high; their balls were going through the feather bonnets, for the most part above the heads of the men. He pressed on, therefore, without an instant's delay, himself leading on his favourite charger, which was shot dead during the rush. Before the Russians had time to lower their guns, the Highlanders, after delivering a volley, rushed in and carried the right flank of the works with very little loss. "Campbell," says Bezancourt, the official French annalist, "carried the right flank of our works at a run, and the battle was gained." Nearly at the same time the fusilier guards re-formed, and, supported by the grenadier guards, renewed the attack, and entered the entrenchments by the front. The duke of Cambridge, much to his honour, has more than once publicly admitted these facts at meetings in London.

During the terrible winter which ensued, when the troops of all arms were exposed to such unheard-of hardships, Sir Colin was stationed with his brigade on the heights of Kamora, covering the vital point of Balaklava, the sole channel of communication for the army by which all its supplies were obtained. No such evidence could be given of the estimation in which he himself and the brave troops he commanded were held in the army; for it was known that the principal efforts of the enemy would be directed against this point. He gave decisive proof how worthy his followers were to hold the post of honour, when, on the 25th October, at the head of the "thin red line" formed by the 93d Highlanders, not even formed in square, he repulsed the formidable attack of the Russian horse on the post of Balaklava. During the severe winter which followed he was indefatigable in his endeavour to mitigate the sufferings and provide for the comforts of his men; and with such success were his efforts attended, that the Highland brigade was by universal consent the best-conditioned and efficient part of the army. As such it was brought up to the front before the first assault on the Redan, on 18th June, 1855, and held in reserve to rush forward at the decisive moment, if the attack had been found to be practicable. On the final assault on 8th September, when the Malakoff was carried, he marched with his brigade from Kamara to the front, a distance of nine miles, before daylight, and was in the front trenches under a heavy fire with them the whole day, waiting the signal for advancing from the commander-in-chief. When Wyndham was driven out of the Redan, Sir Colin received orders to renew the assault, which, by his advice, was postponed till day-break on the following morning. During the night he arranged his plan of attack, which was to have been made by a general rush of the whole brigade, formed in close column on the open in front of the trenches during the dark, the light company of the 72nd, which happened to be in front, leading. Before midnight, however, the work was found abandoned, and Sir Colin was baulked of a triumph which would doubtless have been won and made the world ring from side to side.

Upon the appointment of General Codrington to succeed General Simpson as commander-in-chief, Sir Colin resigned his command and returned to England, deeming himself ill-used by the appointment of an officer so much his junior over his head. At the earnest request, however, it is said, of the highest personage in the realm, he agreed to resume active service, and return to the Crimea. The most important duty in the campaign which was preparing, was to have been intrusted to the Scottish hero; for he was to have had the command of a corps of fifteen thousand British and twenty-five thousand Turks, who were to have been landed at Theodosia, and ascending the stream which flows into the sea at that place, to have taken the formidable Russian entrenchments on Mackenzie Heights in rear. The conclusion of the war, however, which the French, exhausted in finance, had become unable to carry on, prevented the execu-

tion of this design, and Sir Colin returned to England, where he was made a G.C.B., and received with the highest distinction by his sovereign. There he received also a gratifying mark of general esteem by the presentation of a sword subscribed for by six thousand of his fellow-citizens in his native city of Glasgow.

When the Indian revolt broke out, and every post from the East brought the intelligence of fresh and seemingly overwhelming disasters in Hindostan, all eyes were turned to Sir Colin as the only man capable of staying the disasters which were accumulating round a "sinking throne and a falling empire." Yielding to the universal voice, Lord Palmerston, then prime minister, sent for him on July 11th, and asked him whether he would undertake the command, and if so, when he could set out. "Within twenty-four hours," replied the Scottish chief, then sixty-four years of age. He was as good as his word. On the following evening he set out, accompanied by his staff, for India, with no more baggage than a trooper could carry with him on his saddle; and on the 13th August following reached Calcutta, after an uncommonly quick passage. The labours which then awaited him were such as would have overwhelmed any one of inferior resolution, and less accustomed to make every difficulty yield to an energetic will. Disarmed, and with its forces disbanded or scattered by the imprudent reductions of a pacific administration, the supreme government at Calcutta was utterly unprepared for a contest. The arsenal there was empty; that at Delhi was in the hands of the enemy; arms, powder, guns, balls, all required to be manufactured, and, as fast as they could be got ready, sent off in the utmost haste for the service of the troops, now reduced to the last extremity, despite all the heroism of Havelock and his men in the north-western provinces.

The whole autumn of the year was employed by Sir Colin in the most herculean efforts to repair the deficiencies in military stores, to provide the means of transporting them, with the slender reinforcements which arrived from China, to the theatre of war in the neighbourhood of Cawnpore. At length something like an army having been formed, and the 93rd Highlanders, 1019 strong, having arrived from China, Sir Colin set out from Calcutta on the 26th of October; and after narrowly escaping having been made prisoner by a body of rebels on the road between Allahabad and Cawnpore, he reached the latter town on the 2nd of November. He was there fortunately joined by a body of admirable troops, under General Hope Grant, who had come down from Delhi after the storming of that city. By this accession of forces, Sir Colin's little army was raised to six thousand men and thirty-six guns, and with this small force he forthwith set out to effect the deliverance of Havelock, now at the last extremity in Lucknow, and besieged by sixty thousand of the best troops of Oude.

The task before him was arduous, and to all appearance hopeless, for not only was the force in his front tenfold stronger than his own, but his communications were threatened by the Gwalior contingent, fourteen thousand strong, composed of the best troops in India, disciplined by European officers, which lay at Calpee, only forty-five miles, threatening Cawnpore; the bridge of which, over the Ganges, commanded the only communication with Calcutta, and the base of operations in the south. Yet necessity commanded an immediate effort for the relief of Lucknow, for Havelock could only hold a few days longer the buildings he had so nobly defended, and it was well known, that if forced to surrender, he himself, his brave followers, and the women and children in the residency, twelve hundred in number, would all be massacred. Determined to rescue them or perish in the attempt, he marched with all the disposable troops he could command, only five thousand five hundred in number, on the 8th November, taking the route to Lucknow, which was fifty-two miles distant, leaving Wyndham with twelve hundred to make head against the Gwalior contingent, and hold the important bridge and fort of Cawnpore during his absence.

The operations which followed were conducted with the most consummate ability, and have justly raised Sir Colin to the very highest rank in military glory. Swiftly, yet cautiously advancing, he reached the neighbourhood of Lucknow on the 12th of November, and immediately began his advance to deliver the beleaguered garrison. Directing his march by a semicircular sweep round the city, he avoided the long barricaded street leading direct to the residency, in forcing his way through which, Havelock had lost nine hundred men; but he had still a des-

perate shock to encounter before his object was gained. Every building was garrisoned and loopholed, every palace constructed into a fortress which obstructed their advance. By successive and persevering efforts, however, they were all overcome—the Martiniére carried after a sharp conflict, the bridge of the canal forced, and with infinite difficulty heavy guns dragged up to batter the Secunderbagh, garrisoned by two thousand of the best sepoy troops. On to the assault rushed the 93rd and the 2nd Punjab infantry at a run, striving who should first penetrate in; and they effected an entrance at the same time, and awfully avenged the massacre of Cawnpore, by putting the whole defenders to the sword.

Still the Shah Nussief's mosque stood in the way, strongly garrisoned by sepoys, and till it was carried access to the residency was impossible. Peel's guns were brought up to breach the walls, but the fire of musketry from them was so severe, that the gunners were all struck down and the guns silenced. Sir Colin then ordered up the 93rd, and assembling them around him, told them that the guns were silenced, but the mosque must be carried that night, and they must do it with their bayonets, and he would put himself at their head. He did so accordingly. Sir Colin himself and all his staff leading on the assault were wounded or had their horses shot under them; Major Alison, his military secretary, lost his arm in the advance; Captain Alison, his aid-de-camp, was struck down; Colonel Adrian Hope, the bravest of the brave, Sir D. Baird, and Captain Foster, both aid-de-camps to Sir Colin, had their horses shot under them. Success seemed hopeless; for no fissure could be discovered in the massy walls, from which incessantly streamed a terrific fire of musketry. The 93rd was fast falling, and orders were already given to retreat, when Colonel Adrian Hope, with a party of the 93rd, found a small opening, which, being enlarged, they got in, and the fort was carried. This success was decisive—access was obtained next day to the residency. Havelock, his brave garrison, and the whole women and children were brought off in safety; and Sir Colin having achieved this deliverance, set out with the utmost expedition to succour Wyndham, who was hard pressed in his rear.

It was high time he should do so; for that general, overpowered by an overwhelming superiority of forces, had been driven back into Cawnpore. The town was taken, the fort hard pressed, and already the enemy's balls were beginning to fall on the bridge, the sole line of communication of the troops. In a few hours more the bridge would have been taken, the army cut off from its base, itself destroyed, and India lost, for there was no reserve at Calcutta to effect a second deliverance of Lucknow. But Sir Colin soon restored matters; his gray hairs were worth a thousand men. The enemy was soon repelled from the heights they had won which commanded the bridge, and the long file of wounded men, women, and children having been got in safety across, and despatched to Allahabad, the chief sallied forth at the head of six thousand men, and by an extraordinary display of skill and tactics, succeeded in completely defeating an army double the size of his own, flushed with victory, and taking all their guns. This was the crisis of the war—the tide had turned—the Scottish hero had, with an energy and skill equal to the greatest efforts of Napoleon, with an army of seven thousand defeated seventy thousand, brought off the long train of helpless beings without the loss of one, under their very eyes, and delivered India from the greatest peril in which it had been placed since the victories of Clive, a century before, had laid the foundation of the British empire in the East.

The subsequent career of Sir Colin happily proved but one unbroken succession of triumphs. Casting an eagle glance over every part of India, he despatched its forces in every direction, so as to crush all the efforts of the rebels. Before the hot weather had recommenced, he himself had regained the important post of Futtighur, which restored the direct communication with Delhi and the Punjab. No sooner had the next cool season commenced, than he advanced, with ten thousand men and eighty guns, a second time against Lucknow, and having by a most skilful movement succeeded in enflaming the whole of the enemy's works with his guns in their rear, he carried the begum's palace by storm, and made himself master of the whole city, with ninety-six guns, immense military stores, and resources of all kinds. This was immediately followed by an advance into Rohilkund, and the capture of Bareilly, the next greatest stronghold in possession of the insurgents, after several

hard fought and brilliant actions. The return of the hot season having again necessarily suspended military operations, the interval of rest was turned to such good account by the veteran commander-in-chief, that when he took the field again in November, 1858, he succeeded in capturing the whole strongholds of Oude yet in the hands of the insurgents, and driving the remains of their scattered bands to perish in the wilds of the Nepaul mountains. Subsequent accounts contained the gratifying intelligence that Oude, the centre of the insurrection, was entirely pacified; two hundred and seventy-three forts in course of being demolished, and four hundred thousand stand of arms delivered up. For these astonishing successes, Sir Colin, with the entire approbation of the nation, was raised by her majesty to the peerage by the title of Lord Clyde. But history must, in justice to his transcendent merits, give him a still higher title, and pronounce him the greatest general whom Scotland has produced since the time of Robert Bruce, and one of the greatest benefactors to England who has ever appeared; for he preserved and strengthened in its hour of utmost need the British empire in the East. Kindly and affectionate in his dispositions, courteous and high-bred in his manners, independent and manly in his character; he united with these brilliant martial qualities, those most fitted to command respect and win regard in private life. Overflowing with courage, and ever in the front of battle, he was avaricious only of the blood of his soldiers; and by his mingled caution and dash, achieved his glorious successes with an incredibly small effusion of human blood. This great commander died at Chatham, in the house of his friend General Eyre, on the 14th August, 1863.—A. A.

CLYMER, GEORGE, chairman of the committee which prevented the tea sent out by the English ministry from being sold in Philadelphia, and a signer of the American declaration of independence, born of a good family in Philadelphia in 1739; died in 1813.—F. B.

COBAD or CABADES, nineteenth king of Persia of the dynasty of the Sassanides, succeeded his brother, Palasch, in 486. A revolt of the people not long after placed his brother, Jamasp, upon the throne, but, by the assistance of the khan of Tartary, Cobad succeeded in subduing the usurper. He afterwards waged war with the Emperor Anastasius, who compelled him to pay a large ransom. He died in 531.—J. S., G.

COBB, SAMUEL, an English poet of some note, master of Christ's hospital, published "A Collection of Poems on several occasions," 1707; some translations; the Miller's Tale from Chaucer, and a Pindaric ode "the Female Reign," which was printed in Dodslay's Collection. He died in 1713.—J. S., G.

COBBETT, WILLIAM, an English political writer, possessed of peculiar and independent personal characteristics, and of extraordinary influence, was the son of a farmer at Farnham, Surrey, where he was born in 1762. His education being uncareful for at home, he took it in hand for himself, and obtained such a mastery of the English language, that few better examples of its severe and vigorous power can be obtained than those afforded by the writings of William Cobbett. Weared of farm work, he became copying clerk to an attorney in London, but soon deserted this monotonous avocation for the stirring adventures of the army. He proceeded in a regiment of foot, as a common soldier, to Nova Scotia, and in 1791 returned to England a sergeant-major, married, and obtained his discharge. In 1792 he went to France, intending to pass the winter in Paris; but hearing of the dethronement of the king and the massacre of the guards, he changed his route and embarked for Philadelphia, where he landed in October, 1792, and soon obtained abundant employment as a teacher of English to the numerous emigrants who had left France and St. Domingo to avoid the dangers of the Revolution. Cobbett was a thorough Englishman in heart and soul; and although he himself did not shrink from attacking the faults of his country, yet, when upon American soil, he upheld the English constitution as the type of perfection, and would not tolerate one upbraiding word against the government, even when men like Dr. Priestley were driven into exile. For eight years—1792 to 1800—Cobbett remained in America, and took an eager part in the discussion of the question whether an alliance should be sought with France or England. In numerous pamphlets, very personal and sarcastic but sufficiently masterly, which commanded an enormous circulation, Cobbett attacked the French or anti-federal party. The anti-federalists compared him to a porcupine; he accepted the name and

published an autobiography entitled "Life and Adventures of Peter Porcupine." Sometime afterwards when Lord Castlereagh spoke of his writings as twopenny trash, he very characteristically accepted that name also, as the title of his publications. In 1796 he opened a shop at Philadelphia for the sale of his own works. His friends feared for his safety, since the feeling on behalf of France was very strong. "I saw," says Cobbett, "that I must at once set all danger at defiance, or live in everlasting subjection to the prejudices and caprices of the democratical mob. I resolved on the former . . . I put up in my windows, which were very large, all the portraits that I had in my possession of kings, queens, princes, and nobles. I had all the English ministry, several of the bishops and judges, the most famous admirals, and, in short, every picture that I thought likely to excite rage in the enemies of Great Britain. Early on the Monday I took down my shutters. Such a sight had not been seen in Philadelphia for twenty years." In spite of his sympathies, however, the English government found him too independent to become their tool. He heard himself called by the English consul "a wild fellow," and remarked, "When the king bestows upon me £500 a year perhaps I may become a tame fellow and hear my master, my friends, and my parents belied and execrated, without saying a single word in their defence." Cobbet ultimately was involved in several prosecutions for libel, and returned to England in 1800. He was introduced to Pitt, and opened a bookseller's shop in Pall Mall; but disputing the policy of the peace of Amiens, he quarrelled with the government; broke off from many proffered friendships; and in 1802 commenced the *Political Register*, which grew into a weekly essay on politics. His opinions became more and more democratic, but they were always sincere and his own, and he was influenced in their formation neither by threats nor bribes. Cobbett's political writings amount to one hundred octavo volumes. For nearly forty years he gave his thoughts to the public upon political and social questions, at least once a week. Of a vehement and open disposition, he expressed every passion and every wish, every personal prejudice and every patriotic prayer. Bold and sometimes coarse, he was also fearless and free. His hatred and his affections were equally intense. His maxim—professed to be borrowed from Swift—was "If a flea bite me, I will kill it if I can." The greater the odds against him, the higher his courage rose. Inconsistent, he always owned his change, and gave his reason, following the rule laid down by Chatham, "It is the duty and ought to be the honour of every man to own his mistake, whenever he discovers it, and to warn others against those frauds which have been too successfully practised upon himself." He eagerly espoused the cause of reform; but, at the same time, wrote to the journeymen and labourers of England to respect the constitutional history of their country; for, said he, "there is no principle, no precedent, no regulations (except as to mere matter of detail) favourable to freedom, which is not to be found in the laws of England, or the example of our ancestors." In fact, many of the opinions for uttering which Cobbett was called "fool," "incendiary," "vulgar," "libeller," would to-day be regarded alike by whig and tory as plain common sense. With clear insight into the course of history in a free country, in 1816 Cobbett wrote to "the Labourers" of England, that "a reformed parliament would soon do away all religious distinctions and disabilities. In their eyes a catholic and a protestant would both appear in the same light." Upon practical questions, Cobbett's clear-headed advice was of infinite service to the agricultural population, among whom his chief influence was exerted. He pointed out that thrashing machines were no causes of misery to the poor; and endeavoured to persuade the working people not to enter upon a crusade for their destruction. To this day, Cobbett's "Cottage Economy" and "Advice to Young Men" constitute standard books in the cottages of the southern counties, and many a Sussex and Surrey countryman finds that his "Grammar" gives him the most intelligible account of his native tongue. Cobbett was repeatedly tried for libel, and on one occasion was sentenced to a fine of £1000 and imprisonment for two years, on account of some strictures he made on a case of flogging in the army. In 1817 he revisited America, but returned in 1819, bringing with him the bones of Paine. He was returned to parliament for the borough of Oldham in 1832, but having been previously accustomed to retire to rest at nine, and rise at four in the morning, his health could not accommodate

itself to the change of habit; and after a brief illness he died June 18th, 1835. His personalities were forgotten in his power, his inconsistencies in his honesty, his vehement impulses in his common sense, and his thousand battles were remembered only for his fearless daring; while the chief organ of his opponents bestowed upon the peasant politician whose voice had echoed through the mine and the coal-pit, and who, to use the expression of Coleridge, had lifted the latch of every cottage door and thundered with no runaway knock at the palace gate, the not unfitting title of—"The Last of the Saxons." Cobbett's political works consist of—"Porcupine's Works," 12 vols. 8vo, Philadelphia, 1794 to 1800; and "The Weekly Political Register," 88 vols. 8vo, London, 1802 to 1835. An abridgment of the 100 volumes has been published by his sons in 6 vols., 8vo, London, 1835. In addition to his political works, Cobbett wrote French and English grammars, "Cottage Economy," "Advice to Young Men," "Legacy to Parsons," &c. &c.—L. L. P.

\* COBDEN, RICHARD, the chief contemporary apostle of free trade, was born at the farmhouse of Dunford, near Midhurst, Sussex, on the 3rd of June, 1804. He is thus, by seven years, the senior of his friend and fellow-worker, Mr. Bright. The family of Mr. Cobden had long been resident in the locality where he has once more settled. His grandfather is still remembered at Midhurst, in the immediate vicinity of his birthplace, as "Maltster Cobden;" and such designations as "Cobden's Lane" still survive there, memorials of Mr. Cobden's progenitors rather than of his notable self. His father was a substantial yeoman, but some obscurity rests over his earlier years and career. Certain it is that, unlike Mr. Bright, Mr. Cobden was the architect of his own worldly fortunes. It is understood that at an early age he was placed in a London warehouse, from which he emerged as traveller for a Manchester firm extensively engaged in the cotton trade. In 1830 we find him a master calico-printer, in partnership with Messrs. Sherreff and Foster, at Sabden, in a romantic district of hill-country, near Blackburn, in Lancashire, where every valley has its stream of pure water, that indispensable element in the finer departments of calico-printing. Subsequently, with an elder brother, he engaged in the same business at Chorley in Lancashire; the name of the new firm being Richard Cobden & Brothers. Mr. Cobden retired from commerce after the great free trade triumph of 1846.

Up to 1835 Mr. Cobden was little known in Lancashire or Manchester, where he had a counting-house, save as a calico-printer of good taste and business ability, beginning to produce articles of a superior quality, which competed with the best London products, and which grew to be celebrated as the "Cobden-prints." From this period onwards, his local and general activity expanded in scope, until it reached its acme in the repeal of the corn laws. Mr. Archibald Prentice, formerly editor of the *Manchester Times*, has described in his Annals of the League, the surprise and delight with which he perused in 1835 some singularly lucid and logical letters addressed to him anonymously on political and politico-economical topics, intended for publication in his journal. Soon afterwards he received a copy of a pamphlet, published in 1835, "England, Ireland, and America, by a Manchester manufacturer;" and in the inscription on the fly-leaf, "From the author," he recognized the hand-writing of the anonymous correspondent, of whom he had predicted that he would one day be a man of note. It was the first literary work of Richard Cobden. All Mr. Cobden's political, economic, and social philosophy, is to be found in this his earliest publication. Mr. Urquhart was beginning his denunciations of Russia; Mr. Cobden maintained that the absorption of Turkey by Russia would be the best possible solution of the Eastern question. Peace, nonintervention, retrenchment, and free trade, were the watchwords of the "Manchester manufacturer." The germ of the Anticorn-law League lurked in his suggestion, that as we had a Linnaean Society, so we ought to have a "Smithian," to diffuse a knowledge of the principles of the Wealth of Nations, and that prizes might advantageously be offered for the best essays on the corn question, and lecturers be usefully sent into the rural districts to enlighten the protectionist ignorance of the agriculturists. Mr. Cobden's views of foreign policy, whether sound or not, were not those of a mere student of books and newspapers. In 1835 he made the continental tour already referred to in the memoir of Mr. Bright, and again in 1837, he traversed some of the chief countries of Europe; on both occasions partly with a view to

business. In the interval, he had published in 1836 another pamphlet, "Russia," in which the views of his former one, still more boldly enforced, were defended from some of the numerous attacks which "England, Ireland, and America" had provoked. It may be added that Mr. Cobden took a prominent part in several local movements. He helped to found the Manchester Athenaeum, and to procure a charter of incorporation for the borough of Manchester. He had been already a member of the Manchester chamber of commerce, and one of the members of the first Manchester town council was "Mr. Alderman Cobden." His first attempt to add parliamentary to his other honours was unsuccessful. Stockport, which accepted him as one of its representatives in 1841, rejected him in 1837.

Much had elapsed in the interval to give Mr. Cobden claims to the suffrages of a manufacturing constituency. Soon after his second return from the continent in 1838, the Manchester Anticorn-law Association was formed. This was in the autumn; on the 13th of December a meeting of the Manchester Chamber of Commerce was convoked to deliberate on the propriety of sending a free-trade petition to parliament, and Mr. Cobden was the member who spoke most ably in favour of the step. He was one of the delegates sent the following year to London from the north, to co-operate with the free-trade members of the house of commons; and it was at a delegate meeting in Palace Yard that, recalling the memory of the Hanseatic league, he proposed to give to the Anticorn-law Association the designation which has become so famous. The League took its name from this suggestion of Mr. Cobden. Early in the following year, 1840, the Free-trade hall was erected at Manchester, on ground belonging to Mr. Cobden, and curiously enough, the site had been the scene of the famous Peterloo massacre in 1819. At the crowded and enthusiastic inauguration of the temporary pavilion, afterwards the Free-trade hall, in January 13, 1840, the lion of the occasion, the late Daniel O'Connell, was immediately followed, as a speaker, by Mr. Cobden. The year 1840 was, owing to various causes, one of the busiest in the career of the league, and, before its close, Mr. Cobden's indefatigable activity and skilful oratory, vigorous and persuasive without vehemence or declamation, had secured him the leadership of the movement. At the general election of 1841 he was returned for Stockport, and made his first speech in the house of commons in the course of the debate on the address; the date was the 25th of August. Mr. Cobden's success in the house of commons was rapid, if not immediate. Though never a commanding parliamentary orator of the highest class, he has enjoyed from first to last the "ear of the house." In 1846 the long and arduous struggle was successful, and Sir Robert Peel proclaimed that the person to whom the honour of the triumph was mainly due was Richard Cobden. At home a national subscription, which resulted in the collection of £70,000, was raised as a substantial recognition of the labour devoted by Mr. Cobden to the cause of corn-law repeal, at the sacrifice of his own commercial interests. The hero of free-trade now gave himself what was intended to be a holiday; he made another and an extensive continental tour. Numerous ovations, however, from the admirers of free-trade abroad, accompanied his progress, and made it appear the mission of an active propagandist. It was during this continental tour that he received one of the highest honours that has been bestowed on him. He had been requested to allow himself to be nominated a candidate for the representation of Manchester, but he declined; chiefly, perhaps, out of consideration for the claims of Mr. Bright. At the general election of 1847, his old constituents of Stockport re-elected him without opposition. Almost at the same time the greatest constituency in England, that of the West Riding of Yorkshire, semi-spontaneously elected him one of their representatives. Mr. Cobden bade farewell to Stockport, and accepted the trust reposed in him by the electors of the West Riding. Returning to England towards the close of 1847, Mr. Cobden at once declared war against the military and naval expenditure of the country. Early in the following year, the great revolutionary year of 1848, he became vice-chairman of an association of which Joseph Hume was chairman, for parliamentary reform and its corollaries. Although no longer personally connected with Manchester he appeared frequently on its platforms, to advocate, in the company of Mr. Bright and Mr. Milner Gibson, parliamentary and financial reform. In the house of commons he introduced several motions for the reduction of armaments, and the reference

of national disputes to arbitration. In 1851 he figured at the opening of the Exhibition of Industry as one of the royal commissioners. He protested against Russian loans, and he was prominent in the welcome given to Kossuth. He attended peace-congresses both abroad and at home, and was one of their chief orators. Yet, although ever active and busy, he cannot be said to have retained, during the eight years which followed corn-law repeal, the influence and popularity which had been his previous possession. In 1854, on the breaking out of the war with Russia, Mr. Cobden joined Mr. Bright in his unpopular crusade against the war; and when failure silenced him in parliament and on the platform, he had recourse to the printing-press, and published, after the fall of Sebastopol, a pamphlet entitled "What next? and next?"—questions which were answered by the peace of Paris. Only a few years before, it may be mentioned, he had displayed his old pamphleteering skill in the publication of two brochures, one entitled—"How Wars are got up in India," directed against the policy of the Burmese war; the other, "1793 and 1853"—*plaidoyer* against the French invasion-panic, and an attempt to prove that in the great revolutionary war England, and not France, had been the aggressor. One gleam of success at last irradiated his long and seemingly fruitless advocacy of peace-principles. It was when, on the 3rd of March, 1857, the house of commons affirmed a resolution brought forward by Mr. Cobden and Mr. Gibson, condemnatory of Sir John Bowring's proceedings at Canton, and therefore of the last China war. But the victory was, in one sense, fatal to the victor. It lost him a seat in parliament. Mr. Cobden had resolved to retire from the representation of the West Riding as taxing too severely his time and energies; he hoped, however, to procure, through the medium of a smaller constituency, readmission into the house of commons when Lord Palmerston, in the spring of 1857, appealed to the country. He was unsuccessful in two separate attempts. At Salford a subordinate member of the Palmerston ministry was preferred to him, and at Huddersfield, a local and industrial notability of Palmerstonian tendencies. Since then Mr. Cobden had lived in comparative retirement, near Midhurst, until he sailed on a temporary visit to the United States in 1858. Just before his departure he published a translation, adding an original preface, of a work on the effects of the gold discoveries of America and Australia, from the pen of the distinguished French economist, Michel Chevalier. At the dissolution of parliament by the Derby ministry in 1859, Mr. Cobden, who was still in America, was returned to parliament for the borough of Rochdale.—F. E.

#### COCCEIUS, NERVA. See NERVA.

**COCCEIUS** or COCK, JOHN, an eminent biblical scholar, whose opinions respecting the rules of scriptural interpretation gave rise to much controversy in the Netherlands during the latter part of the seventeenth century, was born at Bremen in 1603, and died professor of theology at Leyden in 1669. His complete works were published at Amsterdam in 1673-1675.

**COCCEJI, HEINRICH FREIHERR VON**, an eminent German jurisconsult, was born at Bremen, 24th March, 1644, studied at Leyden and in England, and was successively professor of jurisprudence in the universities of Heidelberg, Utrecht, and Frankfurt-on-the-Oder. In 1712 he was sent on an extraordinary mission to the Hague by King Frederick I., and after his return appointed privy councillor. He died at Berlin, 18th August, 1719. His principal works are—"Juris publici prudentia;" "Anatomia Juris Gentium;" "Exercitationes Curiose."—K. E.

**COCCEJI, SAMUEL FREIHERR VON**, the youngest son of the above, was born at Heidelberg in 1679, and like his father devoted himself to the study of law. By degrees he attained to the highest office in the Prussian service, and in 1746 was even made high chancellor of the kingdom. He was the great reformer of the administration of justice in Prussia. Overwhelming as the duties of his offices must have been, he yet found leisure for literary labours. We mention his "Codex Fridericianus, 1747-50; his "Corpus Juris Fridericianum," 1749-52; his "Jus Civile Controversum" (new edition by Emminghaus); and his introduction to a new edition of his father's Grotius Illustratus—all of them works which are still held in the highest esteem. He died at Berlin 22nd October, 1755.—K. E.

**COCHI, ANTONIO**, an Italian physician of high repute for learning and professional skill, who visited this country on an invitation from the earl of Huntingdon, made the acquaintance

of Newton, Mead, and Clarke, and was elected a member of the Royal Society. He resided latterly at Florence, where he was professor of anatomy, and court antiquary. He was born in 1695, and died in 1758.—J. S., G.

**COCCIA**, CARLO, a musician, was born at Naples, April, 1789; the date of his death is uncertain. His father, Nicolo Coccia, was a distinguished violinist; he desired his son to prosecute the study of architecture, but the boy's fondness for music, and his fine soprano voice, induced the relinquishment of the paternal plan, and young Carlo adopted his favourite art as a profession. He sang, as a boy, in some of the Neapolitan churches; and, before the age of thirteen, produced some compositions of considerable extent. He then entered the conservatorio, where he became the pupil of Fenaroli and of Paesiello, the latter of whom took especial interest in him, which he proved, not only by the careful development of his talent, but by obtaining for him opportunities to exercise it. On the recommendation of this famous musician, Coccia was engaged as teacher in the families of the chief nobility, and was appointed accompanist at the court concerts of Joseph Bonaparte, then king of Naples. It was through Paesiello's influence, also, that he produced his first dramatic work, an opera buffa, given at Rome in 1808; the non-success of which, far from discouraging his friend, induced him to exert himself the more to procure Coccia a second trial. At Florence he was more fortunate, and the success he there obtained was the opening of a career of rapid and extensive popularity. For some time he wrote one, two, or three operas every year, and these he composed with remarkable facility—an example of which was the entire completion of "Donna Caritea" in the interval of six days. In 1820 he went to Lisbon, where, during the next three years, he produced several works. He came to London as music director of the King's theatre in the autumn of 1823. Here he was appointed one of the professors of composition in the royal academy of music, at the opening of the institution. In London he was held in great esteem as a teacher of singing, and he obtained great credit for the discharge of his theatrical duties. He had now means of becoming acquainted with the severer style of music, which Italy had not afforded; and this was not without effect upon the character of his writings. He printed in London many detached vocal pieces, but produced no new opera until 1827, when "Maria Stuarda" was brought out with success. At the close of this season Coccia returned to Naples, and remained from that time in Italy, save during a visit to London of a few months in 1833. He continued to write operas for the several Italian capitals, but with more care, and consequently less rapidity than before. In 1836 he was instituted inspector of singing in the philharmonic academy of Turin.—G. A. M.

**COCHIN**, CHARLES NICHOLAS, called the Elder, a French painter and engraver, born at Paris in 1670. He abandoned painting at the age of nineteen, and devoted himself exclusively to engraving. He engraved many plates after Watteau and Lancret, and scripture subjects after Raffaelle, Le Moine, Bertin, Coypel, and others. His drawing was neat, and his execution spirited. He died in 1754.—CHARLES NICHOLAS, was his son, and is called the Younger. He was born in Paris in 1715. He produced several literary works relating to the fine arts. He executed upwards of fifteen hundred plates, remarkable for the grace of their design and the neatness of their execution. Among some of the portraits he completed are the heads of Charles Sackville, earl of Dorset, David Garrick, the Prince De Turenne, Restout the painter, Bouchardon the sculptor, &c. He died at Paris in 1790.—W. T.

**COCHLAEUS**, JOHN, a divine of the Romish church, was a vehement opponent of Luther, Bucer, and Melancthon; born in 1479, near Nürnberg; died at Breslau in 1552. Among his works is one, the title of which betrays the pompous and blustering character of the author—"The Broom of Johannes Cochlæus for sweeping down the Cobwebs of Morrison." It is a reply to Dr. R. Morrison's refutation of the tract published by Cochlæus against the marriage of Henry VIII.—J. S., G.

**COCHRANE**: a noble Scottish family of great antiquity, which derived its surname from the barony of Cochrane, in the county of Renfrew. About the close of the sixteenth century the family terminated in an heiress, who married a younger son of Blair of Blair.—Her second son, **SIR WILLIAM COCHRANE** of Cowden, was elevated to the peerage in 1647 as Baron Cochrane of Dun-

donald, and in 1669 was advanced to the dignity of Earl of Dundonald.—(See DUNDONALD.)

**COCHRANE**, SIR JOHN, of Ochiltree, second son of this nobleman, was a distinguished patriot and presbyterian, and was the bosom friend of Algernon Sidney, Lord William Russell, and other eminent English liberals. He was in consequence deeply implicated in their plans for the exclusion of the duke of York from the throne. On the discovery of their designs, Sir John Cochrane, along with Sir Patrick Hume and other Scottish patriots, fled to Holland, where they remained until the death of Charles II. in 1685, and the consequent accession to the throne of the duke of York. Sir John then took part in the descent of the earl of Argyle upon Scotland, and by his wrongheadedness and jealousy of the earl contributed not a little to the ruin of that ill-fated expedition. On the final dispersion of the insurgents, Sir John was betrayed by his uncle's wife, tried, and condemned to death. His daughter Grizel, a young lady of eighteen, disguised in male attire, near the borders robbed the postman of the mail bags containing the warrant for her father's execution, and thus afforded time for her grandfather, the old earl of Dundonald, to open a negotiation with Father Petre, the king's confessor, and by a bribe of £5000 to procure his son's pardon.—J. T.

**COCHRANE**, SIR ALEXANDER FORRESTER INGLIS, G.C.B., a distinguished British admiral, son of Thomas, eighth earl of Dundonald, was born in 1758. He entered the naval service at an early age; and after passing through the intermediate steps with distinction, obtained the rank of post-captain in 1782. At the commencement of the war with France he was appointed to the command of the *Hind*, and then of the *Thetis*, and displayed such activity and courage, that in 1793 he captured eight French privateers. In 1796, aided by the *Hessar* frigate, he attacked five French ships in Chesapeake bay, and captured one of the largest of them, the rest having made their escape after they had struck. In 1799 he was appointed to the *Ajax* of 80 guns, and having joined the fleet in the Mediterranean under Lord Keith, appointed to convoy Sir Ralph Abercromby's expedition to Egypt, he was appointed to superintend the landing of the British troops—a service which he performed with admirable skill and success. In 1804 he was elected member of parliament for the Dunfermline burghs, but lost his seat at the general election in 1806. On the resumption of hostilities with France, after the brief peace of Amiens, Captain Cochrane was appointed to the command of the *Northumberland* 74; and in the following year he was made rear-admiral, and pursued to the West Indies and back a French squadron which had contrived to escape from the blockaded port of Rochefort. He then joined Lord Nelson in his famous pursuit of the combined fleets of France and Spain. In 1806, along with Sir John Duckworth, he pursued and overtook a French fleet sent to relieve the town of St. Domingo; and after a severe action, captured the whole except two frigates and a corvette. For this important service Admiral Cochrane received the thanks of both houses of parliament, together with the freedom of the city of London, and a sword of the value of a hundred guineas, and was created a knight of the bath. He subsequently assisted in the reduction of the West Indian islands belonging to Denmark, and of Martinique and Guadalupe, and in 1810 was appointed governor of this latter island and its dependencies. When war broke out with the United States in 1813, Sir Alexander was appointed to the command of the fleet on the North American station, and effectively blockaded the enemy's ports. In 1819 he was raised to the rank of admiral of the blue; and from 1821 to 1824 held the office of commander-in-chief at Plymouth. Admiral Cochrane died suddenly at Paris on the 26th of January, 1832.—J.T.

**COCHRANE**, JOHN DUNDAS, a British naval officer, sur-named "the pedestrian traveller," was the nephew of Admiral Sir Alexander Cochrane, and was born in 1780. At the age of ten he went to sea, and served with distinction against the French in America and in the East Indies. Resolved to make the tour of the globe on foot, he quitted London in 1820, and in the space of three years and two months traversed France, Germany, Finland, Russia Proper, and Siberia, sailed down the Lena as far as Yakoutik, thence travelled in a sledge drawn by dogs to Nijnei-Kolymek, traversed the country of the Tchouktchis as far as Oschotsk, and visited Kamtschatka, where he married a young lady of the country. He suffered dreadful hardships during this journey, and at one period travelled four hundred miles without meeting a living creature. His restless disposition did not allow

him to remain long at home; and in 1823 he embarked for South America, contemplating a journey on foot through the whole of that country. He died at Valencia, in the state of Columbia, on the 12th of August, 1825. His "Narrative of a Pedestrian Journey through Russia and Siberian Tartary, Frontier of China, to the Frozen Sea and Kaintschatka," published in 1824, contains many very curious and interesting details.—J. T.

\* COCHRANE, SIR THOMAS-JOHN, rear-admiral, son of Sir Alexander, was born in 1789. He distinguished himself in the American war under the command of his father; was for some years governor of Newfoundland; in 1837 was elected member for Ipswich; in 1844 was appointed commander-in-chief on the East Indian station, and undertook a successful expedition against the pirates on the Indian Archipelago; and in 1846 seized the capital of the sultan of Borneo. Sir Thomas was raised to the rank of rear-admiral in 1850.—J. T.

\* COCHRANE, ALEXANDER DUNDAS ROSS WISHART BAILLIE, son of Sir Thomas-John, was born in 1813. He has been successively member of parliament for Bridport, Lanarkshire, and Honiton. He is the author of two novels called "Lucille Belmont" and "Ernest Vane;" and a political work entitled "Young Italy," in which he espouses the cause of the governments of the peninsula in opposition to the liberal party.

COCHRAN, WILLIAM: this painter was born in 1738 at Strathern in Clydesdale. He was placed in the school of design at Glasgow, founded by the two famous painters, Robert and Andrew Foulis; and after studying there for some years, proceeded to Italy in 1761, and for five years received instruction from Gavin Hamilton. He then returned to Glasgow and worked hard for the support of his aged mother and himself. He painted portraits in oil and miniature, which obtained repute for their accuracy of likeness, and general correctness of drawing and colour. Some of his early works of more ambitious character are to be found in Glasgow, viz., "Dædalus and Icarus," and "Diana and Endymion." These were painted during his sojourn at Rome. From a remarkable feeling of diffidence or humility he would never send his works for exhibition at any of the public galleries, or, indeed, affix his name to them. He died at Glasgow in 1785, and was interred in the cathedral there. The inscription on his monument sums up his merits thus—"The works of his pencil and this marble bear record of an eminent artist and a virtuous man."—W. T.

COCKBURN, CATHERINE, the authoress of a number of plays and political and moral treatises which attained considerable celebrity in their day, was born in London in 1679. She was the daughter of a Scotch gentleman named Trotter, who held a naval command in the reign of Charles II.; and in 1708 she married a Scotch theologian of the name of Cockburn. She published three tragedies named "Agnes de Castro;" "Fatal Friendship;" "Gustavus Erikson, king of Sweden;" and a comedy entitled "Love at a Loss." She also wrote a "Discourse concerning a Guide in Controversy;" "A Letter to Dr. Holdsworth concerning the Resurrection of the same body;" "A defence of Locke's Essay on the Human Understanding;" and a "Vindication of Locke's Christian principles," in reply to Dr. Holdsworth; "Remarks upon Rutherford's Essay on the nature and obligations of Virtue," &c.—J. T.

COCKBURN, HENRY, a distinguished Scotch lawyer and judge, was born in 1779, and was the son of Archibald Cockburn, one of the barons of the exchequer in Scotland. He was educated at the high school of Edinburgh, which then numbered amongst its pupils, Brougham, Scott, Jeffrey, and Horner. His education was completed at the university of Edinburgh, and in the far-famed Speculative Society, in which his schoolfellows mentioned above, along with Lord Henry Petty (now marquis of Lansdowne), James Moncrieff, and Charles and Robert Grant, took an active part in the discussions. Cockburn was called to the bar in 1800, and although he was nephew to Lord Melville the great dispenser of the court patronage in Scotland, and all his family connections were staunch Tories, the young advocate adopted at the outset the liberal opinions to which he adhered through life. Notwithstanding that he was frowned on by the men in power, Cockburn made steady progress in his profession; he became peculiarly distinguished for eloquence and skill in his addresses to juries, and though the Scotch bar was then crowded with formidable competitors, he ultimately won his way into the foremost rank as a popular pleader. As a lawyer, he was inferior to several of his contemporaries, but as

an orator, he stood at the very head of his profession. His powers of conversation also were of a high and rare order. He was gifted both with a lively fancy and with a quaint and pungent wit. His language was pure Scotch, such as was spoken by the higher classes in Scotland towards the close of last century, and he has justly been pronounced the model of a high-bred Scottish gentleman of the last distinctive school which his country produced. He was known to and heartily liked by all classes all over Scotland. Associated as he was in the most intimate personal friendship with the leading Edinburgh whigs, he took an active part in promoting the reform of our legal and political institutions; and when the liberal party obtained office in 1830, Cockburn became solicitor-general, while his friend Francis Jeffrey was appointed lord-advocate. In 1834 he was promoted to the bench as one of the lords of session, and three years later received the additional appointment of a lord commissioner of justiciary. As a judge he was painstaking, acute, judicious, and cautious, and his clear enunciation of legal principles, the soundness of his judgment, and his skill in the detection of sophistry gained him a high reputation in the criminal court; but on questions of feudal law his opinion did not carry much weight. He was universally esteemed and beloved as a relative, a friend, and a citizen. He died after a very brief illness on 26th April, 1854, while he was on circuit at Ayr. Lord Cockburn was an early contributor to the *Edinburgh Review*; but his first separate work was his "Life of Lord Jeffrey," in 2 vols. 8vo, published in 1852, a work remarkable for its genial, humorous, and picturesque writing. Since his death there has been published a volume entitled "Memorials of his time," containing an account of the distinguished men and important events that have marked the progress of Scotland, and especially of Edinburgh, during his day. It is a most delightful book, filled with imitable sketches of character and manners.—J. T.

COCKBURN, JOHN, a celebrated Scottish agriculturist, was born in the latter part of the seventeenth century, and was the son of Lord-justice-clerk Cockburn and Susan, the daughter of John, fourth earl of Haddington. John Cockburn was a member of the last Scottish parliament, and was the first representative of East Lothian in the parliament of Great Britain. At one period he also held the office of lord of the admiralty. It was not, however, the public, but the private career of the "father of Scottish husbandry" which has perpetuated his memory. He granted long leases to his tenants, introduced on his estate the culture of turnips, rape, and clover, brought down skilful agriculturists from England, and sent up thither the sons of his tenants to study the modes of cultivation practised in the south. He induced an eminent Irish manufacturer to set up a linen manufactory at Ormiston, and a bleachfield—the second establishment of the kind in Scotland—and brought over from Holland some workmen to give instruction in the art of bleaching. Potatoes were raised on his estate so early as 1734, and are said to have been introduced by the workmen of the Irish linen manufacturer. The Ormiston Agricultural Society, which was instituted by Mr. Cockburn, and comprised nearly all the ablest men in Scotland at that period, was of great service in promoting improvements in the rural economy of the kingdom. This patriotic and public-spirited gentleman died in 1758.—J. T.

COCKBURN, MRS., the authoress of the modern version of the celebrated Scotch song "The Flowers of the Forest," and various other poetical pieces of great merit, was the daughter of Rutherford of Fairnilee in Selkirkshire. She married in 1731 Patrick Cockburn, advocate, younger brother of Cockburn of Ormiston, the father of Scottish agriculture, and died in Edinburgh in 1794 at an advanced age. She was distinguished for her wit and conversational powers, as well as for her poetical abilities. Sir Walter Scott, who knew her well, says—"She maintained the rank in the society of Edinburgh which Frenchwomen of talent usually do in that of Paris; and her little parlour used to assemble a very distinguished and accomplished circle, among whom David Hume, John Home, Lord Monboddo, and many other men of name were frequently to be found. Her evening parties were very frequent, and included society distinguished both for rank and talents."—J. T.

COCKBURN, PATRICK, a Scotch divine and Oriental scholar, was a native of Langton in Berwickshire. He studied at Paris, and held for a considerable time the professorship of Oriental languages in the university of that city. He ultimately

returned to Scotland, embraced the reformed faith, and became first protestant minister of Haddington, and then professor of Oriental languages in the university of St. Andrews, where he died in 1559.—J. T.

**COCKER, EDWARD**, once a very familiar or rather household name in England. He was born about 1631; professionally an engraver, and a teacher of writing and arithmetic. He died about the year 1675. Taking advantage of his skill as an engraver, he is said to have been the first who published engraved copy-lines, or exercises in penmanship. Odd, indeed, was their subject matter, viz., descriptions of hell-fire and portraits of fiends! We have surely got a little way on in practical pedagogy since the days of Cocker? But his celebrated work was the one on arithmetic—the first truly commercial and practical treatise. It was not published by Cocker himself, but by one John Hawkins, who, on finding its great success, afterwards forged others bearing the name of Cocker.—Persons, we suppose, are still living who remember Cocker lying on the desks of their schoolmasters, alongside of Dillworth and others as venerable. But the day of these incomparable worthies has passed, and their place been usurped by Gray and Melrose, and a host of very microscopic modern men. *Sic transit gloria!*—J. P. N.

\* **COCKERELL, CHARLES ROBERT, R.A.**, architect, was born in 1788. After receiving the usual professional training, he spent several years in a careful study of the famous architectural remains in Asia Minor, Athens, Rome, Sicily, &c., and in 1811–12 assisted in excavating the ruins of the temple of Jupiter Ægina and of Apollo at Phygaleia. In 1829 he was elected associate of the Royal Academy; R.A. in 1836; and in 1840 he was appointed professor of architecture in the room of Mr. Wilkins. His lectures contain much valuable information respecting the history and theory of architecture, and sustain his well-earned reputation for ability and learning. He is one of the eight foreign associates of the academy, of the Institute of France, a member of the academies of St. Luke, Rome, of Munich, &c., and a D.C.L. of Oxford. He has a decided predilection for the classic style of architecture, though he has of late years executed several designs in Gothic. The principal structures erected by him are the New Library at Cambridge, the University galleries at Oxford, the Philosophical Institution at Bristol, the College at Lampeter, the Sun Fire Office in London, Westminster Fire Office in the Strand, and the various alterations in the Bank of England, of which he is standing architect.—J. T.

**COCKERILL, WILLIAM**, the celebrated ironfounder in the Netherlands, was a native of Lancashire, and first gained his living by making "roving billies," or flying shuttles. His mechanical genius, however, was of a very superior order, and he could with his own hands make models of any machine of modern invention for spinning. When the Empress Catherine of Russia wished to procure a few artisans from England to promote the progress of art in her own dominions, William Cockerill was recommended to her notice, and was accordingly invited to St. Petersburg, where he met with every encouragement from the empress. But her death, only two years after, blasted his prospects. Her insane successor, Paul, put Cockerill in prison, because he was unable to complete a model in a certain fixed time. He contrived to make his escape, however, and went to Sweden, where he was for some time employed by the government in the construction of the locks of a public canal. Having heard of the want of proper machinery in manufactures at Liege and Verviers, he proceeded to Holland, and commenced in 1807 an establishment in the Pays de Liege for the fabrication of machinery and steam-engines. In 1816 he established at Seraing on the Meuse the greatest iron foundry on the continent, or perhaps in the world. Not less than four thousand persons are employed in this establishment, in which the king of Holland was at one time a partner, having invested in it the sum of one hundred thousand pounds. William Cockerill retired from business a millionaire, and died at Brussels at an advanced age.—His son JOHN, born in 1799; died in 1840, who succeeded him in the management of the great national concern at Seraing, was a very remarkable man. His manufacturing and financial talents were of the very highest order, and entitle him to a conspicuous place in the annals of modern industry.—J. T.

**COCLÉS, HORATIUS**, a Roman warrior, celebrated for his heroic conduct in defending the city against the army of Porsemna, an Etrurian king who invaded Rome with the view of establishing the Tarquinii on the throne. With the assistance

of two others he is said to have kept the whole invading army at bay, while the bridge over the Tiber, which was the only means of communication with the city, was being demolished by the Romans; and, on this being accomplished, it is related that he plunged into the river with all his armour, and swam safely across to his friends. The story of Cocles is narrated by Livy; but little dependence can be placed on its truth.—W. M.

**CODAGORA, VIVIANO**: this painter flourished about 1650. He studied in the Roman academy, and was distinguished for his views of ancient Rome, and perspective composition. Lanzi designates Codagora the Vitruvius of his class of painters. Many of his best pictures are at Naples. He is often confounded with Ottavio Viviani of Brescia.—W. T.

**CODDINGTON, WILLIAM**, a principal founder, and the first governor of the settlement at Rhode Island in America, was a native of Lincolnshire, England. He arrived at Salem, 12th June, 1630, in the *Arabella*. The settlement at Rhode Island was begun 7th March, 1638, when Coddington, with eighteen others, affixed their names to a social compact, which recognized the laws of Christ as the laws of their new society. He was at the same time chosen judge of the colony, and for nearly a year was its only magistrate, when three others were associated with him with the title of elders. In 1640 the style of the first magistrate was changed to governor, and the others were called assistants. He continued to be governor till 1645, when the patent was received which united Rhode Island with Providence Plantations, in one jurisdiction. In January, 1649, he sailed for England. At the end of a year or a little more he returned, bearing a commission from the council of state constituting him governor for life of Rhode Island, apart from the other settlements of the colony. This was in effect a revocation of the patent, and being not acceptable to the people, was imperfectly carried into effect. It was annulled by the council in 1652, through the representations of Dr. John Clarke and Roger Williams, who were sent to England for that purpose. From this period Mr. Coddington withdrew from public affairs, but later in life he was an assistant, and in 1674–75, he was again chosen governor. He died in 1678.—F. B.

**CODINUS, GEORGIUS**: the date of Codinus' birth is not known; he died about 1584. Two works of his are preserved of considerable interest to the students of Byzantine history, viz., "De Officialibus palatii Constantinopolitani," and "Origines Constantinopolitanae." The authorship of the latter work is not free from doubt.—J. A. D.

**CODRINGTON, CHRISTOPHER**, was born at Barbadoes in 1668, and died there in 1710. After completing his studies at Oxford, he entered the military service, and took part in the campaigns in Flanders under King William III. He was rewarded for his distinguished services by being nominated governor of the Leeward islands after the peace of Ryswick. He bequeathed a portion of his immense fortune to the Society for the Propagation of the Gospel, on condition that it should establish in Barbadoes a college for teaching medicine, surgery, and theology. He also left a legacy of ten thousand pounds, and his library, to the college of All Souls, Oxford. Governor Codrington was the author of several poems in the *Musæ Anglicane*.—J. T.

**CODRINGTON, SIR EDWARD, G.C.B.**, a distinguished British admiral, was born in 1770. He entered the navy in 1783, and acted as lieutenant of the *Queen Charlotte*, Lord Howe's flagship, in the famous conflict with the French on the 1st of June, 1794. He rose steadily in the service; commanded the *Orion* at the battle of Trafalgar in 1805; accompanied the expedition to Walcheren in 1808–9; served on the coast of Spain in 1810–11; in North America in 1814, and took part in the attack on New Orleans. He was promoted to the rank of vice-admiral in 1821. In 1826 he was appointed commander-in-chief of the Mediterranean squadron, and took the leading part in the battle of Navarino on the 20th of October, 1827, in which the Turkish fleet was destroyed by the combined squadrons of Great Britain, Russia, and France. The British government, however, regarded this victory as an "untoward event," and Sir Edward was recalled in April, 1828. He afterwards commanded a squadron of observation in the channel in 1831, attained the full rank of admiral in 1837, and from 1839 to 1842 was commander-in-chief at Portsmouth. In 1832 he was elected member of parliament for Devonport, and was re-elected both in 1835 and 1837. He was a consistent supporter of liberal measures. Sir Edward died in 1851, aged eighty-one.—J. T.

CODRINGTON, ROBERT, an English writer, born of an old family in Gloucestershire in 1602. He was educated at Oxford, and died of the plague in 1665. He wrote "The Life and Death of Robert, Earl of Essex;" "The Life of Esop;" and translated Du Moulin, on the Knowledge of God, Justin, Quintus Curtius, the prophecies of the German prophets, &c.—R. M. A.

\* CODRINGTON, SIR WILLIAM JOHN, K.C.B., eldest surviving son of Sir Edward, was born in 1800. He entered the army in 1821, and rose through the intervening grades until he became lieutenant-colonel of the Coldstream Guards in 1836, and obtained the rank of major-general in 1854, without, however, having been engaged in any actual war service. At the commencement of the Russian war he accompanied, as a spectator, the British army sent out to Turkey, immediately before the sailing of the Crimean expedition, and was appointed by Lord Raglan to the command of the first brigade of the light division, vacant by the promotion of General Airey to the office of quarter-master general to the army. He led his brigade with great gallantry at the battle of the Alma, and was the first to give notice of the approach of the Russians at Inkermann. Lord Raglan noticed his conspicuous bravery during the battle, and appointed him to command the light division when Sir George Brown was obliged to leave for Malta, in consequence of a wound received at Inkermann. Sir William led the unsuccessful attack on the Redan, at the capture of Sebastopol, 8th September, 1855; and after the resignation of General Simpson, was appointed commander-in-chief of the British army in the Crimea. On his return home at the close of the war, he was elected M.P. for Greenwich.—J. T.

CODRUS, the seventeenth and last king of Athens, was the son of Melanthus, and reigned from 1123 to 1095 B.C.

COECK or KOECK. See KOECK.

COELLO, CLAUDIO, an eminent Spanish painter, born at Madrid early in the seventeenth century. In 1680 he was appointed cabinet painter to Philip IV., and employed in the Escorial.—W. T.

COELN, WILHELM VON, or WILLIAM OF COLOGNE, an eminent old German painter of the latter part of the fourteenth century, called also MEISTER WILHELM. He is supposed to have been born at Herle, a village near Cologne. As early as 1370 he was certainly settled in Cologne with his wife, Jutta; and a passage in the annals of the dominicans of Frankfort testifies to his extraordinary repute. Many paintings in tempera of the old Cologne school are credited to Coeln, but the evidence of their authenticity is often only conjectural. Other works are attributed to him, equally with his pupil, Meister Stephan, of whom, unfortunately, no reliable records are preserved. Of these pictures is the so-called Dom-bild, or cathedral picture, formerly the altarpiece of the chapel of the Rath-haus of Cologne, but now in the cathedral. The best accounts of both masters are to be found in Dr. Kugler's history of painting, part ii., and in Michiel's Etudes sur l'Allemagne. The disputed pictures are remarkable for simple beauty of colour, elaborate execution, Gothic manner of design, and extraordinary resemblance to the school of Van Eyck, without its accuracy of drawing.—W. T.

COËN, CHANANEL CHAYIM, of Reggio, died at Florence in 1834, a learned Hebraist whose activity was especially directed towards the religious education of the Italian Jews. He wrote a vocabulary in Hebrew and Italian; a treatise on the language of the Mishna; an account of the heathen deities mentioned in the Hebrew scriptures; a collection of Hebrew synonyms; moral dissertations for the use of young people; and valuable compendia on the poetic art of the Hebrews.—T. T.

COEN, JAON PIETERZON, a Dutch East India governor, was born at Hoorn in 1587. He received a commercial education at Rome, went to India in 1607, and returned in 1611. In the following year he was sent out with two ships under his command, and acquitted himself so well, that in 1613 he received the entire management of the Indian trade, with the title of director-general—an office that was created expressly in his favour. He was chosen president of Bantam, and in 1619 founded the town of Batavia, which he declared the capital of the Dutch East India settlement. In 1629 the emperor of Java, jealous of the rising power of the Dutch, made an unsuccessful attack on the capital, soon after which event Coen died.

COËTLOGON, JEAN BAPTISTE FELICITÉ, Count de, a poet, born at Versailles in August, 1773. His mother, having accom-

panied her royal highness the countess d'Artois in her exile, took her son with her, and so imbued his mind with the principles of loyalty that his poetry, when he began to write, derived its inspiration from the same source. His odes are all devoted to the royal family. He has written a poem on Bayard, the knight *sans peur et sans reproche*, and even aspired to the high theme of David, and with success enough to justify the council of public instruction bestowing their approbation upon the court bard. He was appointed governor of the royal chateau of Rambouillet. He died in September, 1827.—J. F. C.

COEUR, JACQUES, a celebrated French merchant, who was born about the end of the fourteenth century, and took a distinguished part in the political history of Charles VII. At an early age he made choice of a mercantile career, and by his remarkable ingenuity, prudence, and perseverance, soon acquired an immense fortune. He was appointed master of the mint to Charles VII., and was a special favourite of that monarch, whom he assisted with large sums of money to carry on the war for the expulsion of the English. A plot was formed against him in 1450 by Antoine de Chabannes and others, at whose suggestion he was arrested on the charge of having poisoned Agnes Sorel, the king's mistress, and was cast into prison, where he was long confined, tortured, and shamefully treated. Charles, with base ingratitude, left his faithful servant in the hands of his enemies, and even connived at their violation of all law and justice in their treatment of him. In 1453 Jacques Coeur was pronounced guilty, and condemned to pay a fine of four millions of crowns, to have the rest of his property confiscated to the king, and to be imprisoned till the fine was paid, and then to be banished the kingdom. The writers of that age are unanimously of opinion that his riches were his only crime, and "the vultures of the court" shared among them the plunder of their victim. After his liberation in 1455, by the dexterity and daring of one of his agents, Jacques was conveyed to Rome, where he was cordially welcomed by Pope Nicholas V. In the following year he was appointed captain-general of the church against the infidels, and was sent with a fleet to the assistance of the Greek isles, then menaced by the Turks. He was seized with an illness at Chios, and died there in 1456.—J. T.

COFFEY, CHARLES, an Irish dramatic author, born at the end of the seventeenth century. He wrote nine dramatic pieces which were all successful—one, "The Devil to Pay," decidedly so, as it has kept the stage ever since, and was the foundation of a successful modern ballet, *Diable à Quatre*. He died on the 13th May, 1745.—J. F. W.

COFFIN, CHARLES, born at Buzancy in 1676. Having risen to the distinction of rector of the university of France he signalized his position by a decree establishing gratuitous instruction in the colleges. After three years' occupation of this high post, he resumed his former station of principal of the college of Beauvais. He wrote Latin verses with ease and grace, in which language Coffin composed some hymns for the service of the church. While in one of his Horatian moods he wrote a Latin ode in praise of champagne wine, which so pleased some classic growers of the grape, that they agreed to send the poet a hamper every year. He died in 1749.—J. F. C.

COFFIN, SIR ISAAC, Bart., a brave English naval officer, was born in 1760. He entered the naval service in 1773, obtained a lieutenancy in 1778, and was made a commander in 1781. He shared in a good deal of active service on the Halifax station on the coast of America, and on board the *Barfleur*, under Sir Samuel Hood. Disgusted at some shabby treatment which he had received from the admiralty, Captain Coffin in 1788 transferred his services to the Flemish patriots, but he soon returned to England, and in 1790 obtained the command of the *Alligator*, of twenty-eight guns. On the breaking out of the war with France, Captain Coffin was appointed to the *Melampus* frigate. He was for some time resident commissioner of Corsica, then the superintendent of the naval establishment at Lisbon, and in 1798 he was intrusted with the charge of the arsenal at Port Mahon in Minorca. In 1804 he was promoted to the rank of rear-admiral, was soon after created a baronet, and became a full admiral in 1814. Sir Isaac was for a number of years member of parliament for the borough of Ilchester, and was a great favourite in the house, on account of his *bonhomie*, and the facetious remarks with which he enlivened the debates. He died in 1841.—J. T.

COFFINHAL, JEAN BAPTISTE, one of the most sanguinary

of the French revolutionists, was born in 1754. He was originally a student of medicine, but abandoned that pursuit for the study of the law. On the breaking out of the Revolution he threw himself headlong into the current, and by his energy, violence, and great physical power, contributed greatly to direct the popular movements. He was executed 29th July, 1794.—J. T.

\* COGALNICEANO, MICHEL, one of the few representatives of the Rouman people in the world of letters, was born in 1806, and, adopting the profession of a teacher, obtained the professorship of natural history at Jassy. He left Wallachia in 1834, and travelled through Germany and part of France, in search of materials for his "History of Moldavia and Wallachia," published at Berlin in 1837, in French. Respecting the Tsiganis, or Bohemian slave population, their language and history, he has published some interesting memoirs. He was the founder of the *Etoile du Danube*, and when, on the establishment of the censorship, it ceased to appear at Jassy, he re-established it at Brussels, where it is still published in French. He also contributed to various other journals, and published a valuable collection of ancient chronicles, rescued from the recesses of monasteries. In 1857 M. Cogalniceano was elected deputy to the divan *ad hoc*, for Moldavia. He performed another signal service to his country by establishing a cloth factory at Niamgo, the sole one which Moldavia possesses.—F. M. W.

COGAN, THOMAS, an English physician and philosophical writer, was born in Northamptonshire in 1736. He was first the pastor of a presbyterian congregation at Amsterdam. He then studied medicine at Leyden, and returning to London in conjunction with Dr. Harris, founded the Royal Humane Society. He subsequently returned to Holland, where he remained until the breaking out of the French revolution compelled him to withdraw to England, where he died in 1818. He was a voluminous writer on scientific and philosophical subjects.—J. T.

COGGESHALLE, RALPH, an English historian and cistercian monk, was born in the middle of the twelfth century, and died about 1228. He wrote a "Chronicle of the Holy Land," which, together with his "Chronicum Anglicanum," and "Libellus de Motibus Anglicanis sub Johanne Rege," were published by the fathers Martenne and Durand in the 5th volume of the *Amplissima Collectio veterum Script., &c.*—R. M. A.

COGSWELL, WILLIAM, D.D., an American clergyman and man of letters, born in Atkinson, New Hampshire, in 1787; graduated at Dartmouth college in 1811, and died in Gilman, New Hampshire, in 1850. After leaving college, he taught an academy for two years, then studied theology, and was settled over the south parish in Dedham, Massachusetts, for fourteen years. In June, 1829, he resigned his pastoral charge, and was appointed general agent of the American Education Society; and three years afterwards he was elected secretary and director of this society. He resigned his office in the education society in 1841, and became professor of history in Dartmouth college, and shortly afterwards president and professor of theology in the theological seminary at Gilman, New Hampshire. He left a considerable number of works on practical religion.—F. B.

COHAUSEN, JOHANN HEINRICH, a physician, was born at Heidelsheim in 1665, and died at Munster in 1750. Cohausen wrote two satirical pieces against the use of tobacco, the first of which was entitled "Dissertatio satyrica physico-medico-moralis de pica nasi, sive Tabaci sternutatorii moderno abuso et noxa." His "Hermippus Redivivus," which was translated into English, promulgates a new mode of prolonging life.—R. M. A.

COHEN, ANNE JEAN PHILIPPE LOUIS, born at Amersfoort in the Low Countries, October, 1781; became first librarian of the Bibliothèque Sainte Geneviève at Paris in 1824. His writings embrace romance, poetry, politics, and travels, and are of average merit. Foreign authors, and particularly English, are indebted to his pen for translations of their works into the French language. Besides translations from German and Swedish, he has rendered into French the novels of Maturin, Lady Morgan, Miss Porter, Bulwer, &c. He died in 1848.—J. F. C.

COHEN, R'JEHUDA B. SOLOMON, lived at Toledo in the thirteenth century. His work "Medrash Chochmah" (Investigation of Wisdom), still unedited, proves him to have been eminent as a philosopher and a mathematician, as a biblical scholar and a linguist. When quite a young man he corresponded with Frederick II., the illustrious emperor of Germany, on scientific subjects. He visited Tuscany and the Romagna, and there translated his work from the original Arabic into Hebrew, for

the benefit of the studious among his co-religionists in Italy. (Rossi, *Diz. Stor.*)—T. T.

COHEN, JACOB SHALOM, was born at Meseritz, 23d December, 1771, and died at Hamburg in 1846, after a life spent in incessant literary activity. He wrote both in German and Hebrew; but his fame rests especially on the beauty of his Hebrew compositions. He combined an astonishing versatility with indefatigable industry. For the benefit of youth he wrote "Mishle Agur" (Fables in Verse); a catechism of the Jewish religion, "Chinuch Amunah;" a practical Hebrew grammar, "Thorath Lashon Ibrith;" he translated the whole of the Hebrew scriptures; composed Hebrew poems, and furnished the translation of them into German—"Matae Kedem al admath Zafon" (Eastern Plants on a Northern Soil); projected a history of the people of Israel from the Maccabees to the present time, in Hebrew, on the plan of Jost's German work (only the first volume, to the destruction of Jerusalem, is published); composed psalms on the life of David—"Mizmorim;" and attempted dramatic literature—"Amal va Thirzah, Naboth." His epic poem "Ni David" (The light of David), takes rank among the best productions of the neo-hebraic school. He was among the first to promote, through the medium of serials, the diffusion of general knowledge among those classes of his coreligionists whose reading had heretofore been too limited—"Achere Ha-measef" (The Gleamer); "Bikure Ha-ittin" (The First Fruit of the Times). His memory is deservedly revered by all lovers of Hebrew literature.—T. T.

COHEN, R' JOSEPH BEN JOSUA BEN MEIR, a faithful historian and great physician, was born at Avignon in 1497, where his father had settled after the expulsion of the Jews from Spain. His family originally resided at Cuenca, and some time at Huete in Spain. When Joseph was five years old his father removed to Genoa, but in 1516 the family were again compelled to change their abode. They went to Novi. Here Joseph was married; but from 1538 to 1550 he again resided at Genoa, where he practised medicine, until, on the 2d of April of the last-named year, a decree of banishment against all the Jews of Genoa (dictated, he states, by the jealousy of the Genoese traders), involved him in new troubles. He carried his profession with him to Volteggio, and hence to Costelleto in Montferrat, where he seems to have ended his days about 1575, in long-sought peace. He has become famous in Hebrew literature by two historical works—"Dibre Ha-yamim le-Malche Zarfat u-Malche beth Othman Ha-tugar" (Annals of the Kings of France and of the House of Othman the Turk); and "Emek Ha-baca" (Valley of Baca or Weeping), a narrative of the sufferings of the Jews in the author's times.—T. T.

COHEN-ATTHAR, ABOULMEYEN BEN ABOU NASR ISRAYLYN HAROUN, an eminent Egyptian physician and writer on natural philosophy, born at Cairo about 1100. He was one of the best mathematicians of the Egyptian school; his reasoning is, however, totally at variance with mechanical ideas on any view of the problem to find the force which will support a body on an inclined plane. His principal work is entitled "Materia Medica," a rich mine of natural history, containing every Egyptian plant, and every insect and mineral, truthfully delineated after nature, with descriptive text in Arabic. The only copy which ever reached Europe is to be seen at the Bibliothèque Impériale de Paris, section des manuscrits arabes. Died in 1170.—CH. T.

CÖHORN, MENNO, Baron de, called the Dutch Vauban, was born of a family of Swedish extraction, at Leuwarden in Friesland in 1641. Inheriting from his father a decided taste for military studies, he joined the Dutch army at the age of sixteen. During the earlier part of his career as a soldier, he had little opportunity of engaging in actual service, and he appears to have devoted himself with ardour to the study of military engineering. When the war broke out in 1672 he took part in the defence of Maestricht; and the talent which he displayed there, together with his services in the battles of Seneff, Cassel, St. Denis, and Fleurus, procured for him the rank of colonel. His ability as an engineer soon attracted the notice of government; and when peace was concluded, he was employed in repairing and completing the fortifications of the principal towns. In this he was actively engaged till the resumption of hostilities. In 1683 made his services necessary in the field. In all the subsequent campaigns he took a prominent part. At the siege of Namur in 1692, he found himself opposed by his great rival Vauban; and the professional skill of the two greatest engineers

of the age was exhausted in the attack and defence of the town. In the war of the Spanish succession, Cöhorn, now a lieutenant-general, resumed his duties with unabated vigour, and rendered material assistance to the cause of the allies by his success in directing the operations against Venloo, Buremonde, and Liege, and, in the following year, by the part which he took in the capture of Bonn. In the spring of 1704 he was seized with apoplexy, which ended in his death at the Hague on the 17th of March. Cöhorn was the author of various works on the science of military engineering, the most important of which is his "New Method of Fortification," published at Leeuwarden in 1685, and afterwards frequently translated.—W. M.

**COIGNET, GILES, called GILES OF ANTWERP.** This painter was born at Antwerp in 1530, and studied under Antonio Palermo, then residing in that city. He visited Rome and Naples—painting many historical works in fresco and oil. He was admitted into the academy of Antwerp in 1561. The troubles of the time, under the prince of Parma, compelled Coignet to quit his native country, and take refuge in Holland, where he remained many years. He was successful rather in effect than in drawing—in finish, rather than accuracy. Some of his moonlight and candlelight subjects are very admirable. He finally settled at Hamburg, where he died in 1600.—W. T.

**COIMBRA, DON PEDRO, Duke de, surnamed ALFARROBEIRA,** son of John I., king of Portugal, and Philippa, daughter of John of Gaunt, duke of Lancaster, was born at Lisbon in 1392. After receiving a careful education at the court of his father, he was intrusted with the command of the Portuguese fleet in the first attack upon Ceuta; and subsequently held various commands of importance in the war in Africa. He spent several years in travelling over Europe and part of Asia; and on his return to Portugal devoted himself to scientific studies, till he was called upon in 1439 to assume the regency of the kingdom during the minority of his nephew, Alfonso V. He retained the office of regent with advantage to the state till 1446; but in that year, in consequence of the intrigues of the duke of Braganza, he was deposed by a summary decree of the cortes. Instigated by the duke of Braganza, the young king declared Coimbra a rebel, and marched against him at the head of an army. Don Pedro was at length forced to give battle, which he did on the 20th of May, 1449. He was himself among the first that fell. The common Portuguese account of his travels and adventures is fictitious.—W. M.

**COITIER, VOLCHER,** an eminent Dutch anatomist, born at Groningen in 1534. He prosecuted his professional studies at some of the most celebrated universities of France and Italy, and was a pupil of Fallopius, Eustachius, and Aranzi. In 1569 he was appointed physician to the town of Nürnberg, but resigned that office to become a physician in the French army. The researches of Coitier greatly promoted the progress of anatomical science, and especially in regard to the formation and growth of the bones in the fetus, and the muscles of the nose.—J. T.

**COITIER or COICTIER, JACQUES,** physician to Louis XI. of France, was born in the first half of the fifteenth century. He exercised the most tyrannical influence over Louis, and extorted from his royal patient immense sums of money and donations of lands. He died about 1505.—J. T.

**COKAYNE, SIR ASTON,** an English poet, born at Elvaston in Derbyshire in 1608, and died in 1684. He was educated at Trinity college, Cambridge, and in 1632 travelled in France and Italy. Cockayne was happy in numbering among his friends such men as Donne, Massinger, Drayton, Randolph, Habington, Suckling, Sir William Dugdale, &c.; but he suffered severely during the civil war on account of his attachment to the cause of the king. His poems and plays, which are not of great merit, were printed and reprinted in 1658, and are now sought after chiefly as curiosities.—R. M. A.

**COKE, SIR EDWARD,** successively chief-justice of the common pleas and of the king's bench, has been considered for upwards of two centuries the highest authority on the municipal law of England. Notwithstanding the rapid obliteration of almost every trace of feudal precedents from our present system of jurisprudence, the "Institutes" and the "Reports" are to this day greatly venerated by the profession for their learning and accuracy. To form a right estimate of this eminent jurist, we shall view him as a member of the bar, the bench, and the senate. Edward Coke was born in the reign of Edward VI. on the 1st of February, 1551–52; and died under Charles I. on

the 3d of September, 1634. He was the only son of Robert Coke of Mileham in the county of Norfolk—a gentleman whose pedigree was traced by Camden to the reign of King John. When Edward was ten years old, his father, who was a bENCHER of Lincoln's inn, died in London, and was buried in the church of St. Andrew's, Holborn. After spending some years in the free grammar school at Norwich, he was admitted a pensioner of Trinity college, Cambridge, in September, 1567. Unlike Bacon, the great rival of his later years, who came to the same college a short time after him, and even then conceived the rude outline of a great creation, Coke neither indulged in philosophical speculation, nor emulated the varied accomplishments of a scholar. It was when he was admitted in 1572 to the congenial cloisters of the inner temple, that he felt morally and intellectually at home. In his law studies he was indefatigable. He went to bed at nine, and got up at three—in the winter lighting his own fire. Until the courts met at eight he read Bracton, Littleton, and the year-books. From eight till twelve he sat on the back benches in Westminster taking notes of the cases argued. After a short repast in the inner temple hall, he attended "readings" in the afternoon, and then resumed his private studies till five, or supper-time. After this he took part in the "moots" (always without notes), and before retiring for the night made up his common-place book. In consequence of his superior attainments, the usual period of study was abridged in his favour, and the benchers of the inner temple, as a mark of their high opinion of his legal knowledge, called him on the 30th of April, 1578. He was equally successful as a teacher. Two years after his call, the society of the inner temple appointed him reader to Lyon's inn. "His learned lectures so spread forth his fame that crowds of clients sued to him for counsel." The early popularity of Thomas Erskine, two hundred years from this date, is the only parallel to the rapid rise of Coke. But nothing can be more striking than the difference between these two eminent men on their first appearance as advocates. In Captain Baillie's case, Erskine delivered a bold impassioned harangue, and with his—"I will drag him to light"—struck the bar with terror, and brought confusion on the bench. In Lord Cromwell's action of *scam. mag.* against the Rev. Mr. Denny, the case had gone fairly against the defendant, for whom Coke was retained as counsel. When all was thought lost, Coke, with an acuteness prophetic of his future distinction, ferreted out a misrecital in the declaration of the statute, moved in arrest of judgment, and obtained it. Shortly after this, he took a prominent part in one of the most celebrated cases ever argued in a British court, and succeeded in establishing the important rule in the law of real property, well known as the rule in Shelley's case. His great merits were now recognized by the public. In 1586 he was chosen recorder of Norwich. Five years after, Sergeant Fleetwood, who had been some time recorder of London, was pensioned off at £100 a year, to make room for Edward Coke. The same year, 1592, saw him solicitor-general, reader of the inner temple, and speaker of the house of commons. His lectures at the inner temple were very popular. He had delivered five out of seven on the statute of uses, when he was driven away by the plague from a class which numbered one hundred members of the society. Of these, nine benchers and forty members paid him the honour of escorting him on his way to Suffolk as far as Romford.

Coke owed every step in his promotion to his own talent. His practice was enormous: there was scarcely a single motion or argument before the court of king's bench in which he was not engaged. But he had no influence at court. When Sir Thomas Egerton was elevated to the seals, the earl of Essex stirred heaven and earth to oppose the promotion of Coke, and to secure the office of attorney-general to his favourite, Bacon. But Burleigh, with his practical sagacity, gave preference to the ablest lawyer, and, in the year 1594, Coke became attorney-general. The rivalry which the contest excited between these eminent men, gradually passed into animosity, that exhibited itself in the alternate reversals of their fortunes in undignified acts, until it finally subsided into implacable hate. The freeholders of Norfolk, proud of their countryman, returned him as their representative in 1593, as Coke himself states, without any solicitation or canvassing on his part.

In the annals of the English bar, the scurrility and vituperation of Coke—with one exception—have no parallel. But for his great intellect, and those virtues which grow like parasites

on the trunks of vice, our condemnation of Coke would be unqualified. In fierceness of demeanour he was more odious than Elizabeth's captains—in scholastic conceits more despicable than James's churchmen—in avarice more prurient than the ancient monks, and in bigotry not a whit less violent. His disposition was selfish, arrogant, and harsh. Lost in the acquisition of legal knowledge, and determined thereby to secure his own aggrandizement, he never was the centre of a genial friendship. As advocate he delighted in hectoring trembling criminals, and treating with rudeness his professional brethren. The lowest barrister in the Old Bailey, would this day blush to act the part of Coke in that altercation with Bacon in the court of exchequer. The violence of his manner contrasts painfully with the sustained dignity of the accomplished Raleigh, who—then on his trial for life—was thus addressed by Mr. Attorney—"Thou art a monster. Thou hast an English face and a Spanish heart. All that he did was by thy instigation, thou viper: for I thou thee, thou traitor." In his pleadings, he sometimes indulged in quaint antithetical expressions, much to the delight of King James. To one of the jesuits he once said—"You do not watch and pray, but you watch to prey." "True repentance," he said on another occasion, "is indeed never too late, but late repentance is seldom found true." When James, jealous of his purchases, told him he had as much land as a subject ought to possess, Coke, who was then in treaty for the purchase of Castle Acre priory, returned this answer with much plausantry—"Then, please your majesty, I will only add one acre more."

Nothing can be more painful than the tale of his domestic history. His first marriage took place on the 13th of August, 1582. He was then thirty-two, and rapidly rising at the bar. The lady was the daughter of J. Paston, Esq., of Huntingfield hall, Suffolk, who brought him a fortune of £30,000. She died in 1598, after leading a life, as we must charitably suppose, of comparative happiness. This "most beloved and most excellent wife" had not been in her grave many months, when the astute attorney commenced his treaty for a union with the Lady Elizabeth Hatton, granddaughter of Burleigh, now a young, beautiful, and wealthy widow. The formalities of wooing were dispensed with, and the requisitions of the canonical law were also overlooked; so that Archbishop Whitgift summoned the rector, Coke, Burleigh, and all, into the spiritual court, and only remitted the penalty, on the plea of Coke's ignorance of the law. They soon found grounds for domestic dissension. There was an utter discrepancy of taste and manners, as well as of age. Coke spent his days toiling in court and chambers, while his lady was performing in court masques, and complimented by Ben Jonson's verses. In 1617 it was reported that "the Lord Coke and his lady had great wars at the council table."

Though conjugal love may sometimes fail, there must be some unnaturalness of character, where parental affection is obliterated. The conduct of Coke towards his daughter, then a child of fourteen, though not without parallel in the low morality of that age, exhibits a venality, seldom if ever known at the present time. Now in his sixty-sixth year, and through his sturdy independence as a judge thrust out of royal favour, instead of retiring into private life, with the consciousness of his judicial integrity, he determined to sacrifice his child to secure his restoration to honour and office. His plan was to marry Frances to Sir John Villiers, Buckingham's brother. Lady Hatton (who had always refused to be called Lady Cook, as she spelt it) opposed the match. The child "voluntarily and deliberately protested that, of all men living, she could not have him." The mother, a high-handed woman, ran away with the daughter, and concealed her in a house of Lord Argyle's, near Hampton Court. Coke started off with his sons in pursuit, and, after breaking through several doors, dragged away the recusant daughter. A short time after he informs Buckingham that his daughter is quite in love with Villiers; which love on her part, however, exhibits itself in irrepressible snifflings and tears. Then follow negotiations about a settlement, shuffling on the part of the parent, hymeneal rejoicings, reception of the company by bride and bridegroom at their couchée, the elevation of Villiers to the peerage under the title of Viscount Parbeck, his desertion and flight to the continent, Lady Parbeck's frailty, and sentence to stand in a white sheet in the Savoy church, and her escape. The only redeeming passage in this affair is, that when the poor girl flew to Stoke for protection, she was kindly received in her degradation by her age-stricken father.

Leaving these domestic scenes, we shall now resume the history of Coke's public career. Having been fourteen years at the head of the bar, on the 30th of June, 1606, three years after receiving the honour of knighthood, he was made chief-justice of the common pleas. It is only as judge that we can contemplate the character of Coke with unmixed admiration. On the bench his conduct was independent and brave; in one or two instances worthy of Gascoigne and Fortescue. Though holding office *durante bene placito*, he ventured to excite the "great rage" of James, by telling his majesty, that he was not learned in the laws of England, and that it was by the law his majesty was protected in safety and peace. He opposed the high commissioner, resisted the claim of the king to sit and try causes, and pronounced an emphatic denial of the power of the crown to alter the law by "proclamations." Thus, by maintaining the prerogatives of the judicial office, and refusing to sanction the despotic pretensions of the king, he lost his lucrative office, and was removed in 1613 to the chief-justiceship of the king's bench. This mark of royal displeasure somewhat damped his courage. A short time after he gave a qualified support to "benevolences." In Peacham's case, after considerable grumbling against taking anticipatory opinions of the judges apart and in writing, this initial resistance ended in giving to Bacon his separate answers in his own hand. Complaints were made against him as chief-justice of the king's bench, for maintaining the jurisdiction of his court against the injunctions of the court of chancery. In one case, Chancellor Ellesmere granted an injunction against suing out execution on a judgment obtained in the king's bench by a gross fraud. Lord Coke declared this to be against the common law, and contrary to act of parliament; but, after taking infinite pains to prove his statement, he submitted to the king's decision, adding, "that he and his brethren had since entertained his majesty's commandment to the contrary, as an order of the court, with a promise to observe it." But in the *commendams*, Coke nobly sustained his character as a fearless judge. The question in this action (*Colt v. Bishop of Lichfield*) was, whether the king had a right to grant ecclesiastical benefices to be held along with a bishopric. The learned counsel, in the course of his address, indulged in some reflections upon the clergy, which the bishop of Winchester, in his report of the trial to the king, represented as an attack on one of the sacred prerogatives of the crown. After consulting Bacon, his attorney-general, a royal prohibition was issued, suspending the trial, until the king should intimate his pleasure to the judges. The royal mandate was disregarded, and the cause was heard and determined in due course. The judges were summoned to Whitehall to answer for their conduct. On being asked, whether they ought not, in a matter of supposed prerogative, to suspend trial until the king had consulted them, all of them, except Coke, answered—"Yes! yes! yes!" But Coke said calmly—"When the case happens, I shall do that which will be fit for a judge to do." In 1616, having made himself still more obnoxious to the court by his late conduct, he was summoned before the council, and being made to kneel, the earl of Suffolk pronounced the sentence of his suspension from the office of chief-justice. A few months later, the *superseideas* received the royal signature, and Lord Coke was no longer chief-justice.

Stunned by this blow, Coke soon rallied and laid down that unfortunate plan for his restoration to which we have alluded. Bacon at first opposed his intrigues; but finding that the king approved of the proposed match, he opportunely changed his line of conduct, stopped the prosecution in the star-chamber, and declared himself a warm friend to the alliance of the Lady Frances with Sir S. Villiers. The ex-chief-justice did not derive from this alliance the advantages he had hoped for. The influence of Bacon was too strong, and the spleen of James too bitter, to leave any chance of reconciliation. Coke could make no nearer approach to royal confidence than a seat at the council table and star-chamber. This was the most inglorious period in his life. After four years of fruitless expectation he determined to join the ranks of the popular party. In 1620, after an interval of six years, parliament was again summoned, and Coke being now eligible, was returned for the borough of Liskeard in Cornwall. Here, properly speaking, his political career begins. Though twenty years before this date he had been elected speaker of the lower house, he distinguished himself more as attorney-general than as a statesman. His high arrogance, humiliated by rebuffs of the court, gradually changed into a stern determination to

oppose the king and overthrow his favourites. Though the triumphant struggle for liberty upon which he now entered was conducted from motives of high political virtue, it cannot be questioned that coincident circumstances gave to that struggle peculiar charms. Hitherto Sir Edward Coke had professed high-church principles; now he put himself at the head of the puritans. In the first session he carried an amendment "that supply and grievances should be referred to a committee of the whole house." He succeeded in overthrowing monopolies. He inveighed against the attempt of the king to force the adjournment of the house, opposed the negotiations for the proposed match of the prince with the infanta of Spain, vindicated the privileges of parliament, and drew up a "protestation" against the attempted infraction of its liberties and rights. But a revenge, sweeter than the humiliation of a king, was waiting him in the downfall of a subject. A committee was appointed to inquire into the abuses of the courts of justice, and it was soon noised abroad that the lord-chancellor had been guilty of grave delinquencies. Coke, out of decency, declined to be chairman, but superintended all the proceedings. After refusing to refer the case to a royal commission, the house voted the impeachment, and Sir Edward Coke was appointed to conduct it. But the chancellor having made a full confession, and put himself upon "the gracious mercy" of his peers, deprived Coke of that gratification. After this event Bacon never again appeared in public life, but devoted himself to the pleasures of literature and philosophy, while Coke remained a champion in the arena of politics until he carried the famous "petition of rights." The leaders of the opposition had now become so obnoxious to the king that Coke, together with Selden and Prynne, were sent to the Tower. Against Coke several frivolous charges were preferred—that he had concealed some depositions taken against the earl of Somerset—that he had made arrogant speeches when chief-justice, and had compared himself to the prophet Samuel, &c. But his conduct in parliament was the true ground of his imprisonment. By the intercession of Prince Charles, after eight months' imprisonment, he was set at liberty, under an order to retire to his country house, and not to appear at court without express license from the king. In that age expulsion from the court was no trifling matter. It was political death added to the highest public disgrace. But in this instance the victim lost but little of his popularity, and the king was in constant fear lest he should be returned to parliament. To get him out of the way he was appointed on the commission in 1623 to inquire into the Irish church establishment. His exclusion from the second parliament of Charles in 1625, when returned for Norfolk, was substantially managed by the artifice of appointing him sheriff of Buckinghamshire. In 1628, when the impending war with France left the king no alternative but to summon parliament, the attempt to exclude Coke was not renewed. Such were the apprehensions of the people regarding the impending struggle between absolutism and liberty, and such the high value set upon the sternness and integrity of Coke, that he was returned for two counties, Suffolk and Buckinghamshire. Taking his seat for the latter, he proved himself in this parliament the champion of freedom and able expounder of the constitutional rights of Englishmen. Following the footsteps of his father, Charles had already alarmed the country by successive despotic acts, which, though not altogether new, had never before presented such a bold front. He raised money by forced loans and benevolences; he violated the liberty of the subject by imprisoning suspected offenders without specifying the offence in the warrant; he commanded different sea-ports to furnish ships for his service at their own expense; and grossly tampered with the administrators of justice. The commons having initiated the business of the session with solemn fasting and taking the sacrament, addressed themselves in earnest to these grievances and embodied them in the famous "petition of rights," which Sir Edward Coke was appointed to draw up. His vast legal knowledge, great popularity in the house, and undaunted spirit, qualified him pre-eminently to take the lead on that occasion. Had our ancestors flinched in that hour of trial, we might have been born to the heritage of bondsmen—the slaves of kings, and the drudges of their flatterers. But bravely and well did the commons of England resist the wavering lords, and defy the insolence and pride of the royalists, until they finally wrung from the king his reluctant assent to an enactment which is veritably a second magna charta.

Having conducted this struggle to so happy an issue, and won for himself a high place among distinguished patriots, Sir Edward Coke never again appeared in public life, but devoted his few remaining years to the peaceful occupations of an author. On the 3d of May, 1632, riding one morning to Stoke, his horse fell upon him. The internal injury sustained by this accident was the cause of his death, which happened two years after, on the 3d of September, 1634, in the eighty-third year of his age. Perhaps Sir Edward Coke is better known as an author than as a statesman or a judge. His great works are—the "Reports" and the "Institutes;" the former, of more interest to the professional lawyer than to the general student of history; the latter, of much value to both. The "Reports"—thirteen in number—are histories of several cases, containing the arguments on both sides, the questions decided, with the reasons given by court for its judgment. The "Institutes" appeared in four volumes. The first is a comment of great length upon a little treatise on tenures, compiled by Judge Littleton in the reign of Edward IV., and is quoted and referred to by modern lawyers under the brief designation of "Coke Littleton." On all questions relating to the common law, this volume contains materials of the highest authority, collected from the ancient reports and year-books. The second "Institute" contains an exposition of magna charta and other statutes; the third of the criminal law; and the fourth of the jurisdiction of the various courts. On account of subsequent changes in the law, the two "Institutes" last-mentioned, have lost much of their original value and interest. In addition to these works, upon which the fame of Coke as an author chiefly rests, he also wrote a treatise on "Bail and Mainprize;" "The Complete Copyholder;" a book of "Entries, or Legal Precedents;" and a book entitled "A Reading on Fines and Recoveries."—G. H. P.

COKE, THOMAS, LL.D., a divine of the church of England, and afterwards the coadjutor of the Rev. John Wesley in his multifarious labours, was born at Brecon in South Wales, 9th September, 1747. His family was influential and wealthy; and being intended for the church, he was educated at the university of Oxford, where he narrowly escaped the contamination of infidelity. In 1772 he served his fellow-townspeople in the office of mayor, and soon after having received orders, he was appointed to the curacy of South Petherton, where his zeal provoked some degree of opposition, and caused him to be dismissed from his post in 1776. Soon after this he became formally acquainted with Mr. Wesley, was by him cordially received, and from time to time appointed by him to visit the Wesleyan societies in Ireland and elsewhere. In 1784 he was deputed by Mr. Wesley to visit the Wesleyan societies in America, and arrange for their future government. On his second voyage to America he was driven by stress of weather to Antigua, one of the West Indian islands, December 25th, 1786, a circumstance which led to the establishment of the Wesleyan mission to the negroes in these colonies. He was specially identified with the mission work of Wesleyan methodism in America, the West Indies, and Western Africa, and his whole life was devoted to journeys beyond the Atlantic, or to exertions at home for raising the pecuniary means necessary for their support. He had long set his heart upon a mission to India, and succeeded at length in inducing the Wesleyan conference to countenance the undertaking; he himself advancing a large sum of money towards defraying its expenses. He set sail in December with six missionaries, but died suddenly at sea, 3rd May, 1814, aged 66. Dr. Coke published—"A Commentary on the Bible," 6 vols, 4to, a very useful compilation; "A History of the West Indies," 3 vols. 8vo; and sundry other treatises and sermons of minor importance. His name will be ever had in reverence by the Wesleyan churches as the founder of their missions, for which, "he stooped to the very drudgery of charity, and gratuitously pleaded the cause of a perishing world from door to door."—(*Minute of Conference, 1815.*)—W. B. B.

COKE, WILLIAM, Earl of Leicester, born in 1752, was the eldest son of Wenman Roberts, Esq., who assumed the surname and arms of Coke on inheriting the estates of his maternal uncle, Thomas Coke, earl of Leicester. Mr. Coke succeeded to his father's estates in 1796, and from that period down to 1832 he represented, almost uninterruptedly, the county of Norfolk in parliament. He was throughout his career a consistent and zealous member of the whig party, and cordially supported all their leading measures. It is as an agriculturist, however,

rather than a politician, that Mr. Coke's memory deserves to be perpetuated. By granting leases to his tenantry, and otherwise giving them the most liberal encouragement, as well as by costly experiments made at his own expense, he enriched himself and his tenantry, and turned his estate into a model agricultural domain. He introduced what is called the Norfolk system of the rotation of crops, the culture of turnips and maize, the crossing of the breeds of cattle and sheep, and other marked improvements; turned bare and barren land into a fine fertile soil, and raised forests where there was scarcely a blade of grass. He increased the population of the village of Holkham from one hundred and sixty-two to nine hundred, and the rental of his estates tenfold. He stated in his will that he had lately expended £500,000 in the improvement of his estate. He long enjoyed the reputation of being "the first commoner in England," but in 1837 he was raised to the house of peers by the title of Earl of Leicester. He died, June 30, 1842, at the age of ninety. A monument was erected to his memory at the cost of £4000, contributed by men of all political opinions.—J. T.

**COLALTO, ANTONIO**, born at Vicenza in 1717. His claims to authorship rest upon his having written for the French stage a piece called "Les Trois Jumeaux Venetiens," for the sake of playing the three brothers himself, which, according to the concurrent testimony of the time, he did with astonishing effect. The play was taken from the Venetian Twins of Goldoni, but Colalto wished to add a third character, so that he might exhibit wit, stupidity, and irascibility, contrasted in three different persons. Goldoni was himself so pleased that he declared the merits of Colalto's performance to be such as to entitle him to the rank of an original author. Before his appearance in France in 1759 he had acquired fame in Venice. With a fine voice and figure, he could nevertheless stoop to the mummeries of pantomime, and under so apparently unfavourable a disguise, express every change of feeling with a grotesque air of truth that gave him perfect mastery over the tears as well as smiles of his audience. He died in Paris in 1778.—J. F. C.

**COLARD, MANSION**, a printer of Bruges, who lived in the fifteenth century. He was protected by Louis de Bruges, seigneur de Gruthuyse, the great patron of letters of the time. Colard was himself a classical scholar, and besides the number of Latin works he printed in the original, published translations of his own into the French language.—J. F. C.

**COLARDEAU, CHARLES PIERRE**, born at Janville in Beaune in 1732; died in 1776. He was educated by a maternal uncle, Monsieur Regnard, curé of St. Salomon, at Pithiviers. His uncle's object was to have him a lawyer, and with this view he was placed in the office of an attorney or notary. The passion of poetry, however, seized on him, and his law papers were neglected. He dramatized a story from *Tolemaeus*, and the piece, after some delay, was acted with success. His next effort was a tragedy, "*Calista*," which seems to have failed. The literature of England now engaged his mind, and a very successful imitation of Pope's *Epistle of Eloisa to Abelard*, was followed by a translation of Young's *Night Thoughts*. Colardeau became a member of the French Academy in 1776—J. A., D.

**COLBERT, AUGUSTE MARIE FRANÇOIS**, Comte, was born at Paris in 1777, and entered the army a volunteer in the national guard of Tarbes in 1792. He rose rapidly in his profession, becoming an aid-de-camp to Grouchy in 1796. In the following year Napoleon raised him to the rank of captain, and he quitted Grouchy for Murat. He distinguished himself in Egypt, and then in Italy, under Dessaix, so as to receive in 1800 the cross of the legion of honour. His courageous bearing at Ulm and Austerlitz obtained for him a brigadier-generalship. Napoleon intrusted him with the conveyance to the Emperor Alexander of his final terms of peace after the battle of Austerlitz. In the eighth bulletin of the grand army, his conduct at the battle of Jena is made the subject of special praise. Towards the close of 1808 he went to Spain, having received a cavalry command under the duke of Istria. He was killed at Cacabellos in 1809, while conducting a reconnaissance.—R. B.

**COLBERT, JEAN BAPTISTE**, born in 1619; died in 1683; one of the most illustrious statesmen of France; inferior in intellect to neither Sully, nor Richelieu, nor Mazarin; superior to them all in integrity. Colbert was discovered by Mazarin, who, a short time before his death, presented him to Louis XIV., with these words—"Sire, I owe everything to your Majesty; but

I believe that, in so far, I pay my debt by giving you Colbert." Louis accepted the gift; it would have been well for himself, for France, and for Europe, had he known thoroughly to appreciate it! The finances of his kingdom having fallen into utter confusion under the worthless Frequet, Colbert was happily installed as controller-general, and he finally became finance minister, or rather prime minister of the king. It were wearisome to narrate the measures, through means of which his sagacity and convictions of justice enabled him to draw France back from the verge of the gulf of bankruptcy; and every one of these sound provisions would have borne fruits, but for the restless and reckless ambition of Louis, fostered by the able but unprincipled Louvois. War was expensive then as it is now. The ordinary revenue would not bear the burden of the enterprises of 1672, and Louvois insisted on loans for the king. Colbert, foreseeing the result, energetically opposed having recurrence to an expedient whose issues he knew so well. He was overruled in the council, chiefly by Louvois and the president Lamognon. "You triumph," said he to Lamognon; "but have you done this as an honest man? Do you fancy I did not know as well as you that money can be had by borrowing? But do you know as well as I do, the character of the person with whom we have to do—his passion for show, for great enterprises, and all sorts of expenditure? Now the *career* is open to borrowing, and therefore to expenditure and taxation illimitable!" Answer for what you have done to the nation and to posterity!" The history of this great but unfortunate reign is known to the world. Colbert could not restrain the magnificent king, whose extravagance in everything recognized no bounds. His honest minister remonstrated when he could—ever in vain. "The fourth class of expenses," says he in one of his reports, "the expenses of the court, ought to be subjected to all possible retrenchment and economy, in accordance with the following maxim, let even five sous be saved in reference to unnecessary demands, in order that we may have millions to expend in support of your Majesty's glory! I declare, for my own part, that a feast costing three thousand livres gives me inexpressible pain, while, when the question is concerning millions of gold for Poland, I would sell all my goods; I would pledge my wife and children; I would trudge barefoot through life, in order to contribute towards it what was necessary." Colbert struggled in vain. Louvois and Louis prevailed; and, having first been insulted, the intrepid minister was disgraced. He died soon afterwards at the age of sixty-four. —Colbert's name seldom appears to advantage in our modern histories of political economy. He is presented usually as the systematic originator of the now unfashionable protective system; and every one has heard the famous reply of some merchants to him—"Laissez aller." This, however, cannot be received by any philosophic thinker without much reservation. In so far as regarded the *exterior*, or other nations, his policy was protective; within France itself he delivered industry from every bond and burden that he could remove. As to protection in a national point of view, there is a difficulty grave enough to puzzle even a brain like Colbert's. Not a doubt can exist that the largest amount of material wealth must issue from the installation of the principle of the division of labour carried to its very extreme; but whether a policy having regard to that principle alone, will best conduce to the development of the intellectual and moral activity and well-being of a nation (which after all is its true wealth), is wholly a different question. Or to descend to a lesser problem, it is quite conceivable that a nation having great natural capabilities, originating in its climate and soil, may be unable to start on the special industries suited to it, through its incapacity to contend, at the outset, with other nations already *exercised* in these special industries. Both considerations occupied and influenced Colbert; and whether theoretically correct or not, the merit cannot be denied to him of having evolved the productive energies of France to an extent never hoped for before, and created a force that has borne her since through the disasters of successive and deplorable revolutions. His country is entitled to venerate him as the founder of those industries which are still its pride. He evolved the silk trade of Lyons; he established the manufacture of lace; he destroyed in everything the monopoly of Venice; and, as already hinted, he benefitted every mode of labour by the equity and order of his fiscal laws. Nor was his capacious mind absorbed by the requisition of mere material industry. The present Imperial Observatory, the *Jardin des Plantes*, the Academy of

Painting, the Academy of Architecture—all these were institutions of Colbert's. He also left no less an enduring impression in other essentials to the stability and power of France. Previous to his government France had no marine. Colbert taught her how to compete even with England; he created engineers, ministers, captains, and—most indispensable perhaps of all—sailors. The arsenals of Brest, Toulon, and Rochefort, were planned by him, and constructed at his command. Cherbourg—a barren shore of Normandy—grew into a safe harbour. The possessions of France abroad were conciliated and extended; her commerce with India flourished apace; and her flag came to be known in new seas. Quite as much as Richelieu or Mazarin, Colbert was a founder of the French nationality; and his name will last as long as that of his master—the king who first formulated, *L'Etat, c'est moi.*—J. P. N.

**COLBURN, WARREN**, an American writer upon mathematical subjects, and the theory of education, graduated at Harvard college in 1820, and died at Lowell, Massachusetts, September 15, 1833, aged forty. Not long after leaving college he published "First Lessons in Arithmetic" on the inductive system, or after the method of Pestalozzi—a little book, containing hardly a sentence of disquisition, which has revolutionized the whole theory and practice of elementary mathematical instruction in the United States. Its great success induced the author to carry out the plan by publishing a larger work on arithmetic; one on algebra; and he was meditating one on geometry when he was interrupted by disease and death.—F. B.

**COLBURN, ZERAH**, whose performances as an "arithmetical prodigy," excited much interest in the United States and Europe over forty years ago, was born of poor parents at Cabot in the state of Vermont, September 1, 1804, and died in 1840.—F. B.

**COLBY, THOMAS**, Major-general, an able and accomplished officer of engineers, and superintendent of the ordnance survey, was born in 1784. In 1801, when he was only seventeen years of age, he obtained a commission as second lieutenant of engineers. In the following year he was appointed one of the assistants in the ordnance survey, at the special request of Captain Mudge, the superintendent, who had noticed his diligence and zeal in his studies. Though he lost his left hand, and suffered other severe injuries in 1803 by the bursting of a pistol, Lieutenant Colby soon became conspicuous for his unwearied assiduity in the discharge of his duties, surveying during summer at various important points, and passing the winter months in town preparing the results for publication. In 1813 the survey was extended to Scotland, and Captain Colby spent the next three years in superintending operations at the principal stations in North Britain. On the death of Captain Mudge in 1820, Captain Colby was appointed his successor, and was also elected a fellow of the Royal Society. In 1824 he undertook the survey of Ireland, and in the course of his operations invented a "compensation bar," which has been found of great service in making exact measurements. In 1838 he resumed the survey of Scotland, which had been most improperly suspended, and from this date up to 1846 he continued to superintend the work with his characteristic activity and skill. He resigned his office, in accordance with the rules of the service, on attaining the rank of major-general, and died in 1852.—(Knight's *English Cyclop.*)—J. T.

**COLCHESTER, VISCOUNT.** See ABBOT.

**COLDEN, CADWALLADER**, an eminent American historian, botanist, and physician, son of the Rev. Alexander Colden of Dunse in Scotland, where he was born, February 17, 1688; died in 1775. After completing the course of study at the university of Edinburgh, he applied himself to medicine and mathematics for three years, and then emigrated to America in 1708, and practised physic with great success in Philadelphia till 1715. Then he visited London, where he became acquainted with Halley the astronomer, and read a paper on animal secretions before the Royal Society, by whom it was very favourably received. He returned to America; and in 1718 established his residence in New York, where he left his profession and engaged in the public service, filling in succession many important offices, particularly that of lieutenant-governor of the colony under Burnet. He was the author of "A History of the Five Indian Nations," published in 1727; reprinted at London in 1747, and in a third edition in 1755; he also published "The Cause of Gravitation," which was reprinted, with additions, in 1751, and was then entitled "The Principles of Action in Mat-

ter." Among his correspondents were the principal learned and scientific men of his day, such as Linnaeus, Gronovius, the earl of Macclesfield, Dr. Franklin, and Peter Collinson. Though he abandoned practice early in life, he never lost his interest in the science of medicine, his publications upon which were numerous and valuable. His essay "On the Virtues of the Great Water Dock" led to a correspondence with Linnaeus, who printed in the *Acta Upsala*, an account of several hundred American plants furnished by Colden. He communicated to Dr. Franklin the first hint of the art of stereotyping, which was only carried into practice in Germany long after his death.—F. B.

\* **COLDING, ANDREAS**, a civil engineer, born in the neighbourhood of Copenhagen, 13th of July, 1813. Like many of our greatest English civil engineers, he rose from the working class, and after having passed splendid examinations, was appointed by government in 1845, inspector of high roads, and, two years later, of water-works. In 1850 he was sent by his government to England and Scotland, for the purpose of studying our systems of gas, water, and city drainage. In 1856 he was elected member of the Scientific Society, and in 1858 was appointed engineer of his native city. He has had the direction of the new gas and water works of Copenhagen, as also of those of Göteborg and other cities, and the great tunnel between Copenhagen and Christian's harbour has been made according to his plans. He is a man of profound scientific knowledge, and has paid considerable attention to the subject of heat as produced by friction. Some of his works are published independently; others find their place in the publications of the Scientific Society.—(*Nordisk Conv. Lex.*)—M. H.

**COLE, SIR G. LOWRY**, one of the heroes of the peninsular war, was born in 1772, and died in 1842. For his conduct throughout the campaigns of 1812–14 he received the thanks of both houses of parliament, and was made governor of the Cape of Good Hope.—J. S. G.

\* **COLE, HENRY**, C.B., one of the originators of the plan for establishing an exhibition of national industry in London, which eventually issued in the Great Exhibition of 1851. Much of the success of that experiment was due to the ability and unwearied assiduity of Mr. Cole. At the close of the Exhibition he was rewarded with the honour of companion of the bath, and the donation of a handsome sum of money. He was soon afterwards appointed to an important office in the department of practical art under the board of trade. He was the English commissioner in the Paris Exhibition in 1855. Mr. Cole is the author of some pleasant guide-books for tourists, published under the name of "Felix Summerly," and of a popular work for the young on "Light, Shade, and Colour."—J. T.

**COLE, WILLIAM**, an English antiquarian writer, was born in 1714, and died in 1782. He was educated first at Eton, and then at Cambridge, where he took his degree. He was the college friend of Walpole, Mason, and Gray, and he and Walpole visited France together in 1765. He became rector of Hornsey in 1749. Browne Willis the antiquary gave him the rectory of Betchley in Buckinghamshire in 1753, and he was afterwards presented to the vicarage of Burnham, near Eton. He devoted himself with great ardour to the study of the antiquities of Buckinghamshire. His life was passed in studious drudgery, and though he wrote little in his own name, he contributed an immense number of notes to the works of other writers. He bequeathed his immense manuscript collections, extending to fifty folio volumes, to the British Museum, with an order that they should not be opened for twenty years. They contain much that is valuable, with much that is gossiping, trifling, and scandalous. His great object was to compose an "*Athenæ Cantabrigienses*," as a companion to the work of Anthony Wood. —(See D'Israeli's *Calamities of Authors*, pp. 90–93.)—J. T.

**COLE, WILLIAM**, an English botanist and divine, was born in 1626 at Adderbury in the county of Oxford, and died in 1662. He acted as secretary to Dr. Duppa, bishop of Winchester. He wrote on "The Art of Simpling, being an Introduction to the Knowledge and Gathering of Plants." The work was published in London in 1657. He also wrote a work entitled "Adam in Eden, or Nature's Paradise; the History of Plants, Fruits, Herbs, and Flowers."—J. H. B.

**COLEBROOKE, HENRY THOMAS**, F.R.S., a great oriental scholar, was the third son of Sir George Colebrooke, Bart., and was born in 1765. At an early age he displayed an extraordinary aptitude both for mathematical and classical studies, and

acquired an intimate knowledge also of the French and German languages. In 1782 he was appointed to a writership in India. After passing through various subordinate situations, he was appointed chief-justice of the court of Sudder Dewanna and Nizamat Adawluts, and became a member of the supreme council at Bengal. After he had spent eleven years in India, he began the study of the Sanscrit language, in which he became eminently proficient. He published a critical grammar and dictionary of that tongue, and enriched the Asiatic Transactions, published at Calcutta, with memoirs on "The Religious Ceremonies of the Hebrews," on "The Sanscrit Language and Literature," "The Vedas," &c. He also published the great Digest of Hindoo Law, which had been compiled under the direction of Sir William Jones; two treatises on "The Hindoo Law of Inheritance," translated from the Sanscrit; "Algebra of the Hindoos," &c. Mr. Colebrooke died in London in 1837.—J. T.

**COLEMAN, CHARLES**, Mus. Doc., a musician belonging to the private band of Charles I. He was an excellent composer, and contributed many pieces of music to "The Musical Banquet," 1651; "Musical Ayres and Dialogues," 1652; "Musick's Recreation on the Lyra-Violl," 1656; "Select Ayres," 1659, &c. He also assisted in composing the "Instrumental Musick," for Davenant's Siege of Rhodes, performed at Rutland house in 1656; and contributed many of the explanations of musical terms in Phillips' "New World of Words," 1658. At the restoration of Charles II. the company of musicians was established upon the charter granted by Charles I. to Nicholas Lanier. Coleman who had received the degree of doctor of music in 1651, was admitted a member of this company; and in the minute-book (preserved in Harl. MS., No. 1911) we read, under the date, 1664, July 19, "Thomas Purcell chosen an assistant in the room of Dr. Charles Coleman deceased." He left a son of the same name, who was one of the musicians-in-ordinary to the king in 1694.—(See Chamberlayne's *Antique Notitiae* for that year).—E. F. R.

**COLEMAN, EDWARD**, a musician (the husband of Mrs. Coleman, who acted in the Siege of Rhodes), brother to the preceding. He and his wife are frequently spoken of in the Diary of the old gossip Pepys. He was appointed a gentleman of the royal chapel at the restoration; and the ancient cheque-book of that establishment records his death to have taken place at Greenwich, August 29, 1669.—E. F. R.

\* **COLERIDGE, REV. DERWENT**, only surviving son of S. T. Coleridge, was born at Keswick in 1800, and received his early education with his brother at Ambleside. He then entered St. John's college, Cambridge, and along with Macaulay, Praed, Moultrie, and others, became a contributor to *Knight's Quarterly Magazine*. He took orders in 1826, but has since been mainly occupied in the business of tuition. He is now principal of St. Mark's college, Chelsea—a well-known training establishment for teachers. He is also a prebendary of St. Paul's. Mr. Coleridge is the author of a work on the "Scriptural Character of the English Church," and since the death of his sister the duty of collecting and editing his father's unpublished works has devolved upon him.—(See COLERIDGE, SARA.)—J. T.

**COLERIDGE, HARTLEY**, eldest son of S. T. Coleridge, was born at Clevedon, near Bristol, in 1796. He was educated at Ambleside, in the school of the Rev. John Dawes, and in 1815 entered Merton college, Oxford. From the earliest years he was distinguished for the brilliancy of his imagination. Wordsworth, in an exquisite poem addressed "To H. C., six years old," speaks of him as one "whose fancies from afar are brought." At school his story-telling powers were quite marvellous, and at college his extraordinary conversational talents caused his society to be much courted, and his frequent invitations to wine parties exposed him to temptations which he was ill fitted both by constitution and training to resist. He passed his examination for a degree in 1818, and gained a fellowship at Oriel with great distinction; but "at the close of his probationary year," says his biographer, "he was judged to have forfeited his fellowship, on the ground mainly of intemperance; and, as too often happens, the ruin of his fortunes served but to increase the weakness that caused their overthrow." The forebodings of Wordsworth—

"I think of thee with many fears  
For what may be thy lot in future years,"  
were unhappily fulfilled in the subsequent career of his gifted

young friend. After leaving Oxford, Hartley spent two years in the metropolis, occasionally contributing to the *London Magazine*. He then removed to Ambleside and reluctantly tried for four or five years the experiment of receiving pupils, which utterly failed. From 1820 to 1831 he contributed a number of admirable articles to *Blackwood's Magazine*. In 1832-33 he resided in London with Mr. Bingley, a young publisher, for whom he wrote his delightful biographies of the "Worthies of Yorkshire and Lancashire." The remainder of his wayward career he spent in the lake district, occasionally contributing a prose sketch, full of deep thought, or a short poem to one of the periodicals of the day. He died in a cottage on the banks of Rydal water, on the 6th of January, 1849, and was buried in Grasmere churchyard. His illustrious friend, Wordsworth, lies by his side. In 1851 appeared his "Poetical Remains," and collected essays and marginalia, in 2 vols. 12mo, with a touching memoir by his brother, one of the most beautiful pieces of biography of the present day.—J. T.

**COLERIDGE, HENRY NELSON**, son of Colonel Coleridge and nephew of the poet, was born at the beginning of this century. He was educated at Eton and subsequently at King's college, Cambridge, where he acquired a high reputation for talent and scholarship. Along with his cousin and other promising youths he was a contributor to *Knight's Magazine*, under the signature of Joseph Haller. In 1825 he made a voyage to Barbadoes in company with his uncle, Bishop Coleridge, for the recovery of his health; and upon his return he published a lively and amusing narrative of his experiences under the title of "Six Months in the West Indies." Mr. Coleridge was called to the bar in 1826, and shortly after married his cousin, the accomplished daughter of the poet. His progress in his professional career was gradual but steady, and he ultimately attained a good practice in the court of chancery. He did not, however, neglect his literary pursuits; and in 1830 published an "Introduction to the Study of the Greek Classics." After the death of his uncle, to whom he was appointed literary executor, he devoted himself assiduously to the task of collecting and publishing such of his works as were best fitted to exhibit his great abilities as a theologian, philosopher, and critic; and his "Table Talk," his "Literary Remains," "Confessions of an Inquiring Spirit," and a republication of "The Friend" successively issued from the press under his care. This labour of love, however, which was performed with great judgment and unrewarded industry, combined with the duties of his profession, seems to have proved too much for Mr. Coleridge's strength. The malady from which he had suffered in 1825 returned upon him; and after a lingering sickness of many months, which he bore with most exemplary patience and cheerfulness, he died on the 10th of January, 1843.—(*Knight's English Cyclop.*)—J. T.

\* **COLERIDGE, SIR JOHN TAYLOR**, one of the judges of the court of queen's bench, cousin of the preceding, and nephew of the poet, was born in 1790. He was educated at Corpus Christi college, Oxford, where he was first class in classics in 1812, and became the intimate friend of Dr. Arnold, and of Keble, the author of the "Christian Year." He was called to the bar in 1819, and was raised to the bench by Sir Robert Peel in 1835. Mr. Justice Coleridge was for a short time editor of the *Quarterly Review*, and has contributed frequently to its pages. In 1826 he published an edition of Blackstone's *Commentaries*, with notes.—J. T.

**COLERIDGE, SAMUEL TAYLOR**, was born at Ottery St. Mary in Devonshire, on the 21st October, 1772. His father was the Rev. John Coleridge, vicar of that parish; a man of considerable learning, of singularly amiable qualities, and remarkable for certain eccentricities of mind and manner, which reappeared in no faint degree in his illustrious son. Samuel Taylor was the youngest of a numerous family, and is said to have displayed even in his childhood many of those qualities which characterized his after life. Averse to the ordinary amusements of children, he loved to dream away the hours in solitary haunts. Having become an orphan at the age of nine, he was, on account of the narrow circumstances of his family, placed on the foundation of Christ's hospital. Leigh Hunt and Charles Lamb were among his contemporaries at that noble establishment, with the latter of whom he formed an intimate friendship which continued tender and true till the day of his death. Coleridge outstripped all his competitors in learning. He made extraordinary advances in classical knowledge, in proof of which it may be mentioned that before completing his fifteenth year he translated the Greek

hymns of Synesius into English anacreontic verse; his choice of these hymns having been prompted most probably by his predilection for metaphysics, in the subtleties of which, as well as of theological controversy, he had already, according to his own statement, bewildered himself. Lamb, in one of his most delightful essays, recalling these early years, denominates Coleridge the "young Mirandula," and the "inspired charity boy," and says that "even then he waxed not pale at such philosophic draughts as the mysteries of Jamblicus and Plotinus." But a more genial influence was destined to give a new direction to his precocious energies before leaving school. The sonnets of William Lisle Bowles had just appeared, and, having fallen into Coleridge's hands, made so delightful an impression on his poetic sensibility, that he "transcribed forty copies of them with his own pen, by way of presents to his youthful friends." This impression, singular as it may seem, continued for several years to influence the development of his powers, and to these sonnets must undoubtedly be attributed the awakening of the poet, whose "Ancient Mariner" still holds the world enraptured with the melody of his marvellous tale.

In the year 1791 Coleridge was, by privilege of his station at school, transferred to Jesus college, Cambridge. His reputation at Christ's hospital betokened for him an unusually brilliant career at college; but unfortunately, even before he quitted Christ's, he was noted for those habits of desultory study, resulting, it is to be feared, from native instability of purpose, which clung to him through life, and blighted so much of the promise of his enthusiastic youth. He won, however, some distinction in the classics at Cambridge, having obtained the prize for a Greek ode in Sapphic metre, and having also distinguished himself in a contest for the Craven scholarship, in which Butler, afterwards bishop of Lichfield, was the successful candidate. In after life he often regretted that he had not applied himself more diligently to mathematics. It was at Cambridge, probably, that he became acquainted with the philosophical system of Hartley. That distinguished man had also been educated at Jesus' college. His name would naturally, therefore, be still popular there in Coleridge's time. There, at all events, it was that Coleridge, in the rashness of his speculative humour and the exuberance of his enthusiasm for philosophic warfare, embraced the tenets of unitarianism. This, of course, utterly destroyed his chance of academical distinction. He left the university suddenly, and without cause assigned, during the second year of his residence; and, after coming up to London, and wandering about a few days in the metropolis, in a fit of chagrin—the consequence, it is said, of unrequited love—recklessly enlisted in a dragoon regiment. He was in a short time discovered by his friends, and immediately rescued from this degradation. There is another more romantic way of telling the story.

Robert Southey, with whom Coleridge had become acquainted in 1792, was now residing in Bristol, and thither accordingly Coleridge now betook himself. They had both hailed with enthusiasm the "ideas of liberty" promulgated by the French revolution; they were both devout unitarians, both had left the university without taking their degrees, and both were devoted heart and soul to literary pursuits, and particularly to poetry. There was another young man there, a poet, and also an enthusiast for liberty. This was Robert Lovell, a member of the Society of Friends, but possessed of a greater number of accomplishments than is usually approved of by the estimable class of persons to which he belonged. These three friends formed a harmless but extravagant project of trying the experiment of human perfectibility on the banks of the Susquehanna, "where," to use Coleridge's own words, "our little society, in its second generation, was to have combined the innocence of the patriarchal age with the knowledge and genuine refinements of European culture, and where I dreamed that in the sober evening of my life I should behold the cottages of independence in the undivided dale of industry,—

"And oft, soothed sadly by some dirgeful wind,  
Muse on the sore ills I had left behind."

This vision of pantisocracy, as it was affectingly called, was soon dissipated by the marriage of Southey and Coleridge to two sisters, the Misses Fricker of Bristol, to whom Lord Byron made so unhandsome an allusion in his English Bards and Scotch Reviewers. Lovell, who had already married another sister, died soon after this; Southey went to Lisbon with his uncle; and

Coleridge hired a cottage in Clevedon, a village on the Severn, and applied himself to the preparation of a volume of poetry, for which he had been paid in advance by Mr. Joseph Cottle, bookseller, Bristol. Indeed, the scheme of "establishing a genuine system of property" on the banks of the Susquehanna was so absolutely visionary, that, if the authors of the project had clubbed their resources, they could not have paid a steerage passage to the New World, far less have freighted a vessel and taken out all sorts of implements, as they innocently talked. It is said that at that time Coleridge knew nothing about the Susquehanna, not even through what part of America it held its course. The fine poetical name, if we may believe Mr. Cottle, who was a most indulgent friend, formed great part of the fascination with which the scheme was regarded. Coleridge had not yet parted company from his youthful enthusiasms. His friends hoped, however, that the cares of domestic life would steady his energies, and dissipate the day-dreams in which they were weakened as well as wasted. But that fatal irresolution which had so early revealed itself, grew upon him as he advanced in years. And this was not the worst—he had fairly acquired the habit of taking laudanum. This insidious practice was carried by him to such a pitch, that he drank for a considerable time at least as much as a pint a day. It destroyed his naturally robust constitution, unhinged the structure of his mind, and blighted for ever his prospect of happiness in this world. If we remember aright, he once seriously proposed placing himself in a mad-house, where he should be under control and medical treatment at the same time. In such circumstances it was impossible that he should contemplate the literary profession, upon which he was now wholly dependent, with other than dubious and apprehensive feelings. Accordingly, in a letter to Mr. Cottle, written about this time, he gave expression to those fears with which the thought of the future inspired him:—"It is my duty and business to thank God for all his dispensations, and to believe them the best possible; but, indeed, I think I should have been more thankful had he made me a journeyman shoemaker instead of an 'author by trade.' So I am forced to write for bread! Write the flights of poetic inspiration, when every moment I am hearing a groan from my wife; groans, and complaints, and sickness. The present hour I am in a quickset hedge of embarrassment, and whichever way I turn a thorn runs into me. The future is clouds and thick darkness! Poverty, perhaps, and the thin faces of them that want bread looking up to me. Nor is this all. My happiest moments for composition are broken in upon by the reflection that I must make haste."

The village of Clevedon did not long please him. He removed to Bristol. Bristol soon became as irksome as Clevedon, and he again sought the country; this time taking up his residence at Nether Stowey, a pleasant village at the foot of the Quantock hills in Somersetshire, where he was in the immediate neighbourhood of his friend and benefactor Mr. Poole, and of Mr. Wordsworth, who was then living with his sister at All-Foxden. We ought to have stated that he had already, in 1795, published his "Conciones ad Populum, or, Addresses to the People;" and in 1796 planned and set on foot a weekly paper called the *Watchman*, which did not, however, survive the tenth number. The period of his residence at Nether Stowey, was perhaps, in spite of many difficulties and apprehensions, the happiest of his life. "His poetical faculty, which had budded in his sixteenth year, was ripened under the genial impulses of nature, friendship, and domestic affection." He enjoyed the intimate society of William Wordsworth, with whom he had almost daily conversation on poetical and other matters. Out of these conversations grew the famous "Lyrical Ballads," which appeared in 1798, and attracted so great a share of the attention of the literary world. It was here also that he wrote his tragedy of "Remorse," and the first part of "Christabel." Coleridge still professed the unitarian faith, and for some time preached every Sunday at Taunton. Indeed, he had in 1798 accepted an offer to become preacher to a unitarian congregation in Shrewsbury, and had actually preached his first sermon, when his friends Josiah and Thomas Wedgewood, of Etruria in Staffordshire, granted him an annuity of £150. Upon this he set out for Germany, accompanied by Wordsworth. Of these travels, an account is given in the *Biographia Literaria*. They visited the celebrated author of the *Messiah*, whom Coleridge was in the habit of facetiously calling Klubstick. It should perhaps be mentioned, that the generosity of the Wedgewoods had some years previously enabled

Coleridge to proceed to the university of Göttingen, where he completed his education according to his own scheme. Shortly after his return in 1800, in which year was published the translation of "Wallenstein," he and his family settled for some years with Southey, at Keswick. Wordsworth had also by this time come to the north, and was then living in the vale of Grasmere. Coleridge now finally abandoned his unitarian tenets. In the first volume of his "Biographia Literaria," referring to an early period of his life, he says—"I was at that time, and long after, though a trinitarian (*i.e.*, ad normam Platonis) in philosophy, yet a zealous unitarian in religion; more accurately, I was a *pislanthropist*, one of those who believe our Lord to have been the real son of Joseph, and who lay the main stress on the resurrection rather than the crucifixion." His groping after religious truth had been long and difficult. Even before he had arrived at the stage where he fully embraced "the truth as it is in Jesus," he tells us that "his head was with Spinoza and Leibnitz, while his heart was with Paul and John."

His habit of opium-eating having now begun to tell with terrible effect on his health, Coleridge made a voyage to Malta in the year 1804, in search of convalescence. His friend Dr. Stoddart was then king's advocate in that island. He introduced him to Sir Alexander Ball, one of Nelson's old captains, and then governor of Malta. Sir Alexander was so much pleased with the eloquent philosopher, that he appointed him secretary to the government, at a salary of £800 a-year. But a farther acquaintance discovered that there was little congeniality of mind between the governor and his secretary. The consequence was that the latter came home within the year. The fact that Coleridge afterwards devoted a number or two of his "Friend" to a highly-wrought eulogium on Sir Alexander Ball, a man whom nobody else regarded as remarkable for anything, points to one of the enigmatical features of his character. From his return from Malta till the year 1816, he lived a very unsettled, miserable life, now with his family, now with one friend, again with another. In 1809-10 he issued from Penrith in Cumberland, twenty-seven numbers of the "Friend" which were afterwards republished with additions in three volumes. This periodical proving a failure, he went to London, where he lived for some time with Mr. Basil Montagu. He contributed to newspapers—the *Morning Post* and the *Courier*; and delivered lectures at public institutes. This was the most wretched period of his life: that in which the punishment of his habitual sin of opium-eating—for such it was in a very high degree—overtook him, and violently struck him to the ground. It were almost to be wished that the glimpses which we have of his condition during these years of his London life, and of the shifts to which he was put, had been altogether withheld. The depths to which this "rapt one of the godlike forehead" had fallen, cannot be better described than in his own words:—"Conceive a poor, miserable wretch, who for many years has been attempting to beat off pain by a constant recurrence to the vice that produces it. Conceive a spirit in hell, employed in tracing out for others the road to that heaven from which his crimes exclude him. In short, conceive whatever is most wretched, helpless, and hopeless, and you will form as tolerable a notion of my state as it is possible for a good man to have. I used to think the text in St. James, that "he who offends in one point, offends in all," very harsh; but now I feel the awful, the tremendous truth of it. In the one crime of *opium*, what crime have I not made myself guilty of. Ingratitude to my Maker and benefactors, injustice and unnatural cruelty to my poor children, self-contempt for my repeated promise, breach of it, nay, actual falsehood." Silence were best here.

In the year 1816 he placed himself under the care of his friend Mr. Gillman, surgeon, Highgate, in whose family he remained till his death on the 25th of July, 1834. Here he was in the habit of holding weekly *conversazioni*, when he indulged to their full bent those powers of conversation which were the wonder of all who heard him. The influence which in this manner he exercised on ardent young men from the universities and others is quite incalculable. To this period, too, belong some of the most valuable of his works—the two "Lay Sermons;" "Aids to Reflection, in the formation of a manly character, on the several grounds of Prudence, Morality, and Religion, illustrated by passages from our elder divines, especially from Archbishop Leighton;" the "Biographia Literaria;" and the "Constitution of Church and State, according to the

idea of each." His gradual and, we believe, at last, complete emancipation from his almost life-long bondage brought back somewhat of the happiness and peace which he had known in his earlier years; and long before the final scene closed, his naturally intense religious nature found all its longings fully satisfied in that peace which passeth all understanding. A few days before his death he wrote a letter to his godchild, Adam Steinmetz K——, near the conclusion of which occur these words—"I thus, on the very brink of the grave, solemnly bear witness to you that the Almighty Redeemer, most gracious in his promises to them that truly seek him, is faithful to perform what he has promised, and has preserved under all my pains and infirmities the inward peace that passeth all understanding, with the supporting assurance of a reconciled God, who will not withdraw his Spirit from me in the conflict, and in his own time will deliver me from the evil one."

Wordsworth has described his friend as "a noticeable man, with large grey eyes."

It is not our purpose, neither does it consist with our limits, to present an account of the philosophical system of Coleridge. The fact is, that he did not build up a compact logical system. His works are all fragmentary. "The whole labours of Coleridge," it has been said, "present the appearance of an unfinished city—the outline of the streets exhibits only how splendid they might have been: the basement of a pillar shows how gorgeous might have been the capital." His opinions embrace a wide range of subjects—mental, moral, political, literary, and theological; and they are sometimes found jumbled together in a manner that might well bewilder the ordinary reader. The uncouth terminology of his metaphysical writings forms another hindrance to his extensive popularity. He followed the modern Germans in their abstruse doctrines of the "absolute" and the "practical reason," and was the first to introduce the transcendental philosophy into England. He insisted perpetually on what he termed the important distinctions between the "reason" and "understanding"—between "genius" and "talent." From talent without genius—that is, from the exclusive exercise of the understanding, he expects only a swarm of clever, well-informed men—an anarchy of minds—a despotism of maxims. And thence despotism of finance in government and legislation—of vanity and sciolism in the intercourse of life—or of presumption, temerity, and hardness of heart in political action. He has a horror of "idealless facts," misnamed proofs from history, and of the substitution of the grounds of experience for principles and the insight derived from them. He waged continual war with the utilitarians, and boldly contended that they had substituted the guess-work of general consequences for moral and political philosophy. The philosophy of Locke and Paley he represented as almost the exact opposite of that which he himself taught in all his writings. "The pith of my system," he says, "is to make the senses out of the mind, not the mind out of the senses, as Locke did." He elsewhere gives a more extended description of his philosophy, or rather of the end at which it aimed. "My system, if I may venture to give it so fine a name, is the only attempt I know ever made to reduce all knowledge into harmony. It opposes no other system, but shows what was true in each; and how that which was true in this particular, in each of them became error, because it was only half the truth. I have endeavoured to unite the insulated fragments of truth, and therewith to frame a perfect mirror. I show to each system that I fully understand and rightfully appreciate what that system means; but then I lift up that system to a higher point of view, from which I enable it to see its former position; where it was, indeed, but under another light, and with different relations. So that the fragment of truth is not only acknowledged but explained. . . . I wish, in short, to connect, by a moral *cupola*, natural history with political history; or, in other words, to make history scientific, and science historical—to take from history its accidentality, and from science its fatalism." It is needless to say that this system was not worked out. But in all his writings there are fixed principles which, however imperfectly stated, will, as the reader grows familiar with them, and with their extensive bearings, gradually fashion themselves into recognizable shape.

The mind of Coleridge turned ever more fondly towards theology as his years increased. It is impossible to state here the services which he has rendered to this highest of all studies; or to do more than merely notice his invaluable tractate on the

"Constitution of Church and State, according to the idea of each." We believe that a future age will reckon his theological labours considerably more valuable than the present has yet done. It will, perhaps, be then acknowledged that the "Aids to Reflection," was one of the most remarkable books of its time. Meanwhile this influence has been already very great both in England and America; we might say greater than that of any other single mind which has appeared in theology for many years. And whether for good or for evil, that influence is still steadily gathering force. Coleridge takes high rank also as a critic in poetry and the fine arts. It is very much to be regretted that traces of the irregularity of his efforts are painfully evident in this department of his intellectual activity: for his subtlety, his acumen, his intense literary and artistic instincts, but above all, his hearty sympathy with every kind of excellence, fitted him beyond any man of his time for the difficult office of critic. As it is, we have still but little criticism, worthy of the name, that has not come from his versatile pen. But we believe that the reputation of Coleridge the poet, will outlive that of Coleridge the philosopher and theologian; and this even though it should have to be granted that a considerable part of his poetical writings is of comparatively little value. For whatever of really excellent there is, will be found to be pre-eminently so, and excellent too in such an original sense, that its immortality is as certain as that of anything which has been produced in this age. His earliest poems, it is true, gave but slight indication of what was behind. Their juvenility is strongly marked upon them. They are in a considerable degree turgid and laboured, and betray greater evidences of imitation than originality. This fact has been objected against Coleridge by his detractors, as, though he wanted originality as a poet, because his first efforts are chiefly the result of excited poetic sensibility, acting in conjunction with reminiscence. But nothing, in truth, can be more purely original than the great bulk of his poetry—a fact which is evident enough from the peculiar influence it had on some of the greatest of his contemporaries;—such, for instance, as Byron and Scott, and which it continues to exercise on the poetry of the present day. It cannot be denied, however, that in his poetical, as in his prose writings, there is more of promise than performance; that much is left incomplete—glorious fragments, it may be, but still fragments, and wanting that last perfection, which can only be attained when the powerful will acts sweetly under the burden of high imagination. We refer not now particularly to his unfinished pieces—such as "Christabel"—but rather to the fact that, instead of combining his conceptions in one great continuous effort, he has broken them up into small pictures, which, though each may be exquisitely beautiful in itself, give us the notion of imperfection, if not indeed of radical weakness itself: for the strength of the eagle, as has been said, is not measured by the height to which he can soar, but by the time that he continues on the wing. The most prominent characteristic of Coleridge's poetry is its "exquisite and original melody of versification, whose very sound chains the ear and soul!" In this respect he excels all poets. But his poetry cannot properly be called the poetry of high imagination. Its power lies rather in the region of the senses; but the senses breathed upon and spiritualized by imagination. Even the emotions which he describes, belong not to the strong direct passions of our common nature; his love is a kind of romantic and spiritual movement of wonder, blended with an ineffable suffusion of the powers of sense. There is more of aerial romance than of genuine tenderness even in the peerless love of his Genevieve; although, to be sure, the heart is sometimes startled with a tone of true passion, as in the "Keepsake," where he speaks of—

" Her voice, that even in her mirthful mood,  
Has made me wish to steal away and weep."

But in the description of that preternatural fear, that ominous dread of some undefined evil, which properly belongs to superstition, Coleridge is unapproached and unapproachable. It is in the perfect mastery of these feelings—feelings which, in a certain measure, are common to the race—that the indescribable charm of his "Ancient Mariner," the most perfect of all his productions, consists. The loveliness and the terror glide before us in alternate vision, the mind being all the while entranced with the depth and wondrous fascination of its unequalled melody. "Christabel" belongs to the same class—poems to be felt rather than criticised. Coleridge has also produced several highly

elaborate odes; but his want of lyric rapture and fervid human passion necessitated his failure in this most difficult species of poetic composition. But success in ode writing is one of the rarest things in literature. Even Wordsworth's famous *Intimations of Immortality*, notwithstanding its high reputation and undoubtedly fine poetry, shows but poorly in the light of artistic excellence. Except in a few passages, it is stiff and lumbering, and unworthy of comparison with the splendid productions of this kind which have come down to us from the ancient world. In his "Poems of Later Life," Coleridge touches a different chord from any which he had sounded in his previous poems. There is greater condensation and intensity both of thought and expression—more reflection and less imagination; while in all there is to be detected a certain indefinable pathos, that dimly shadows forth the ineffable sorrow of a mind that has proved untrue to its own surpassing powers. The little poem entitled "Youth and Age," is a thing by itself, and fittingly stands at the portal of that period of his life, during which a serene but genuine sadness carried him gently forward, till the final darkness covered him from our sight for evermore.—R. M., A.

**COLERIDGE, SARA,** the only daughter of Samuel T. Coleridge, was born at Keswick in 1803, and was brought up and educated by her uncle, Robert Southey, whose influence had a most powerful effect in the formation of her intellectual character. In 1822 she executed an excellent translation of an Account of the Cipones from the Latin of Martin Dobrizhoffer. She married her cousin Henry Nelson Coleridge in 1829; and with the exception of a Latin lesson-book for her children, entitled "Pretty Lessons for Good Children," she produced no literary work until after the death of her father in 1834, when she assiduously aided her husband in the pious duty of editing and annotating the poet's unpublished works. After the death of Henry Coleridge the whole of this arduous work devolved upon his widow; and the mode in which she has executed this labour of love, and especially the elaborate and closely-reasoned dissertations on some of the most important questions in theology, morals, and philosophy with which she has enriched several of the volumes, are fitted to give a very high idea both of her learning and her ability. She died on 3rd May, 1852.—J. T.

**COLES, ELISHA,** an English lexicographer, of considerable fame in his own day, was born in Northamptonshire about 1640. He was educated at Oxford; taught for some time the Latin and English languages in London, and ultimately removed to Ireland, where he died about 1700.—J. T.

**COLET, DR. JOHN,** a learned English divine, and the founder of St. Paul's school, London, was the eldest son of Sir Henry Colet, twice lord-mayor, and was born in 1466. After completing his education at Magdalene college, Oxford, he travelled in France and Italy, and there became acquainted with Erasmus, Budæus, and other distinguished scholars, and acquired a knowledge of the Greek language, which was then little known in England. He returned home in 1497, and next year took up his residence in Oxford, where he read lectures on St. Paul's epistles. Colet was possessed of a large estate, without any near relations, and devoted his property to the establishment of St. Paul's school in London, of which he made the company of mercers' trustees. He appointed the learned Mr. Lilly first master in 1512. Dr. Colet died in 1519, in his fifty-third year, and was buried in St. Paul's choir. Among other dignities, he enjoyed those of canon and dean of St. Paul's cathedral, and chaplain and preacher in ordinary to Henry VIII. He was the author of "Rudimenta Grammaticæ;" "Absolutissimus de octo orationis partium constructione libellus;" "Daily Devotions;" "Epistolæ ad Erasmus," &c.—J. T.

**COLGAN or MACCOLGAN, JOHN,** born in the parish of Donagh, in the barony of Inishowen, Donegal, Ireland, in the end of the sixteenth century, was a Franciscan friar in the Irish convent of St. Anthony of Padua at Louvain, in which he was professor of divinity. After the death of Ward in 1635, Colgan was appointed to complete the lives of the Irish saints, which the latter had left unfinished. He executed this task in two large volumes, which are illustrated by useful and most elaborate notes, especially in what relates to the ancient topography of Ireland. The last of these volumes in order was the first printed, and is entitled "Acta Sanctorum Hibernie," &c., Lovani, 1645, folio. The other volume is entitled "Triadis Thaumaturgæ Acta," Lovani, 1647, folio. Colgan died in Louvain in 1658.—J. O'D.

**COLIGNI, GASPARD**, a celebrated French admiral, and leader of the protestants, was the son of the Marshal Coligni and of Louise Montmorency, sister to the famous duke and constable of that name. He was born on 16th February, 1517. He accompanied Francis I. throughout the Italian campaign of 1548, and was conspicuous for his coolness in the field. In the following year he and his brother Francis served in Italy under the duke d'Enghien, and distinguished themselves at the battle of Cérisolles. Gaspard Coligni next assisted the dauphin in repelling the invasion of Champagne by Charles V. and Henry VIII. After the death of Francis he was made colonel-general of infantry, and afterwards, in 1552, admiral of France, by Henry II. The courage and skill which he displayed at the battle of Renty in 1554, and in the defence of St. Quentin in 1557, added greatly to his reputation and influence. After the death of Henry II. the admiral joined the party of the Huguenots, and, next to the prince of Condé, became their principal leader. In the civil war which ensued, he fought at the battles of Dreux, St. Denis, Jarnac, and Moncontour; and by his indomitable energy and activity contributed greatly to repair the losses which the Huguenots met with in the field. After the conclusion of peace in 1570, the admiral was invited to court, and flattered and caressed by Charles IX., for the purpose of lulling the veteran and his friends into a fatal security. On the 22nd of August, 1572, as Coligni was returning from the Louvre to his lodgings, he was severely wounded by a musket-shot fired out of a window, at the instigation of the duchess of Nemours, widow of Francis, duke of Guise. The king pretended to be highly indignant at the dastardly attack, but on the evening of the same day the massacre of the protestants, which had long been meditated, was finally arranged. It commenced at midnight, August 24th. As soon as the signal was given, a party, headed by the duke of Guise attacked the admiral's house, forced open the doors, and rushing into the room where the admiral was sitting, murdered the defenceless veteran in cold blood. His body was then thrown out of the window at the command of the duke of Guise himself; and after being subjected to the vilest indignities by the populace, was at last chained by the feet to the common gallows, and the head was cut off and carried to the queen-mother, Catherine de Medici, the prime instigator of the infamous transaction. The body of the admiral was afterwards secretly buried in the vaults of the chateau of Chantilly, and finally transferred to Maupertuis, where a monument was erected to his memory.—J. T.

**COLLARD-ROYER.** See ROYER-COLLARD.

**COLLÉ, CHARLES**, the most renowned fabricator of chansons in his day in France, as well as the author of several very successful dramatic pieces, was born at Paris in 1709. At a very early age he displayed a passion for poetry and the theatre. Apprenticed to a lawyer, he spent his time reading La Fontaine and Molière, or associating with Péron, Galert, the younger Crebillon, and others, who were at once convivial and literary. This association led to the establishment of the celebrated "Caveau," so called from the place of meeting, and which may justly be denominated the academy of song. Thence issued the sprightliest and best lyrics of the day, and Collé was the most distinguished of the contributors. From 1729 to 1739, these joyous "noctes" were continued, till at length wealth and rank found an entrance which should be conceded to genius alone, and the Caveau, like other pleasant societies, fell to pieces. We next find Collé filling nominally the post of secretary to the duke of Orleans, but in reality writing comedies for his patron. In this occupation he continued twenty years, producing some admirable pieces, though it must be admitted they were occasionally open to censure for their freedom of language and morals. Collé tried his hand, too, at sentimental comedy, and with remarkable success; and one of these pieces, the "Partie de Chasse," still keeps its place on the French boards. It is, however, as a chansonnier that Collé is principally famous. He may be considered as one of the best representatives—Beranger always excepted, who, indeed, followed in his steps—of the French chanson; sprightly yet sentimental, piquant and graceful, warm—often too much so—but rarely vulgar or actually gross. He died on 2nd November, 1783.—J. F. W.

**COLLE, RAFFAELLINO DEL**, born at Colle, near Citta San Sepolcro, probably at the beginning of the sixteenth century. This painter is generally regarded as the pupil and assistant of Raphael in the Farnesina and the Vatican. He painted cartoons

after the designs of Bronzino for the tapestry of Cosmo I. He kept a school at San Sepolcro whence proceeded Gherardi, Vecchi, and other artists, some of whom may have surpassed him in genius, but none in grace, or finish, or conscientiousness. The date of his death is not known.—W. T.

**COLLENNUCCIO, PANDOLFO**, born at Pesaro—the date of his birth is not recorded—died in 1504. He was employed in several embassies and public negotiations by the city of Venice, and exercised the office of "podesta," or governor in several Venetian cities. Pandolfo became an object of suspicion to Sforza, who accused him of a secret correspondence with Caesar Borgia, and had him thrown into prison, where he was strangled. His principal works are a "History of Naples," and some essays on Pliny's Natural History. He translated into Italian Plautus' Amphitryon.—J. A. D.

**COLLES, ABRAHAM, M.D.**, a surgeon of great eminence in Dublin, was born in 1773 at Millmont, near Kilkenny. In 1799 he was elected resident surgeon to Steevens' hospital; in 1804 was appointed lecturer on anatomy and surgery to the royal college of surgeons in Ireland, and in 1826 became professor of surgery to the same institution. His health having in 1835 begun to give way, he was compelled, in the following year, to resign his professorship in the college of surgeons, on which occasion the college assembled, and presented him with a superb piece of plate and a complimentary address. The college also ornamented their board-room with his full length portrait by Cregan, and their museum with a marble bust by Kirk. The honour of a baronetcy was offered to Mr. Colles, but was declined. He expired in 1843 in the seventy-first year of his age. Among his principal writings are a volume on "Surgical Anatomy;" essays on the injury which has since been designated Colles' fracture of the radius; on ligature of the subclavian artery, published in the *Edinburgh Medical and Surgical Journal*; several papers in the Dublin hospital reports, of which valuable series he was one of the originators; his great work on "The Use of Mercury;" lastly, some posthumous papers have recently appeared in the *Dublin Quarterly Journal of Medical Science*, having been prepared for publication by his son Dr. William Colles.—W. D. M.

**COLLETET, GUILLAUME**, born at Paris in 1598; died in 1659. While yet at school he showed some talents for versification, and he was unlucky enough to have his rhymes praised by Malherbe. He studied law, and in due time became an advocate, but soon gave up the practice of his profession, assigning an impediment of speech as the cause. It is probable that the real motive which influenced him was his passion for literature. He was among the first members of the French Academy, and a discourse read by him in 1636, on the "Oratory of the Ancients," attracted great attention. Colletet was one of five authors pensioned by Richelieu. (See CORNELIE, PIERRE DE.) He was the great prize poet of his day—the very ideal of a laureate. He became rich, and possessed country seats as well as his town house. But he married successively three servant-maids, and on his last marriage, his home was invaded and occupied by his wife's tribe, and became a low cabaret. Colletet was literally eaten out of house and home, by the strange associates to whom his marriage introduced him. He at last died, and was buried by subscription. Colletet wrote a history of French poetry. It contains the lives of one hundred and thirty poets. No member of the academy is among them. Much of Colletet's poetry is very pleasing.—J. A. D.

**COLLETT, JONAS**, a Norwegian minister of state, was born on his father's estate, Rönnebeksholm, in Zealand, in 1772. He was educated at the university of Copenhagen, and devoted himself to the study of the law. In 1814 he was elected a member of the preparatory chamber, and when the national assembly had declared the independence of Norway, he was appointed privy councillor, and head of a department. He acted as minister of home affairs from that year till 1822, and on the resignation of count von Wedel-Jarlsberg, he became minister of finance, trade, and customs. In 1829, he was elected to the presidency of the privy council. In 1836 he retired from public life, desiring to spend the remainder of his days in rural and literary pursuits. Collett had the honour of leaving the financial affairs of his country in so flourishing a condition that the succeeding storting (parliament) abolished all direct impost and reduced many duties, appropriating at the same time large sums to the completion of fortifications, the augmentation of the

fleet, and the diminution of the national debt. Collett died in 1851, highly esteemed by his countrymen.—M. H.

COLLETTA, PIETRO, born at Naples in 1775; died at Florence in 1833. Colletta first served in the army, then showed considerable talents as an engineer. In 1812, we find him "directeur des ponts et chaussées;" in 1813 "directeur en chef du génie militaire;" in 1814 "conseiller d'état;" in 1815 engaged against the Austrians on the banks of the Panaro, and signing the capitulation of Cazalonza. After the fall of Bonaparte, we find him still employed, though distrusted, by the government; in 1820 he is sent to Sicily, and from 26th February to 23rd March, 1821, he is minister of war. He is next mentioned as imprisoned by Canoza, and exiled to Brun. We find him then at Florence, and occupied with a history of Naples from 1734 to 1825. The book was not published till after his death. It passed through several editions. A French translation appeared in 1835.—J. A. D.

COLLIER, ARTHUR, a remarkable writer and metaphysician, was born at Langford Magna, near Salisbury, in 1680. His ancestors for several generations were rectors of the parish, the advowson being in the possession of the family. In 1697 he entered Pembroke college, Oxford, but subsequently joined Balliol. In 1704 he was inducted into the rectory of Langford Magna, on the presentation of his mother. In 1707 he married a niece of Sir Stephen Fox, and he died in 1732. Such is the brief record of one who lived and died in comparative obscurity. But Collier was a powerful and original thinker. He had no intercourses with the literary world, never quotes Locke, but was conversant with Des Cartes and Malebranche, his chief friend and counsellor being Norris of Bemerton, a place in the neighbourhood. In fact, he thought out for himself a system of idealism, ignorant of the similar attempt of Bishop Berkeley. In 1713 he published his "Clavis Universalis, or a new inquiry after truth, being a demonstration of the nonexistence or impossibility of an external world." The nature of the theory is so well known that it need not be analyzed. There are many points of resemblance between the Clavis and Berkeley's *Hylas and Philonous*. There is one marked difference, however, that while Berkeley seeks to strengthen his argument by an appeal to natural or universal belief, Collier somewhat contemptuously rejects such support. Collier lays great stress on the position, that his doctrine would put an end to the dogma of transubstantiation; for, under his hypothesis, the distinction between substance and accidents could have no place. Collier's book remained unknown; and indeed it wants the attractive style and varied illustrative power of Bishop Berkeley's work. Neither Oxford nor Cambridge had a copy of it, but Dr. Reid found one in the library of the university of Glasgow, and his reference to the author turned to him the attention of Dugald Stewart and Dr. Parr. Dr. Parr republished the "Clavis," along with other metaphysical tracts—reissued, London, 1837. Collier also published "The Specimen of true Philosophy" in 1730, and "The Logology," published in 1732, his theology being a species of Arianism.—(Hamilton's *Discussions*, p. 186; *Memoirs of the Life and Writings of the Rev. Arthur Collier, &c.*, by Robert Benson, M.A., London, 1837; *Dictionnaire des Sciences Philosophiques*, art. "Collier.")—J. E.

COLLIER, JEREMY, a learned English divine, was born at Stow-Quic, Cambridgeshire, in 1650, and died in 1726. He was educated at Caius college, Cambridge, and took orders in 1677. His first living was the rectory of Ampton in Suffolk, and in 1685 he was made lecturer of Gray's inn, and he also held the office of preacher of the Rolls. His eminent abilities and extensive and profound learning, would, in all probability, have raised him to high ecclesiastical dignity; but he was an extreme high churchman, and, at the Revolution, joined the ranks of the nonjurors, refused to take the oaths to government, and was in consequence obliged to resign all his preferments. He was imprisoned in 1688 for writing in defence of the dethroned monarch, and again in 1692 on a charge of treason, but he was released on both occasions without trial. He continued, however, to harass the government by virulent pamphlets, and carried his factious violence to such a height that he exulted over the loss of the British at the battle of Landen, and the destruction of their property by shipwreck on the Spanish coast. In 1696 he had the boldness to grant absolution on the scaffold to Friend and Parkyns, who were executed for high treason, in plotting the murder of King William. This audacious act excited strong and general dis-

approbation. The matter was brought before the court of king's bench, and a bill was found against Collier by a jury. As he was determined not to recognize the authority of the government so far as to give bail, he absconded. He was in consequence outlawed, and remained under the outlawry until his death. The government, however, with a praiseworthy moderation, made no attempt to molest their indomitable and honest, though violent and bigoted assailant, and from that time forward he employed his leisure principally in the composition of literary works. In 1698 he published his celebrated treatise entitled "A Short View of the Profaneness and Immorality of the English Stage"—a book which produced a powerful and most salutary effect upon English light literature, and involved its dauntless author in a lengthened and most triumphant controversy with Congreve, Vanbrugh, and other theatrical writers of the day. "There is hardly any book of that time," says Lord Macaulay "from which it would be possible to select specimens of writing so excellent and so various." The other publications of Collier are a translation of More's *Historical and Geographical Dictionary*, in 4 vols., folio; "An Ecclesiastical History of Great Britain," in 2 vols., folio; essays upon several moral subjects, in 3 vols., 8vo; a translation of Antoninus' *Meditations*, and a volume of practical discourses.—J. T.

\* COLLIER, JOHN PAYNE, an English litterateur and critic, the son of a bookseller and journalist, was born in London in 1789. At the age of twenty he entered as a student of the inner temple, and became also a parliamentary reporter on the staff of the *Morning Chronicle*. He was afterwards appointed editor of the *Evening Chronicle*, and became a contributor to several reviews and magazines. He was one of the earliest critics of the present age who drew the attention of the public to the merits of the old English dramatists, and has contributed largely to the elucidation both of the plays and the life of Shakespeare. Collier's principal works are—"The Poetical Decameron," 2 vols. 1820; "The Poet's Pilgrimage," 1822; "Dodsley's Old Plays," 1825-27; "History of Dramatic Poetry," 3 vols. 1831; "New Facts regarding the Life of Shakespeare," 1835; "New Particulars," 1836, and "Further Particulars," 1835; "Memoirs of the Principal Actors in the Plays of Shakespeare," 1846; "A Book of Roxburgh Ballads," 1847; "Extracts from the Registers of the Stationers' Company of Books entered for publication, 1557-70," 1848, &c. Mr. Collier is a vice-president of the Society of Antiquaries, and enjoys a pension on the civil list of £100 per annum as a recognition of the services he has rendered to literature.—J. T.

COLLIN, HEINRICH JOSEPH VON, a German tragic poet, was born at Vienna, 26th December, 1772, where he held a conspicuous place in the administrative service, and died 28th July, 1811. His tragedies, "Regulus," "Coriolan," &c., are distinguished by manliness of thought. He also wrote lyric poems, 1812. Collected writings, Vienna, 1812-14, 6 vols.—K. E.

\* COLLIN, JONAS, a distinguished statesman and author of Denmark, also knight of Dannebrog, was born, Jan. 6, 1776, in Copenhagen. Having completed his education he entered the service of government in 1798, in the finance department, to which he has always, and with increasing advantage to the state, remained attached. In the year 1809 he became member and president of the Royal Society for the improvement of rural economy, and was especially useful in promoting agriculture. He was also zealous for the public improvement in various directions—for the construction of a fleet at Elsinore; for ameliorating the condition of the county clergy, &c. In fact, his labours for his country extend into every branch of moral and social reform. In 1821 he was appointed one of the directors of the theatre royal, and in this office first became acquainted with the afterwards well-known and greatly-admired Hans Christian Andersen (see that name), to whom he proved himself one of the most kind and fatherly of men. Collin is the author of various works, among which may be mentioned a great variety of articles in periodical publications, on statistical, geographical, agricultural, politico-economical and philological subjects.—M. H.

COLLIN, MATTHÆUS VON, brother of Heinrich, was born at Vienna, 3rd March, 1779. In 1808 he was appointed professor of aesthetics at Cracow; in 1813 professor of philosophy at Vienna; and in 1815 governor of the duke of Reichstadt. He wrote tragedies—"Marius," "Der Tod Friedrich's dem Streitbaren," &c., operas, and poems; and since 1813 has been editor of the Vienna *Literaturzeitung*.—K. E.

**COLLIN HARLEVILLE, JEAN FRANÇOIS**, a dramatic writer, born at Maintenon in 1755. Intended originally for the legal profession, his inclination for the drama proved too strong for the dry study of law. The "Vieux Celibataire," played in 1792, is esteemed the most successful of his thirteen comedies. He died in 1806.—J. F. C.

**COLLINGS, JOHN**, a learned nonconformist divine, was born in 1623, and educated at Emmanuel college, Cambridge. He was forty years minister of Norwich—a portion of that time he held the living of St. Stephens, from which he was ejected in 1662. He was one of the commissioners at the Savoy conference, and was highly esteemed for his learning and piety. He was the author of many works on controversial and practical theology, the best of which is his "Weaver's Pocket-Book, or Weaving Spiritualized," 8vo, 1675. A considerable portion of Poole's Annotations on the Bible was written by Collings. He died in 1690.—J. T.

**COLLINGWOOD, CUTHBERT**, first Lord Collingwood, a famous British admiral, was born at Newcastle-upon-Tyne on the 26th of September, 1750, of an ancient family, but of slender patrimony. He went to sea when only eleven years of age, under the protection of his uncle, Captain afterwards Admiral Brathwaite; was made a lieutenant by Admiral Graves in 1774; five years later was appointed commander of the *Badger*, and shortly afterwards post-captain of the *Hinchinbroke*. In 1780 he was sent under Nelson, his early and intimate friend, to the Spanish main; and when Nelson received promotion, succeeded him in the command, as he did repeatedly on other similar occasions. He served again with Nelson in the West Indies in 1783–86. In 1793 he was appointed captain of the *Prince*, the flagship of Rear-Admiral Bowyer. He was present in the *Barfleur* at the great naval battle of 1st June, 1794, under Howe; and in the *Excellent* in the battle off Cape St. Vincent on the 14th of February, 1797, under Jervis. On both occasions he distinguished himself so much by his judgment and bravery, that his efforts were the theme of universal admiration throughout the fleet. He was raised to the rank of vice-admiral in 1799, and was actively employed in the Mediterranean until the peace of Amiens. On the recommencement of hostilities with France in 1803, Collingwood was recalled to active service, and never again was permitted to return to his happy home. He was made vice-admiral of the blue in 1804; was commissioned to watch the French fleet off Brest, and spent nearly two years in performing that task with unwearied vigilance. In 1805 he was appointed to the command of a squadron, with orders to pursue the combined fleets of France and Spain, which had sailed from Toulon, and fell in with them as they were returning to Cadiz, but, having only three vessels with him, was not strong enough to give them battle. They were at last compelled to quit Cadiz, however, and the battle of Trafalgar followed, in which Collingwood led one of the two lines of the British fleet, and his vessel, the *Royal Sovereign*, was the first engaged. "See," said Nelson, as this swift-sailing ship penetrated the centre of the enemy's line, "see how that noble fellow Collingwood carries his ship into action." The glorious result of the battle was in no small degree owing to the consummate skill and valour of Collingwood, and on the death of Nelson he assumed the supreme command of the fleet. He was rewarded for his services by the thanks of both houses of parliament, together with a peerage, and a pension of two thousand pounds a year. In spite of his declining health, Collingwood continued at his post as commander of the Mediterranean fleet, and rendered many important, political as well as professional, services to Great Britain and her allies. For nearly three years he hardly ever set foot on shore. He repeatedly requested to be relieved of his command, but was compelled to remain, by the ungenerous refusal of the government to relieve him, and their urgent representations that his services could not be dispensed with by his country. Completely worn out, he died at his post, on board the *Ville de Paris*, off Port Mahon, on the 7th of March, 1810.

The selections from the public and private correspondence of Lord Collingwood, published in 2 vols. 8vo, in 1828, exhibit a most beautiful picture of his private character and domestic life, as well as of his public career. His letters, especially those addressed to his wife, are among the best specimens of letter-writing to be found in the English language.—J. T.

**COLLINS, ANTHONY**, a noted controversialist and sceptic, was born at Horton, near Hounslow, Middlesex, June, 1676.

After preparatory study at Eton he entered King's college, Cambridge, his tutor being Francis Hare, afterwards bishop of Chichester, and on leaving the university he became a student at the Temple. But he soon relinquished legal pursuits, and, possessing an estate of considerable value, he married the daughter of Sir Francis Child, lord-mayor of London. He seems at this period to have been on terms of intimacy with Locke, who bequeathed to him some property, and seems to have held him in high esteem. In 1707 Collins published an "Essay concerning the use of reason in propositions the evidence of which rests upon testimony." In this treatise, amidst much sound thinking, there are hints and observations, especially on Gastrell's book on the Trinity, the covert design of which became more and more apparent in subsequent years. During this year, also, he threw himself into the controversy between Clarke and Dodwell, about the immateriality and immortality of the soul, issued no less than five tracts in support of the theory of Dodwell, and denied that the human soul is in itself naturally an undying principle. Dean Swift, in the twelfth chapter of *Martinius Scriblerius*, has covered Collins' arguments with imitable ridicule. In 1709 he published "Priestcraft in Perfection, or a detection of the fraud of inserting and continuing that clause—'The church hath power to decree rites and ceremonies, and authority in controversies of faith'—in the twentieth article." Collins maintained that the clause was spurious, as it did not form a portion of the articles established by parliament in the 13th of Elizabeth, or ratified by the convocations of 1562 and 1571. The result was a sharp controversy, with shoals of pamphlets. In 1710 he published a "Vindication of the Divine Attributes," in reply to a sermon by Dr. King, the archbishop of Dublin, On divine predestination and foreknowledge. In 1713 he gave out to the world his notorious "Discourse on Free-thinking." The book is ingenious, but dishonest. It takes for granted that those who support revealed religion must be enemies of free inquiry, and the clergy, as being professionally on the side of scripture, are perpetually assailed with invective and ridicule. Nay, it is maintained that scripture has been falsified through pious fraud, and he lays special stress on a story connected with the Emperor Anastasius. He fetches several objections from the various readings which belong to the New Testament, and which, through the publication of Mill's edition, were then attracting some attention. Dr. Bentley, under the signature of "Phileleutherus Lipsiensis," entered the field, and disposed of this literary objection in a masterly style, pointing out the author's blunders, misrepresentations, and artifices, and showing, among other things, by some striking comparisons, that the text of no ancient author is in so satisfactory a state as that of the New Testament. Wharton, Hare, and Hoadley also replied to Collins. After this controversy Collins visited Holland, and on his return was made a justice of the peace and deputy-lieutenant in the county of Essex, where he resided. But his busy brain was ever at work, and in 1715 he published "A Philosophical Inquiry concerning Human Liberty," which was reprinted in 1717. Dr. Clarke replied to it, dwelling more upon what he reckoned the moral consequences of the necessitarian theory so held and argued, than upon its metaphysical nature and grounds. Unfatigued by constant application, and undaunted by so many assaults, he published in 1724 "Grounds and Reasons of the Christian Religion," in two parts. This book created an immediate and deep sensation, and in two years drew forth no less than thirty-five replies. In defence, Collins published in 1727 "The Scheme of Literal Prophecy Considered," and in it he attacks the antiquity and canonical authority of the book of Daniel. Collins was a man of shrewd mind, throwing off his immature thoughts too rapidly, and seeming to have pleasure in the mere sensation which his books created. He had no conscience in making quotations, but would freely alter, transpose, or gloss, so as to serve his purpose. A second trip to Holland was occasioned by some alarm as to his personal safety, some of his antagonists having, in the spirit of the age, hinted at a civil penalty. His character is said to have been marked by generosity and equity, and he ably discharged his functions as a magistrate. After some months of declining health, he died in London in 1729, saying with his latest breath that he "endeavoured, to the best of his abilities, to serve God, his king, and his country"—J. E.

**COLLINS, ARTHUR**, an eminent antiquary, author of a "Peerage of England," 1708—which has gone through many

editions—and of various other useful works, was born in 1682, and died in 1760. Sir Egerton Brydges published an edition of the "Peerage" in 1812. Besides editing with remarkable care and judgment various collections of family papers, Collins compiled a "Baronetage of England" in 1720 and 1741, and "The English Baronage" in 1727.—J. S., G.

\* COLLINS, CHARLES ALLSTON, son of William Collins, born in 1828, and remarkable as one of the original band of young painters who, assuming the affected title of pre-Raphaelite Brethren, have done much to revolutionize, and let it be added, to benefit English art. His most important work is his "Convent Thoughts," first exhibited at the academy in 1850, and subsequently at the Manchester Art Treasures exhibition in 1857. Since this Mr. Collins has exhibited no picture of mark, devoting himself rather to literary than art pursuits.—W. T.

COLLINS, JOHN, an eminent mathematician, a native of Wood-Eaton, near Oxford, was born in 1624, and died in 1683. His father, a nonconformist minister, sent him to Oxford to learn the trade of a bookseller; but, during the civil war, he went to sea and saw some service on board a man-of-war in the Mediterranean. On his return to England he adopted the profession of an accountant, the laborious duties of which did not prevent him from pursuing with great success his favourite studies. Becoming known to the public as the author and editor of various mathematical works, he was soon on terms of friendship with most of the eminent scientific men of his day; and so much advantage did he derive from his immense correspondence, that he came to be considered "the register of all the new improvements made in the mathematical sciences." Most of Collins' once popular works are now completely antiquated.—J. S., G.

COLLINS, WILLIAM, a minor poet of the last century, was born at Chichester in the year 1721. His father was a hatter and an alderman of that ancient city. He was a scholar on the foundation at Winchester school for seven years, and afterwards in 1740 went up to Oxford, entering first as a commoner at Queen's college. He soon obtained a deny-ship at Magdalen college. His talent for versification had shown itself even at school; and while at Magdalen in 1742 he published some "Oriental Eclogues," but they were not successful. The consciousness of intellectual power, added to a considerable portion of vanity and ambition, led him to abandon the career marked out for him at Oxford and go up to London in search of distinction. But indolence, coupled with irresolution, caused the failure of his hopes and marred the bright promise of his genius. He planned several tragedies, besides other works, but, as Dr. Johnson says, only planned them. He became involved in debt, out of which he had not sufficient energy to extricate himself. In 1746 he published his "Odes, Descriptive and Allegorical." Miller, his bookseller, gave him a good price for the copyright, but the sale was insignificant, and Collins, as soon as he was able to afford it, repaid Miller, and caused the unsold copies of the impression to be burnt. Soon after this his uncle, Colonel Martin, died, and left him two thousand pounds. His long struggle with poverty was thus ended, but idle desultory habits long protracted, and the kind of intellectual self-indulgence to which he had yielded through life, now brought on a nervous disorder which, before long, incapacitated him from all sustained mental exertion. Finding the disease growing upon him he took to dram-drinking; but this only made matters worse. He was for some time the inmate of a lunatic asylum; after which he lived under the care of his sister at Chichester, where he died in 1756, at the early age of thirty-five years. Collins' poems form one very small volume. His once celebrated odes are now in a fair way to be forgotten.—T. A.

COLLINS, WILLIAM, was born in Great Titchfield Street, London, on the 18th September, 1788. His father, a native of Wicklow, was a picture dealer and cleaner, and the author of a three volume novel called "Memoirs of a Picture," and of a Life of his friend Morland the painter. At an early age William Collins evidenced a love of art, received lessons from Morland, and was afterwards formally despatched to the academy to pursue his studies.\* "Collins and myself," wrote Mr. Etty, "started as probationers in the same week. He drew the Laocoön and I the Torso. His drawings were remarkable for their careful finish and good effect." When twenty-one, Collins commenced to exhibit at the academy, and for years afterwards he continued to be a constant exhibitor. He rapidly attained success. He was very careful what as well as how he painted. He lived an easy,

successful, uneventful life—hard-working, but well paid. In 1815 he was elected an associate of the Royal Academy. He married in 1822 the daughter of Mr. Geddes, A.R.A., and the sister of Mrs. Carpenter, the portrait painter. In 1820 he had been elected an academician, presenting as his diploma-picture the work called "The Young Anglers." For sixteen years he continued to exhibit without losing a year. He then made a mistake—following Wilkie's advice, he travelled on the continent for two years with the view of changing his style. His great successes had been coast scenes. "The Shrimpers;" "Fishermen coming Ashore before Sunrise;" "Getting out the Nets;" "Mussel Gatherers;" "Haunts of the Seafowl"—the names of his works bespeak their character. He now sought to render Italian scenes and scriptural subjects. He exhibited for some years the fruits of his Italian travels—mediocre landscapes, and worse than mediocre scripture illustrations. Before long he judiciously resumed his first line of subjects. The public welcomed back his "coast scenes" with acclamations. These works are very perfect of their class. His peasant groups are singularly happy, full of repose and quiet settled unconsciousness. His execution was extremely careful—no slovenliness ever disfigured his canvas. His colour was quiet but agreeable, with pleasant atmospheric effects, hinted at rather than forcibly insisted on. Altogether it would be hard to find more reliable renderings of English coast life. This of itself, apart from technical qualities, would always maintain the value of the works of William Collins. The highest price he ever received was five hundred guineas from Sir Robert Peel for his "Frost Scene." In 1840 Collius was appointed librarian to the academy, but resigned the office not long afterwards, finding it absorbed his attention too much. In 1844 first became apparent the symptoms of the heart disease, which resulted in his death on the 17th February, 1847, at his house in Devonport Street, Hyde Park Gardens. William Collins had two sons, Wilkie and Charles Allston.—W. T.

\* COLLINS, WILLIAM WILKIE, a dramatic author, biographer, and novelist, was born in London in 1825. He is the eldest son of the late William Collins, R.A., his mother being a daughter of Geddes the painter. Mr. Collins' literary career began with the publication of "Memoirs of William Collins, R.A.," 1848. This well-executed biography was succeeded by "Antonia; a novel," 1850; "Rambles beyond Railways, or Notes in Cornwall taken a-foot," 1851; "Basil, a Story of modern life," 1852; "Hide and Seek," 1854; "After Dark," 1856. Besides these works, Mr. Collins has written "Mr. Wray's Cash-box, or the Mask and the Mystery;" numerous tales for the various leading magazines and serials of the metropolis (amongst which *Household Words* and *Fraser* may be especially mentioned) and two very remarkable dramas, "The Light-house" and "The Frozen Deep," which have been put on the stage with decided success.

COLLINSON, PETER, an English botanist, was born in Westmoreland on 14th January, 1693, and died on 11th August, 1768. He devoted himself early to botanical pursuits, and cultivated many rare plants. He imported a number of useful species from America. He also transmitted European plants to the American continent, and is said to have introduced the culture of the vine into Virginia. He appears to have aided Franklin in his electrical experiments, and to have supplied him with instruments. He was a great antiquarian, and investigated the antiquities of England. He also contributed articles to the *Gentleman's Magazine*. Linnaeus named the genus *Collinsonia* after him.—J. H. B.

COLLOT D'HERBOIS, JEAN MARIE, one of the most prominent and sanguinary agents in the French revolution, was born at Paris in 1750. He was originally a strolling player, and performed with little success in the principal towns of France and Holland. When the Revolution broke out he repaired to Paris, and rendered himself conspicuous by the violence of his harangues. He was one of the principal instigators of the conflict of 10th August, and of the massacres of September. He was deputed by the convention in November, 1793, to punish the revolt of Lyons, and not only battered down the walls, and strove utterly to destroy the city, but in conjunction with Fouché, put to death upwards of sixteen hundred of the inhabitants—six hundred of whom were shot in one day. On his return to Paris he associated himself with Robespierre, on all occasions supported the most violent and sanguinary measures, and voted for the death of Louis XVI., and the abolition of the

monarchy. His blood-thirsty conduct gained him the well-merited designation of the "Tiger." When Robespierre's power was on the wane, Collot abandoned his cause, and, as president of the convention, exerted his utmost influence to procure the condemnation of his former friend. In March, 1795, he and Billaud were condemned to be transported to Guiana. Collot, who was almost constantly in a state of intoxication, died there, 8th January, 1796.—J. T.

COLMAN, an Irish monk of the Columbian order in the island of Iona, who lived in the seventh century, and was presented to the see of Lindisfarne. He is known for the controversy which he maintained with Wilfrid, bishop of York, upon the observance of Easter, supporting against this last the views of the Irish clergy. Colman ultimately retired to the island of Inis-bo-fin, where he founded a monastery and afterwards another in Mayo. He is said to have died on the 8th of August, 676, and to have been buried in his own church at Inis-bo-fin.—J. F. W.

COLMAN, BENJAMIN, D.D., an eminent American clergyman, born at Boston, 19th October, 1673; died 29th August, 1747. After a long residence in England, where he enjoyed the friendship of many eminent dissenters, he became pastor of a congregation at Boston, Massachusetts, in 1699.—F. B.

COLMAN, GEORGE, the Elder, born at Florence about 1733; died at Paddington in 1794. He was the son of Thomas Colman, Esq., British resident at the court of the grand-duke. He was educated at Westminster school, and at Christ church, Oxford. He graduated master of arts in 1758. He formed early friendships with Lloyd, Cowper, Churchill, and Bonnell Thornton. In conjunction with the latter, he published the *Connoisseur*, a weekly periodical, which commenced in January, 1754, and terminated September, 1756. Soon after leaving Oxford, he was called to the bar from Lincoln's Inn. He held a few briefs, but soon discontinued to attend the courts. Two amusing poems written in conjunction with Lloyd, attracted a good deal of attention. The admirers of Gray and Mason were scandalized by odes to Obscurity and Oblivion, in which their style was skilfully imitated. In 1760 appeared Colman's "Polly Honeycomb," which was acted at Drury Lane with great success. In the next year he produced "The Jealous Wife," the story of which is formed from Fielding's Tom Jones. He became co-proprietor with Thornton of the *St. James' Chronicle*, and printed in it some essays, which he afterwards republished in a collection of his miscellaneous works. In 1764 Lord Bath, whose wife was his mother's sister, left him an annuity which placed him comparatively at ease. A second annuity from Lord Bath's mother followed in 1767. About this time he published a translation of Terence in the loose dramatic verse of Beaumont and Fletcher. In 1769 he contributed the play of "the Merchant" to Bonnell Thornton's Plautus. These translations are among the best in the language. In 1768 Colman had become joint-manager of Covent Garden theatre, but disputes arose between him and the other proprietors, which ended in his selling his share, and purchasing the Haymarket from Foote. In 1783 he published a translation of Horace's Art of Poetry, with a commentary, in which he endeavoured to show that the poet's purpose was to dissuade an unpromising aspirant from publishing a dramatic poem. He has thrown the poem into a light and graceful style, not unlike the manner of the best of Garrick's prologues. In 1785 he had an attack of paralysis. In 1789 he exhibited derangement of mind, which increased till reason became quite extinct. His dramatic works, which are very numerous, have been published in four volumes, and his miscellaneous works in three.—J. A. D.

COLMAN, GEORGE, the Younger, son of the preceding, born 1762. Like his father, he was educated at Westminster school, and Christ church, Oxford. He, however, left Oxford for King's college, Aberdeen, from which, with the intention of being called to the English bar, he entered the Temple as a law student. His father's theatre, however, proved a formidable rival to Westminster hall, and the state of his father's health rendering some change in the management necessary, he undertook it at a salary of £600 a year, and did not again open his law books. While yet at Aberdeen, he published a poem, "The Man of the People," of which Fox was the hero; and in 1782 "The Female Dramatists," founded on Roderick Random, which was acted at the Haymarket for a benefit, but not repeated. This is said to have been his first work for the stage. "Two to One" was his

next piece. This was perfectly successful, and he was hailed by a poet of the day as

"A George the Second sprung from George the First."

The management of the theatre brought him into serious difficulties. Litigation unintelligible occupied both sides of Westminster hall, while Paternoster Row was in its day occupied with pamphlets now unpurchasable at any price, and unreadable by any diligence. This state of things necessarily brought with it ruin on all concerned, and poor "George the second" lived many a long year in the "rules" of the Fleet. Relief, however, came at last, though slow to come. Through the interest of the duke of York, he was given the office of licenser of plays, and this made his latter days comfortable. Actors and authoress are seldom destined to agree. One of Colman's plays, "The Iron Chest," founded on Godwin's Caleb Williams, failed—the author thought, through Kemble's fault—and he published the play with a preface, which he afterwards withdrew. Large prices are still given by book-fanciers for copies with the suppressed preface. George Colman, the Younger, published some humorous poems, many of which were very popular. He was jealous of his reputation as a dramatic author, and when he brought out farces or other pieces that could not be classed with the regular drama, it was under the assumed name of Arthur Griffinhoof.—J. A. D.

COLNET DE RAVEL, CHARLES JEAN AUGUSTE MAXIMILIAN DE, born in Picardy in 1768. He was in his schoolboy days a fellow-student of Bonaparte and Bertrand at Brienne, which he left to study medicine. He opened a bookshop in the year 1797 in Paris; and while waiting for customers, wrote satires upon contemporary authors. This was unprofitable work, for the police constantly interfered with it. Colnet sought to elude his censors in writing "The Art of obtaining a Dinner," and in editing a journal of arts, sciences, and literature. Charles X. allowed him a small pension, which was enough for his few wants. He lived to witness the fall of his royal patron, and died in 1832.—J. F. C.

COLONNA, FABIO, or FABIUS COLUMNNA, a musical mathematician and distinguished botanist, was born at Naples, according to Lichtenthal and others, in 1567; according to Gerber in 1578; he died at Naples in 1650. He belonged to the very ancient noble Roman family whose name he bore. He published three books of plants, with commentaries on the Greek naturalists. He became a member of the Academia Lyncea in Rome, founded by the duke of Aqua Sparta for the advancement of science. The remarkable revolution in music wrought in Florence at the close of the sixteenth century, through the origination of recitative, of which the compositions of Caccini, Peri, Monteverde, and Cavalieri furnish the first specimens, was effected by an association of literary and philosophical men, under the idea of restoring to the art the declamatory character it held in Greece. The subject of Greek music was thus brought under the consideration of the learned; and Colonna, accordingly, with the design of reviving the use of the three ancient genera, diatonic, chromatic, and enharmonic, constructed an instrument of fifty strings, on which the tone was divided into five degrees, and printed in 1618 an elaborate description of this and of the principles it illustrated, in a work entitled "Della Sambuca Lincea, ovvero dell' instrumento musicò perfetto." Burney ridicules the instrument as useless, and the principles set forth in this very scarce book as impracticable; unmindful that whatever affinity they may bear to the Greek laws of musical proportions, they are precisely analogous with the system of music which prevails in Arabia at the present day. Hawkins gives a complete account of the work and of its tenets, which, however superseded by subsequent mathematical calculations of ratios, is far from unimportant in the history of musical science.—G. A. M.

COLONNA, FRANCISCO, born at Venice in 1449; died in 1527. While yet very young he became a dominican, taught rhetoric at Treviso in 1467, and took the degree of doctor in theology at Padua in 1473. He is known by an allegorical romance, "Hypnerotomachia Poliphili, ubi humana omnia non nisi somnum esse docet." The collectors of rare books are glad to purchase at almost any price the original edition, printed at Venice in 1499 by the elder Aldus. It is a folio, with wood engravings by Giovanni Bellino. A later edition, 1545, Venice, "in casa de' figliuoli di Aldo," is more often met with, but is of little comparative value.—J. A. D.

COLONNA, GIOVANNI PAOLO, a musician, was born at

Brescia towards the middle of the seventeenth century, where his father, Antonio, obtained considerable repute as an organ-builder. He held the office of maestro di capella at the church of S. Petronio in Bologna, in which city he established a music-school that became justly famous for the eminent pupils it produced. In 1685 Colonna engaged in a controversy with Corelli on the importance of contrapuntal purity, the profound knowledge he brought to bear upon which, greatly enhanced his consideration among the musicians of the time. His first publication, his series of short Psalms for eight voices for the entire year, appeared at Bologna in 1681, and was followed by ten other extensive collections of ecclesiastical music. He produced one opera, "Amilcare," performed at Bologna in 1693; and he published an oratorio, "La Profetisa d'Eliseo," but produced other works of the same class that were not printed. He wrote, according to the custom of his time, independent accompaniments for instruments to his choral compositions, and it is alleged that Handel imitated him in the construction of his scores; but since Colonna was not peculiar in that combination of resources, Handel cannot justly be said to have derived from this esteemed master what he shared with his contemporaries.—G. A. M.

COLQUHOUN, JANET, wife of Sir James Colquhoun, Bart., of Luss, and daughter of Sir John Sinclair, Bart., the celebrated author of the Statistical Account of Scotland, was born in London in 1781. Imbued at an early age with religious feelings of uncommon depth and fervour, Lady Colquhoun, till her latest moments, continued to be a rare example of all the Christian virtues, and what more particularly entitles her to notice in these pages, one of the most active and liberal promoters of missionary enterprise, both at home and abroad, of which her country could boast. With an earnest desire to consecrate her personal gifts to the spread of evangelical religion, but with no ambition of literary distinction, Lady Colquhoun published at first anonymously, and afterwards, by the request of her father and her husband, with her name, several little works of practical religion, which attained, as they deserved, an extensive circulation. Her liberality to the poor; her munificent gifts to the church; the assistance she rendered to ministers and students whose straitened circumstances excited her compassion; her labours as a teacher among the children of her tenants; her attentions to the sick wherever she chanced to be resident; enshrine her memory in the hearts of thousands as that of one of the most amiable and benevolent of women. Lady Colquhoun died in 1846. A well-known memoir of her from the pen of Dr. Hamilton of London was published in 1849.—J. S., G.

COLQUHOUN, PATRICK, a well-known writer on economics, statistics, and criminal jurisprudence, was born at Dumbarston in 1745. At the age of sixteen he went to Virginia, where he engaged in commercial pursuits. He returned home in 1766, and settled as a merchant in Glasgow, and ultimately attained the dignity of lord provost of that city. He was the founder of the Glasgow chamber of commerce, and was most zealous and active in promoting the manufacturing and commercial interests of the country. In 1789 he removed to London, where he published in 1796 his most celebrated work, entitled "A Treatise on the Police of the Metropolis," &c. His last work, which appeared in 1814, was "A Treatise on the Population, Wealth, Power, and Resources of the British Empire." In 1797 Mr. Colquhoun received the degree of LL.D. from the university of Glasgow. He resigned his office as a police magistrate in 1818, and died in 1820.—J. T.

COLSTON, EDWARD, an English merchant and philanthropist, was born in Bristol in 1636. He acquired in the Spanish trade a large fortune, which he laid out in works of benevolence. He erected and munificently endowed several charitable institutions in his native city; gave six thousand pounds for the augmentation of sixty small livings, and liberal donations to several of the London hospitals. He had no near relations, and never married, alleging that he had all the poor widows in Bristol instead of a wife, and their orphans instead of children. This benevolent "merchant prince" died in 1721, and was buried in the church of All Saints, Bristol.—J. T.

COLTON, CHARLES CALEB, born about the year 1780, was the son of the Rev. Barfoot Colton, canon residentiary of Salisbury. He was educated at Eton and at King's college, Cambridge, where he graduated B.A. in 1801, M.A. in 1804, and in due course obtained a fellowship. For many years he held a curacy at Tiverton in Devonshire, to which he had been

presented by his college; and in 1818 he succeeded to the united living of Kew and Petersham. In 1820 he created a considerable sensation in the literary world by the publication of "Lacon, or many things in few words," one of the most valuable works in the English language. Shortly afterwards appeared "Remarks on the Talents of Lord Byron, and the Tendencies of Don Juan." Colton was a man of ready susceptibility, but very infirm in principle, eccentric in manner, extravagant in his habits, and irremediably addicted to gambling. Having contracted debts to a large amount—chiefly for diamonds and jewellery, and for wines—a fiat of bankruptcy was struck against him; wherein he was sued as the Rev. Charles Caleb Colton, late of Princes Street, Soho, wine merchant. Bewildered by the number and gravity of his pecuniary obligations, Colton secretly embarked for the United States. Returning to Europe after a sojourn of some years in America, he took up his abode in Paris, where he became acquainted with the *habitues* of the gaming saloons of the Palais Royal, and so successful was he in his speculations that, in the course of a year or two, he acquired a considerable fortune, but it was soon dissipated. After a life chequered by nearly every phase of good and of adverse fortune, preferring suicide to the endurance of a painful surgical operation, he blew out his brains at Fontainebleau in April, 1832; and this was the act of him who, in his "Lacon," proclaims this aphorism—"The gamester, if he die a martyr to his profession, is doubly ruined. He adds his soul to every other loss, and by the act of suicide, renounces earth to forfeit heaven."—E. B., L.

COLUMBA or COLUMBKILLE, one of the most important personages in Irish ecclesiastical history, was born at Gartan, in the county of Donegal in Ireland, on the 7th December, A.D. 521. Through both his parents he was descended from princely ancestors, his father, Fedilm, being a member of the reigning families of Ireland and British Dalriada, and his mother, Eithne, a descendant from an illustrious provincial king. This union of noble races no doubt contributed to the extended influence which he subsequently acquired when education, piety, and zeal, were super-added. He was baptized by the name of Colum, one then common in Ireland. The appellation of Cille, "of the cell," appears to have been added in consequence of the frequency of his coming from the cell in which he read his psalms to meet the neighbouring children. Columba was early placed under the tutelage of an ecclesiastic, "spectabilis vita presbyter," in his native district, where he remained till he attained a sufficient age for higher instruction, when he went to Moville, at the head of Strangford Lough, and became a pupil of the famous bishop St. Finnian or Finnan, where he received deacon's orders. Thence he proceeded to Leinster, where, after remaining for a time under the instruction of a learned scholar, called Gemman, he entered the monastic seminary of St. Finnian of Clonard, and was there associated with a class of students who afterwards attained great celebrity as fathers of the Irish church. Having finished his studies, he was ordained a priest, and commenced those labours by which his fame was established. In his twenty-fifth year he founded the monastery of Derry, and in the year 553 that of Durrow; and during the interval between that and his departure from Ireland, he founded a vast number of monastic establishments, stated at one hundred by Ussher, and three hundred by O'Donnell. He travelled through the whole country, awakening the people to piety, and restoring the churches which had fallen into decay. In 563 he passed over with twelve attendants to the west of Scotland, possibly on the invitation of the provincial king, Conall, to whom he was allied by blood, as his biographer, Adamson, relates an interview between them, and the Irish annals record the donation of the island of Hy or Iona as the result of the king's approval. Hy seems at the time to have been under the joint jurisdiction of the Picts and Scots, and the conversion of the former to Christianity was a grand project for the saint's missionary exertions. Accordingly, as soon as he had expelled the Druids, and erected a monastery and church, he visited King Bruidhe at his fortress near Loch Ness, won his esteem, effected his conversion, and eventually succeeded in planting Christianity throughout the district. Bruidhe's consent to the occupation of Hy established Columba's right to the island, and conduced to the stability of the monastic institution which he founded there. From this he extended his labours through the western isles of Scotland, erecting churches, forming Christian communities, and supplying religious teachers. There is even reason to believe that to Columba is due the honour of

having been the first to give the light of the gospel to the Anglo-Saxons. Adamson mentions some of them to have been amongst the converts of Iona, who no doubt carried the new doctrines back with them. From time to time the saint visited his native land, where he continued to exercise no small influence, and to be held in high veneration. During one of these visits to Ireland, the saint made a tour through all the districts where he had established churches and monasteries, and then returned to Iona. He also visited his native land again in 585, stopping at Durrow, and thence going to Clonmacnoise. At length, in the midst of his active and beneficent ministrations in the island of his adoption, the saint felt the approach of death. The chapter of his distinguished biographer which describes the last scenes of the saint's life is, as Dr. Reeves justly observes, "as touchingly beautiful a narrative as is to be met with in the whole range of ancient biography." Retiring to an eminence that overlooked the settlement, which was the work of his piety and the last object of his earthly affections, he blessed his disciples with uplifted hands; thence descending to the monastery, he resumed his accustomed task of transcribing the psalter. At midnight prayer he was the first to enter the church, and his brethren found him kneeling before the altar, his strength failing, but his countenance full of joy and cheerfulness; and faintly raising his hand with a parting benediction, his spirit passed tranquilly away, without a struggle, on the morning of Sunday, the 9th of June, 597. The name of this illustrious man will be long remembered in his own country, as well as in the British islands, especially in that one with which it is so inseparably connected by historic associations of his various qualities, both mental and bodily. Adamson's Life of Saint Columba has been frequently printed. The last edition, by Dr. Reeves, Dublin, 1857, forms one of the volumes of the Irish Archaeological and Celtic Society, and is one of the most valuable contributions to Irish history. We acknowledge ourselves to be largely indebted to its notes and dissertations for this memoir.—J. F. W.

COLUMBANUS, an Irish saint and writer, was born in 559 in the province of Leinster, and of a noble family. He entered the monastery of Bangor in Ulster, where, under the tuition of St. Coemgall, he devoted himself to holy meditation and study for many years. At length, at the age of fifty, he resolved upon a more extended sphere of usefulness, and selecting twelve of his brother monks, he passed over to Gaul, where was then ample field for missionary labour. The place he selected was in the forests of Upper Burgundy, in the neighbourhood of the Alps, where he erected huts for his companions and himself. The fame of his eloquence and learning, and the sanctity of the brotherhood, soon drew the people in crowds about him, and the saint was soon enabled to erect the monastery of Luxeuil. The concourse of disciples, especially amongst the young nobles, was so great, that he was shortly after obliged to establish a second monastery, to which he gave the name Fontaines. Here the saint continued twenty years boldly and zealously preaching, reproving the vices of the highest, not sparing even Thierry, the young king of Burgundy. By this conduct he was soon involved in strife with Thierry and his mother Brunehaut, whose enmity and vengeance he incurred. A body of soldiers proceeded to drive him from his monastery. The whole of the brotherhood expressed their readiness to follow their abbot; but only his own countrymen and a few from Britain were allowed to accompany him. Columbanus visited successively the courts of Clotaire and Theodebert. He then passed into Italy, and was received with distinction at Milan by Agilulph the Lombard king. Columbanus selected a retired spot amidst the Appenines, where he founded the monastery of Bobio, and there passed the residue of his life, dying on the 21st November, 615. He was undoubtedly one of the most eminent men amongst the ecclesiastics of his time. Wise, learned, pious, and full of christian zeal and courage, he has left a fame that is perennial through France and Italy, as well as in his native land. As a writer, judging from what is extant of his, Columbanus must have been extensively acquainted with classical as well as ecclesiastical literature, and it appears he was versed both in Greek and Hebrew. Amongst his works are some Latin poems which display energy of thought and a vigorous style; and though in his letters to persons of high rank he has justly been censured for a stiff and inflated manner, the tone of his moral instructions, written chiefly for monks, is easy and unaffected.—J. F. W.

COLUMBUS, CHRISTOPHER, is the Latin-English name by which the Anglo-Saxon race knows one of the greatest of its benefactors, the heroic Italian navigator, Cristoforo Colombo, the "Christoval Colon" of Spanish history. The time and place of this memorable man's birth have both been themes of elaborate controversy. Twice, however, in what has been formally recognized as his will, he affirms that he was a native of Genoa. As regards the date of his birth, the evidence is unfortunately not so distinct. In one letter, Columbus has undoubtedly stated that he began his voyaging career at the age of fourteen. In another, written in 1501, he intimates that he has been a voyage for forty years. These two statements taken in connection would assign his birth to the year 1446, or thereabouts. But it has been suggested that the forty years spoken of by Columbus do not include those of his residence in Spain between 1484 and 1492. The suggestion has been made in order to reconcile the statement of Columbus himself with that of his intimate friend, Andres Bernaldes, the curate of Los Palacios, who avers that Columbus "died in the year 1506 in a good old age, being seventy years old, a little more or a little less." Columbus would thus have been born some ten years earlier, about 1436. The question is an interesting one, for, surely it would be well to know whether Columbus was a man of forty-six or of fifty-six, when he set sail on his first voyage to America. The best of his biographers Washington Irving, and Navarrete, as well as Alexander von Humboldt, favour the earlier of the two dates.

The father of Columbus was a wool-weaver or a wool-carder in Genoa. Christopher had two brothers, both associated subsequently with his fortunes, and both known to have been well educated men. Columbus himself was, for a time at least, at the university of Pavia, and in his later years he looked fondly back to his early studies of "cosmography, history, philosophy, and other sciences." At fourteen he took to the sea. The Italian mariners of those days was by necessity a fighting man. The Mediterranean swarmed with pirates, Mahometan and Christian. The maritime states of Italy, like the others, were perpetually at war, and privateering was a recognized profession, a resource of the high as well as of the low. From this wild school of Mediterranean voyaging and battling Columbus emerged, to find for a time a more peaceful and tranquil existence on terra firma. He is supposed by his biographers to have repaired to Lisbon about 1470—certainly he was a resident of the Portuguese metropolis before 1474. When Prince Henry IV. of Portugal died, in 1473, a great stimulus was given by his exertions to the already considerable and fruitful maritime enthusiasm of his countrymen. Had the prince lived, the future of Columbus might have been a happier, but perhaps at the same time a less useful one. As it was, the sojourn of Columbus at Lisbon was most important in its results. He soon gained a wife. To this matrimonial epoch naturally belongs a description of his person and demeanour, minutely detailed by Las Casas and his son Fernando. The virtual discoverer of America was tall and well-formed, his complexion fair and inclined to ruddy; his nose aquiline, his eyes light-gray and apt to kindle. He was simple in his dress and mode of living. His sharp temper was kept well under control. He was eloquent when the discourse ran on high topics, affable and fascinating in ordinary intercourse, and his domestic amiability was as charming as his public demeanour was elevated and dignified. His devoutness was of an enthusiastic kind, and he was noted for his strict attention to the offices of religion. It was to the latter that he owed his introduction to his wife. In Lisbon, he attended service at the chapel of the convent of All Saints. Here he met—elsewhere, no doubt he wooed, and that successfully—Donna Filipa Monis de Perestrello. The lady was not rich, but she brought him a valuable dower of geographical knowledge and stimulus. Donna Filipa's father had been one of Prince Henry's navigators, and governor of Porto Santo, an island recently discovered in the very neighbourhood of Madeira. Her sister was married to another ex-governor of Porto Santo. The newly-wedded pair resided with the mother of Donna Filipa. The charts, papers, and memoranda of his wife's father were placed in the hands of Columbus, and with the conversation of his brother-in-law, excited him in the direction of new geographical discovery. When in Lisbon he devoted himself to the construction of maps and charts for a livelihood, and his mind began to compare the known of the earth's surface with the unknown. For a time he

resided at Porto Santo, where his wife had a small property, and voyagers from the Guinea coast were in the habit of touching. Sometimes he took part in expeditions to the coast of Guinea. His greatest adventure of those years, however (if at least we are to credit one plausible view of it), was a voyage to the Northern Ocean in the February of 1477.

The earliest trace of Columbus' great design belongs to the year 1474, a year otherwise memorable for the introduction of printing into England. In that year, we find him corresponding with Paolo Toscanelli of Florence, on the feasibility of a western passage, not to America, but to Asia. The learned Toscanelli approved of the design, and sent Columbus a chart of his own construction, in which the eastern coast of Asia was represented as moderately distant from the western coasts of Africa and Europe, and in the intervening ocean stood Marco Polo's Cipango (Japan), and the imaginary island of Antilla, still recognizable in the Antilles. This map, or some redaction of it, Columbus had with him on his first voyage to America. For his knowledge of the general literature of the subject Columbus was chiefly indebted to the *Imago Mundi*, a cosmographical compilation of Cardinal Pierre d'Ailly, bishop of Cambrai, written in 1410, and printed probably about 1480. Here he found, collected, the dim guesses of ancients and moderns at the true figure of the earth, and the possibility of sailing from west to east. This was the book that furnished him with weapons for his frequent controversies subsequently with the learned sceptics of Spain and Portugal. The copy of Pierre d'Ailly's work which belonged to Columbus, and which is studded with MS. notes in his handwriting, still lies in the library of the cathedral of Seville, a priceless item of the *Biblioteca Colombina*, bequeathed by the great navigator's son, Fernando, to the library of the cathedral. But it was not only from fanciful charts and the theorizing of scholars, old and new, that Columbus derived his faith in the existence of easily accessible regions to the west. Eagerly he inquired from practical men respecting vestiges of a world beyond the western wave. By two happy mistakes he diminished the circumference of the earth, and gave a vast imaginary extension to Asia. It grew to be for his mind no mere matter of speculation, but an indubitable fact, that the eastern shore of Asia, and the magnificent civilization described by Marco Polo could be attained by a moderate voyage westward from Europe; and the belief that he had reached Asia, not that he had discovered a new continent, remained with him to his dying day. His highest religious aspirations, and his intensest worldly desires gradually grouped themselves round this central faith. He saw immense authority and illimitable wealth, the reward of his achieved discovery; but all earthly gains were subordinated to the triumphs of the Cross among new and vast populations. The certain wealth to be acquired by himself should be devoted—such was one of his dreams a few years further on—to another crusade, and to the recovery of the holy sepulchre from the hands of the infidels, with whom he had already battled in his early and obscure years of Mediterranean voyaging.

In 1481 John II. ascended the throne of Portugal. It was shortly after the accession of this monarch that Columbus—after having, it is said, vainly applied to Genoa—proposed to him the daring scheme of reaching India by the western ocean. Preoccupied probably by the idea of the south-eastern route, John at first discouraged the new enterprise, but eventually referred it to a junta composed of his two physicians and his confessor, the bishop of Ceuta. By them the notion was condemned as chimerical, a verdict which was ratified by a great council of civil and ecclesiastical dignitaries and learned men, whom the hesitating king constituted a court of appeal. The king still hesitated, when an ignoble compromise was offered to him and accepted. Under pretence of a wish thoroughly to examine them, the detailed plans of Columbus were procured from him. Unknown to him, a caravel was despatched westwards on a voyage of discovery. After a few days, stormy weather frightened the conductors of the expedition back to Lisbon, where they ridiculed the aim of Columbus. Indignant at this treachery, Columbus declined any further negotiations with John II., and shook the dust of Portugal from off his feet. He left Portugal, it is believed, not only poor, but in debt. His wife was dead, and he took with him a little motherless Diego, who lived to be second admiral of the Indies. It is supposed that he now applied a second time to Genoa to aid him in his enterprise, and

that during his visit to his native city, he assisted, out of his own scanty means, his aged father, whom he had already helped while struggling for a subsistence as a chartographer in Portugal. A deep affectionateness of disposition is one of the most noted of Columbus' characteristics.

It is in 1485, and in the south of Spain, that we next see Columbus distinctly. Great dukes of Medina-Sidonia and Medina-Celi, with estates and ports upon the sea-board, lent an attentive ear to his glowing projects; but his only direct gain from them was a recommendation to Queen Isabella of Spain. The astute Ferdinand and the noble-minded Isabella were then occupied with their campaigns against the Moors. At intervals they entertained the schemes of Columbus so far as to have him a frequent visitor of their camp, and to relegate his enterprise to the discussion of eminent men. From Cordova (where he became acquainted with the mother of his illegitimate and second son, his future biographer, Fernando) Columbus followed the court to Salamanca in 1486, by order of King Ferdinand, and there he held a solemn conference with a junta, chiefly composed of learned and scientific ecclesiastics. At the epoch of this discussion, Copernicus was a boy of thirteen, and Columbus was met with quotations from the bible and the fathers against the rotundity of the earth. The conference was adjourned without definitive result. From 1487 to 1490, Columbus hung about the Spanish court and camp, now stoutly fighting against the Moors, and summoned to consultations with the Spanish sovereigns, sometimes full of hope, sometimes so disengaged as to think of renewing negotiations with John of Portugal, or of repairing to London and Henry VII. At last, in the summer of 1490, he presses with such earnestness for a distinct reply to his application, that the old conference is ordered to give him one. Its members report against him; and the curtain drops for a time on Columbus, the rejected and disappointed, poor and isolated, beginning once more his weary pilgrimage.

When the curtain rises again it is to discover Columbus approaching the gate of the convent of Santa Maria de Rabida, near the haven of Palos in Andalusia, for the purpose of procuring a crust of bread and a draught of water for the little boy by whom he is accompanied. The prior of the convent, sauntering by, observed that he was a foreigner, and, entering into conversation with him, learned who he was. This interview with the prior of the convent of Rabida, Juan Perez de Marchena, was the turning-point in the career of Columbus. The prior was a man of sense, and he had been the queen's confessor. He talked with Columbus, grew interested in his schemes, and introduced him and them to the notables of the neighbourhood, among others, to Martin Alonzo Pinzon, the head of a flourishing family of navigators in the then thriving and adventurous port of Palos. Pinzon was convinced, and offered his co-operation, personal and pecuniary. The prior, presuming on his old connection, wrote fervently to the queen for decisive encouragement to Columbus, who spoke of repairing with his projects to the court of France, whither, it is said, Charles VII. had invited him. Isabella, perhaps alarmed lest another country should profit by Columbus' discoveries, sent for both Columbus and the prior, and with womanly thoughtfulness transmitted a considerable sum of money wherewith the impoverished adventurer might equip himself for appearance at court. He arrived in time to witness the surrender of Granada, and in the glories of the triumph did not grudge a little delay. At last he was heard once more; but, at the very threshold of the negotiations, the lofty and unbending pride of Columbus nearly proved suicidal. He insisted on high titles and privileges; he was to be admiral and viceroy of all the countries discovered; and one-tenth of all gains derived from commerce or from conquest were to be his. The courtiers laughed; the official person who more directly treated with him was the queen's confessor, the new archbishop of Granada, and he professed himself shocked at the claims of the humble projector. Even Queen Isabella wavered. It shows the genuine confidence which Columbus had in himself and in his mission, that, at this apparent crisis of his fate, he refused to give way. At the commencement of February, 1492, he mounted his mule and set forth for Cordova on his road to France. Once again Queen Isabella was strenuously appealed to by an official believer in Columbus, and once again she summoned him to her presence. When he reached the court again, he found his demands conceded. On a former occasion,

with an eye to the offer of Pinzon, he had, when twitted with his poverty, offered to bear one-eighth of the expense.' This condition was embodied in the so-called "capitulations," signed by Ferdinand and Isabella on the 17th of April, 1492; and with the aid of the Pinzons of Palos a third vessel was added to the expedition, nominally at the expense of Columbus. The port of Palos, the head-quarters of the Pinzons, was fixed on by Columbus as that of equipment and embarkation. Towards the beginning of August, 1492, the squadron was ready for sea. It was, for the magnitude of the enterprise, on a wonderfully small scale, and consisted of three little vessels. Two of them were of the class called "caravels"—light vessels, somewhat like those employed in our river and coasting trade, built high at prow and stern, with forecastles and cabins for the crew, but without decks. One of these was the *Pinta*, commanded by Martin Alonzo Pinzon and his brother; the other, the *Nina*, with lateen sails, was commanded by a third of the brothers Pinzon. The largest, prepared expressly for the voyage and decked, was the *Santa Maria*, and this was the admiral's ship. The exact tonnage of the vessels cannot be ascertained, but Columbus, in a subsequent voyage, is known to have complained of the undue size of his ship, which was nearly a hundred tons burthen! In such craft did the brave voyager and his friends face the mysterious terrors of the unknown Atlantic. Amid the doubts and fears of those on shore, with prayers to heaven for mercy and guidance, the expedition set sail from the sand-bar of Sultes (near the confluence of the Tinto and Odiel, rivers of Palos and Huelva) on the morning of Friday, the 3rd of August, 1492. One hundred and twenty persons constituted the population of the *Santa Maria*, the *Pinta*, and the *Nina*.

Slight mishaps and panics ushered in this memorable voyage. The loss of the *Pinta*'s rudder kept the expedition three weeks at the Canaries, in unsuccessful search for another vessel, and the volcanic flames of Teneriffe terrified the ignorant and superstitious crews. On the 9th of September, Ferro, the most south-westerly of the Canaries, faded out of sight, and lamentations broke out among the crews, promptly met by the sonorous eloquence of the confident and enthusiastic admiral. To conceal from the timid crews the real distance which lay between them and their homes, Columbus kept two reckonings. A correct one was retained for his own secret inspection; from this a number of leagues was daily subtracted, and thus the diminished log was shown to the crews. On the 13th of September, Columbus noticed, for the first time, the variation of the magnetic needle. He endeavoured to conceal it from the crews, but the pilots soon observed it and were terror-struck at the sight, fearing that the compass itself was about to desert them in the unknown waste of waters, and leave them guideless and hopeless. Columbus, with his quick ingenuity, ascribed the variation to a movement in the pole-star itself, and by one of his unfounded but lucky theories succeeded in allaying the alarm of the pilots.

Hope and fear swayed alternately in the breasts of the crews. The admiral alone knew no vicissitudes of feeling. Two days before the first notice of the variation of the needle, the seamen were dismayed by the sight of part of a mast, which had evidently been long in the water, and regarded it as a warning to themselves. Three days afterwards they were buoyed up by the appearance of a heron and a tropical bird, neither of which, it was thought, could have ventured far from land. Soon the vessels were within the influence of the trade-wind, and were wafted on by it pleasantly westward. Patches of herbs and weeds came drifting from the west, and some of them were thought to grow only in rivers. For a time the crews were in the highest spirits. Then came a false report of land to the west, which turned out to be cloudland, and after several similar disappointments the men began to murmur. Even the trade-wind was a source of alarm to them, for they feared that in those seas it blew always from the east, and they could thus never return to Spain. The crisis of their discontent arrived when the vessels were becalmed, or nearly so, amid vast masses of weeds; and it was in vain that Columbus argued with them that the calmness arose from the nearness of land. The nearer they approached the goal the more mutinous they became; and at last they began to speak of making away with the admiral and returning home. Columbus preserved his serenity—now conciliating, now stern, as suited the characters of those with whom he was dealing.

At last, after many disappointments, and when the crews could scarcely be kept from open mutiny, on the 11th of Octo-

ber there were picked up not only river-weeds, and a branch of thorn, with berries, but a reed, a small board, and a staff, artificially carved. Joy and hope were once more the order of the day. In the evening, after the singing of the usual vesper hymn, the admiral addressed his men in pious and confident accents. At ten at night, Columbus, who had long been gazing anxiously on the horizon from the poop of his vessel, descried what seemed to him a light. At two in the morning a gun from the *Pinta* announced that land was seen. The vessels lay to, until the dawn should reveal the truth. There, as day dawned, it lay, a level island, covered with trees, from which the naked natives were running astonished to the shore. It was Friday, the 12th of October, 1492, a date for ever memorable in the history of the world. The voyage had lasted seventy days. The island, of which Columbus immediately took possession in the name of Spain, he called San Salvador. It is the Cat-island of the English mariner, one of the great Bahama cluster. The claims of Turks Island have found able assertors. Columbus, believing then and ever afterwards that he had reached the confines of India, the new populations were spoken of as Indians; and those insular regions remain the West Indies to this day.

Onwards from the point reached in our narrative, the life of Columbus is so connected with history, general and special, that a rapid summary may suffice for a work avowedly biographical. Henceforth, the biography of Columbus can present little else than developments interesting indeed, but unimportant, when compared with the grand and primal fact of the discovery itself. Alas! the "little else" is of a saddening and tragical kind. After discovering, among other islands, Cuba and Hispaniola, Columbus erected on the latter the fortress of La Naoidad, and established a colony. On the 15th of March, 1493, he arrived from his first voyage at the port of Palos, from which he had sailed on the preceding 3rd of August. His reception in Spain was magnificent; his triumphal entry into Barcelona was almost worthy of the man and his achievements. When with characteristic ardour he set sail on his second voyage on the 25th of September, 1493, he was attended by the blessings and prayers, the enthusiastic God-speed of a whole nation. But the seeds of future calamity were already sown. A "department of Indian affairs," as we would say, had been created, and at the head of it was placed Juan Rodriguez de Fonseca, archdeacon of Seville, afterwards patriarch of the Indies. He retained the office during thirty years, and was ever the jealous and malignant enemy of Columbus. The chief discoveries of Columbus during his second voyage were Jamaica and the Caribbee islands. He did not reach Spain again until the 28th of April, 1496, and such were the difficulties of the homeward voyage, that he and his crew disembarked, weather-worn and emaciated, and received but a cold reception from the disappointed and lukewarm Spanish public. The still-continued favour of royalty made some amends for this mortification. But Columbus soon felt that there was a power behind the throne. The eight ships which he requested for a third voyage were verbally conceded, yet official intrigues succeeded in delaying his departure until the 30th of May, 1498. Little more than six months had elapsed between his return from his first voyage and his departure on his second one. Between his arrival from his second voyage and his departure on his third one, an interval of nearly a year was interposed. During his third voyage, Columbus discovered Trinidad and for the first time the Terra Firme of the American continent, that in its immediate vicinity. True to his belief that he had reached Asia, he fancied that he had found at Paria the abode of our first parents! On reaching Hispaniola he was grieved by the spectacle of the colony disorganized and disobedient to himself. He was engaged in restoring order when a more terrible blow was struck at him from beyond the ocean. Malcontents, who had returned to Spain, accused him of tyranny and extortion. Wearyed by these complaints, which were skilfully aggravated by Fonseca, Ferdinand, in an evil hour, despatched on a mission of inquiry, and with authority to supersede Columbus if desirable, Francisco de Bobadilla [See BOBADILLA], whose treatment of the great navigator has given an infamous celebrity to his name. Arriving at Hispaniola, Bobadilla at once and without investigation superseded Columbus, seized his effects and papers, and despatched him in criminal fashion to Spain, a prisoner and in chains! The master of the caravel which bore to Spain the illustrious captive, with respectful compassion offered to remove

the irons. With characteristic pride Columbus refused to allow, without the king's command, the removal of chains which had been imposed by a delegated representative of the king. To his dying day he kept the fetters as memorials in his chamber! His arrival under such circumstances and in such a condition, produced a reaction in his favour. Ferdinand and Isabella ordered his immediate liberation, and provided for his dignified progress to court, where he was received with honour and graciousness. Bobadilla was to be removed forthwith, and Columbus to be reinstated in his governorship. But instead of this an interim-governor for two years, to pave the way for the return of Columbus, was appointed in the person of Nicholas de Ovando, whose subsequent conduct to the great discoverer was of the basest kind.

Columbus was advanced in years, broken in health, maltreated, betrayed, impoverished—such was his exceeding great reward for his magnificent discoveries. Some men would have lapsed into sullen and discontented inaction, or died of a broken heart. But he was possessed by a great idea. Still he would reach India by the west—India which Vasco de Gama, five years before, had reached by the passage round the Cape. A fourth and last expedition was organized for Columbus, but it was petty in the extreme, compared to that with which Ovando had set forth to assume the government of Hispaniola. Such as it was, it sailed on the 9th of May, 1502, under the command of Columbus. The last of his voyages was also the most perilous. In this voyage he discovered Cape Honduras; and, skirting the Mosquito coast, he experienced a terrific tempest. The name of Cape Gracias a Dios still survives to attest the "thanks to God" there offered up by the devout Columbus for his preservation. The rumoured gold mines of Veragua irradiated him with hopes of a proximity to the country of the grand khan, and a river talked of by the natives he fancied to be the Ganges! After the discovery of Puerto Bello, a series of perils and disasters, greater than any to which Columbus had been yet exposed, culminated when he reached a harbour of Jamaica with his ships reduced to mere wrecks. He ran them aground near the shore, and they filled with water to the decks. Cabins were erected for the accommodation of the crews, and a faithful coadjutor was despatched to Ovando at St. Domingo. Then there came, and for long months continued, a frightful time of hardship and danger for Columbus, even whose stout brain and heart nearly gave way. To mutinies among his men was added the refusal of provisions by the natives. Hard fighting could not quell the mutineers, but they had at least to fly. The natives were vanquished by Columbus' dexterity and astronomical knowledge. Foreseeing an eclipse of the moon, he threatened them with a darkening of the great orb of the night, as significant of the anger of the divinity. The darkness came; the terrified natives implored the European's intervention, promising all that he might ask for. When the eclipse was about to end, he came forth from his cabin, announcing that heaven relented; and as the moon recovered her brightness, the savages believed. At last the long and purposely delayed ships arrived from Ovando. Columbus and the survivors of his crew reached St. Domingo to find his own mild policy overturned, and the old native population nearly extinguished by massacre. With heavy heart he set sail for Spain, and on the 7th of November, 1504, he dropped anchor in the harbour of San Lucar.

Eighteen months more and Columbus was at last to enjoy repose—the repose of the grave. Sad and dreary months! He was steeped in poverty—his just dues were denied him. "I live by borrowings," he writes once. Yet he was more solicitous for the payment of his seamen than of himself. His health was irretrievably gone, and ultimately rheumatism prevented him from continuing to write the applications for justice to which the coldest replies were vouchsafed. His best friend, Queen Isabella, died, and with her Columbus' hopes. But to the last he preserved the pride which, in earlier years, had made him reject the offered co-operation of the crown, rather than abate one jot of his just claims. From Seville he dragged himself to Segovia, where Ferdinand received him frostily. The king offered indeed to refer to arbitration all matters in dispute between Columbus and the crown, but he insisted on including in them the claim to reinstatement in his office of viceroy. Columbus refused. All mere money-matters he would refer to arbitration, but his inalienable honours and dignities, never. Months of delay ensued, until the final voyage was to be made. Conscious

of his approaching end, Columbus made at least one will, of which the authenticity is indisputable, and having received the sacrament and performed the other offices of his faith, he gave up his soul to his Maker on the 20th August, 1506. "In manus tuas, Domine, commendo spiritum meum" (Into thy hands, O Lord, I commend my spirit), were his last words. His ashes, after many transfers, now rest in the cathedral church of the Havanna. He was buried first at Valladolid, whence his remains were removed to the Carthusian monastery of Las Cuevas, near Seville. It was there that over his grave was placed the memorable inscription, which he had in his lifetime been allowed to use by special favour of his sovereigns:

A Castilla y a Leon  
Nuevo Mundo dio Colon—

What he received in return has been seen.—F. E.

COLUMBUS, DIEGO, eldest son of the discoverer of America, was, in spite of his illegitimacy, designated by the great Columbus as his heir. A page, when young, of the prince royal of Spain, and afterwards attached to the Spanish court, Diego aided, or tried to aid his father, in the frequent and fruitless negotiations of the latter with Spanish royalty and its representatives. Much of Diego's own life was spent in the unsuccessful assertion of his rights as the heir of his father. Recognized in 1509 as second admiral of the Indies, Diego proceeded to San Domingo, but enjoyed his vice-regal dignity for only four years. Returning to Spain in 1515, to answer in person the charges brought against him in an official letter of the council of the Indies, he had to experience the same treatment which embittered the last years of his father. Following the court from place to place, unable to obtain redress for his grievances or a decision for his claims, he spent ten weary years of solicitation and hope deferred, dying at Montalban in his forty-ninth year. His original acquisition of the admiralty of the Indies, seems to have been facilitated by his marriage to a lady of rank, the daughter of one, and the niece of another, Spanish grande. This lady accompanied him to San Domingo, where her talents and character exercised a great and salutary influence on the vice-regal court and the general society of the island. But her influence does not appear to have been of any service to her husband in the closing years of Don Diego's life.—F. E.

COLUMBUS, FERNANDO DE, the son and biographer of the great admiral, was born in Cordova either in 1487 or 1488. His mother, Doña Beatrix Enriquez, was a lady of respectable family, but was never married to the admiral. At seven years old, Fernando and his elder brother, Diego, were placed as pages in the household of Don Juan, the son and heir of Ferdinand and Isabella. The education he received at court enabled him to turn to literary advantage the material collected in his subsequent travels. At the age of fourteen (1492) he accompanied his father to America in his fourth and last voyage, and endured all the hardships of that enterprise with a bravery which seems to have endeared him to the heart of the great navigator. We afterwards hear of him as engaged in pressing his father's claims on the Spanish court. After his father's death he appears to have made two more voyages to America, and accompanied the Emperor Charles V. to Italy, Flanders, and Germany. According to Luniña his travels were extended over all Europe, and part of Africa and Asia. Throughout life he seems to have preserved his literary tastes, and formed a library of more than twenty thousand volumes, in print and manuscript. With the sanction of the emperor, he commenced the building of a splendid edifice at Seville, intended for an academy of mathematics, but did not live to complete the undertaking. His own most important contribution to literature is a history of his father, written in Spanish, but now extant only in a retranslation from the Italian version of Alonzo de Ulloa, full of inaccuracies, which so learned a man as Fernando de Columbus could scarcely have fallen into. Fernando died at Seville, 12th July, 1539, worn out with the fatigue of his unceasing labours. He was never married, and left no issue. His valuable library was bequeathed to the cathedral of Seville.—F. M. W.

COLUMELLA, LUCIUS JUNIUS MODERATUS, a Latin writer on agriculture, born probably at Gades (Cadiz) in Spain, about the beginning of the Christian era. He possessed an estate in the country of Sa Cerdanya, near the Pyrenees, where he carried on the cultivation of the vine with great success. He seems, however, to have resided for a considerable part of his life at Rome, and to have travelled through various parts of the Roman

empire. His principal work, "De re Rustica," addressed to Publius Silvius, is in twelve books, and treats not only of agriculture proper, but of the management of animals, poultry, and bees. The last edition is Schneider's, Lips. 1794. The *editio princeps* was printed by Nicolas Janson at Venice in 1472. A genus of plants, called *Columellia*, has been named after him.—F. M. W.

**COLVILLE, JOHN**, who figured in the turbulent and factious contests which distracted Scotland during the sixteenth century, was a member of the family of Colville, of East Wemyss in Fife. He was for some time minister of Kilbride and chantor of Glasgow; but, abandoning the clerical profession, he got introduced to court about the year 1578, and obtained the office of master of requests. He joined the party of nobles who were engaged in the raid of Ruthven, and was sent by them as their ambassador to Queen Elizabeth. For his connection with this plot he was imprisoned when King James recovered his liberty, but his offences appear to have been speedily pardoned; for, in 1587, he was appointed by the king a lord of session in the room of his uncle, Alexander Colville. We find him next associated with the notorious earl of Bothwell in his attempts to seize the king in Holyrood, and he was ultimately obliged, along with the earl, to seek refuge in France. He endeavoured, by the publication of a treatise called "The Palinode," and by various other arts, to ingratiate himself with the king, and to obtain his permission to return home; but having entirely failed in his object, he embraced the Roman catholic faith, and wrote several controversial treatises against the protestant religion. Colville died in 1607, while on a pilgrimage to Rome.—J. T.

**COMBE, DR. ANDREW**, a distinguished physician and writer on physiology, younger brother of George Combe, was born in Edinburgh, October 27, 1797. He was educated in his early years chiefly under the superintendence of his brother George, who has written a life of him well worthy of perusal. Having chosen the medical profession, he graduated at Edinburgh, and visited Paris for the prosecution of his studies. In 1823 he began medical practice in Edinburgh. Great delicacy of health, produced by a pulmonary disease, took him frequently from his work to seek renewed health in warmer climates, so that his career as a physician was much interrupted. In 1836 he was appointed consulting physician to the king of the Belgians. As early as 1818 he had, like his brother George, given his attention to phrenology, and become a convert to it, and for many years continued to advocate its doctrines through the *Phrenological Journal*. He was also a distinguished writer on general scientific and medical subjects. His best known works are his "Principles of Physiology applied to Health and Education," his "Physiology of Digestion," and his treatise on "Physiological and Moral Management of Infancy." His "Digestion" is, perhaps, the most original of the three. These works were written in the intervals of comparative freedom he enjoyed from the malady which he knew would one day carry him off. Dr. Combe was a singularly amiable man, remarkably free from the foibles and prejudices of invalids. His writings have done in a great measure for the human body, what those of Locke did for the mind. He explained the laws of physiology, rather than the structure of organs, and was one of the first to apply the great principles of human physiology to the prevention of disease and the prolonging of human life. His death, which was long expected, took place in Edinburgh on the 9th of August, 1847.—E. L.

**COMBE, CHARLES**, a learned physician, born in London in 1743, and died in 1817. He was a contemporary of Dr. Parr and Sir William Jones at Harrow. On leaving that school he returned home, and, under his father's direction, applied himself both to the study and practice of medicine. In 1768 the father died, and young Combe succeeded to his practice. He became a member of the Society of Antiquaries in 1771, and in 1776 was nominated a fellow of the Royal Society. He graduated in 1783, and soon after became physician-extraordinary to the British Lying-in-hospital in Bourdon street. Combe formed a splendid collection of Greek and Roman medals and coins, to the study of which, in connection with the history of ancient customs, he devoted much of his attention. He also published, in concert with the Rev. Henry Homer, an edition of Horace, with notes—a performance which was subjected to the adverse criticism of Dr. Parr.—R. M.; A.

**COMBE, GEORGE**, brother of Dr. Andrew Combe, born in

Edinburgh in 1788; died near London in 1858. Few thinkers of the present age have exercised so wide an influence as Mr. Combe. Of one of his works, no fewer than one hundred thousand copies have been circulated in this country alone. The number of "The Constitution of Man" sold in America, must be prodigious; and it has been translated into most of our European languages. The exquisite clearness of its style renders the meaning of its every sentence patent to any ordinary man; and its subject-matter has been universally recognized as of immediate bearing on human happiness.—We shall briefly sketch the nature of Mr. Combe's character and philosophy. In his portraiture of the early years of his brother, he has virtually told the story of his own—a story that may be repeated, although with different results, concerning many an old Scottish family. His father—in tolerable circumstances—seems yet to have been straitened by the unusual number of his children (seventeen); and this, conjoined with the stern influences of an ultra-Calvinism not uncommon in those days, availed to banish ease and freedom from the household. While treasuring the memories, and fondly remembering the virtues of their parents, both brothers appear to have looked back on the sad constraint at Livingstone Yards, as something against which they could never warn parents enough; and it is not improbable that the recollection gave a peculiar stimulus to their long efforts on behalf of a truer and more benign treatment of the young. On finally quitting home, George entered the profession of the law, and became wright to the signet; but, although diligent and successful in his profession, his keen and active intellect unceasingly busied itself with higher inquiries. Dissatisfied with formal or dogmatic Calvinism, and feeling as little solidity in the metaphysics of the time—although expounded in the most winning manner by Dugald Stewart—his mind seems to have been ever turning to the question—Where can a doctrine of practical life be found? "Give me a philosophy that shall not pass the ear as mere sounds, but directly and immediately guide and explain actions, and so lead to effective results." About this period Spurzheim lectured in Edinburgh. Mr. Combe followed him, examined with characteristic caution and care the facts adduced by the lecturer, and was convinced by them. How earnestly and steadily he clung to phrenology, is known by every one who has heard of his name. He was no mere disciple of Spurzheim or Gall, or any other master: his ultimate system was his own; and the great work in which he finally expounded that system, is replete with sketches of character and of mental peculiarities and actions, from which any inquirer, phrenologist or not, may obtain large instruction. As to the subject itself, we do not of course discuss it here; it may be stated, nevertheless, that although not in Mr. Combe's favourite form, all recent physiology is unequivocally pointing to a closest dependence of mental action on the agency of physical conformation and processes. Having adopted phrenology as his fundamental philosophy, Mr. Combe's attention was naturally powerfully drawn to the influence of external laws—or rather the laws of what we term the material world—on human well-being; and out of his speculations in this direction a philosophy sprang much wider and more catholic than any phrenology or special physiological theory. The proposition on which that philosophy rests is so manifest and unquestionable that few at present deny it, whether they adopt its applications or not. It is not very long ago since a fancied opposition between matter, or the world, and spirit, formed the virtual basis of the greater part of our highest teaching. Mr. Combe said, there is no opposition; on the contrary there is very harmony. By God's providence we are placed in the midst of a material universe ever acting upon us, and governed by a perfect order. *We cannot change that universe, therefore we must place ourselves in harmony with it: we must ascertain and recognize its laws, and submit ourselves in willing obedience to their behests.* This is the grand and sole thesis of the "Constitution of Man"; but it is not laid down as a mere abstraction in that remarkable volume. Mr. Combe pursues it through momentous consequences, and expounds principles which have since been adopted as the ground of much valuable and important legislation. It is certainly no marvel that the volume referred to has been a favourite with the intelligent masses of this country. First of all accessible works, it opened before them a practical way towards the amelioration of their condition; showing how, independently of either social or political change, they could largely and efficiently help themselves. The essay

was certainly not a favourite with many excellent and able persons, some of whom took perhaps an exaggerated view of its supposed consequences, and attributed to the author designs which he had not in contemplation; but it has made headway, and left public opinion in a state very different from that in which it found it. Mr. Combe developed his fundamental views under various forms, never resting from applying them when public duty demanded that he should speak. His works in relation to this matter are numerous and various—works on education, on sanitary reform, on "Religion and Science," &c. Nor was his activity confined within this sphere. His pious biography of his brother is replete with interest. His pamphlet on the "Currency," although only a pamphlet, contains the whole principles of the subject, and contrasts strikingly with the volumes of trash one is doomed to read on this plain but much tortured subject. Whether on the currency, on moral philosophy, on phrenology, as a biographer, or as the writer of notes of travel, one never misses for a moment the clear and fearless thinker, the upright and benevolent man. Mr. Combe will long be missed in Edinburgh. His open and liberal hospitality made his house really a *salon*. Alongside of Lord Murray's, it was the house where every literary stranger of merit was sure to find a welcome. Nor was his kindness limited to strangers; was there a young man of apparent desert struggling and fighting his way, he could find no surer or more judicious friend than George Combe. As may be inferred from what has just been written, Mr. Combe had not arrived at any definite doctrinal creed. But he had learnt to bow humbly under the hand of his Creator; and in humility, in resignation, and firmest faith, he entered the valley of the shadow of death.—J. P. N.

COMBE, TAYLOR, son of the Dr. Charles Combe, was born in 1774, and was educated at Harrow and Oriel college, Oxford. In 1803 he was appointed to a situation in the British museum, and in 1807 was placed in charge of the department of antiquities. He was elected in 1806 a member of the Royal Society, and became its secretary in 1812. His knowledge of ancient coins, Greek, Roman, and British, was both profound and accurate. He wrote a considerable number of papers for the Society of Antiquaries. Mr. Combe died in 1826.—J. T.

COMBER, THOMAS, D.D., was born in 1645, at Westerham, Kent. He graduated in arts at Cambridge, as a member of Sidney Sussex college, and afterwards received the degree of D.D. from the archbishop of Canterbury, a privilege used by the archbishops only on rare occasions, and in the case of men of distinguished learning. That it was fitly exercised on behalf of Dr. Comber, may be proved by his "Companion to the Temple, or, a Help to Devotion in the use of the Common Prayer," a work of great research, written in a strain of earnest piety, which can scarcely fail to recommend it to every unprejudiced reader. Dr. Comber became, in succession, prebendary of York and dean of Durham, and died in 1699.—T. S. P.

COMELLA, LUCIANO FRANCISCO DE, a Spanish play-writer, flourished in 1790.—F. M. W.

KOMENIUS, JOHANN AMOS, a celebrated German educator, whose real name was KOMENSKY, was born at Komna, near Brünn, 28th March, 1592. In 1614 he was chosen head master of the school at Prerau, and in 1616 of that of Fulneck. In order to escape the bloody persecution directed by the catholics against all dissenting ministers, he fled into the Bohemian mountains, where he became domestic tutor to the family of some nobleman, and wrote several works in the Bohemian language. When he was no longer safe even in this secluded spot, he resorted to Lissa, where he published in 1631 his "Janua Linguarum Reserata?" This work, in which he exhibited a new method of teaching languages, was translated into several European and even some eastern languages, and soon won so high a reputation for its author that he was invited to England in 1641 and Sweden in 1642, for the purpose of instituting and organizing schools. He then was commissioned at Elbing by Oxenstierna to write a detailed scheme for the organization of schools in Sweden—a task which it took him four years to perform. Towards the close of his life he went to Holland, settled at Amsterdam, and died at Naarden on 15th October, 1671. Among his numerous works perhaps his "Orbis Sensualium Pictus," Nuremberg, 1658, has had the greatest success. It has been many times translated and many times imitated, for instance, by Basedow, *Opera Didactica Omnia*, Amsterdam, 1657, fol.—K. E.

COMINES, PHILIPPE DE, Lord of Argenton, was descended

from an illustrious Flemish family, and was born in 1445. He was introduced in 1464 to the count of Charolais, afterwards Philip the Bold, duke of Burgundy, followed him in the war of the "Public Good," and was present at the battle of Montlhéry. He lived for a number of years at the court of that headstrong prince, and by his prudence and sagacity moderated many of his rash and violent projects. The impetuous temper of the duke at length became intolerable. Comines was in some way offended by the treatment he received, and was induced to transfer his services to Louis XI. of France, by whom he was loaded with honours and estates, and married to Hélène de Jambe, the heiress of a rich and noble family. In return, Comines rendered various important services to Louis, and preserved to the last the confidence of that jealous and suspicious monarch. After the death of Louis, Comines was expelled from the court on account of some intrigues against the government of Anne of Beaujeau, and attached himself to the constable de Bourbon. But that powerful noble having made his peace with the court, discarded Comines, who joined the party of the duke of Orleans (afterwards Louis XII.), and became involved in a plot formed by him and Count Dunois. He was in consequence arrested in 1486, and sent prisoner to Loches, where he was shut up for eight months in an iron cage. He was subsequently tried by the parliament, found guilty, and sentenced to banishment, and the confiscation of one-fourth of his estates. There is reason to believe, however, that the sentence was not executed. It is certain that he was employed by Charles VIII. in several important negotiations, and rendered to him most valuable services. He died at Argenton in Poitou, 16th August, 1509, at the age of sixty-four. Comines is indebted for his celebrity to his famous "Memoirs," which contain the history of his own times, from 1464 to 1498, published in Paris in 1525 and 1528. A new edition, published in 1552, has often been reprinted. The best and most recent edition is that of Dupont, 3 vols. 8vo, Paris, 1850. The work was translated into English in 1596. It is remarkable for its natural and easy style, cool and accurate discrimination of character, and profound and sagacious reflections. Its moral principles, however, do not rise above the low standard of the period. Comines has been compared to Tacitus, and he is undoubtedly one of the most sagacious historians of his own, or indeed of any other age.—(See De Barante's *History of the Dukes of Burgundy*, and Scott's *Quentin Durward*.)—J. T.

COMMANDINE, FREDERICK, born at Urbino in 1509; died in 1575. He was a good mathematician, and most valuable writer. We owe, *inter alia*, to his industry our best Latin translations, and the earliest editions of the works of Archimedes, Apollonius, Euclid, Ptolemy, Pappus, &c. They were printed by the celebrated Aldus.—J. P. N.

COMMIRE, JEAN, born at Amboise in 1625; died at Paris in 1702. His reputation for Latin verse was very great, and some graceful lines of his are often quoted.—J. A. D.

COMMODIANUS OF GAZA, a christian poet of the third century. His book, called "Institutiones," is written acrostically, in a loose kind of hexameter.—R. M., A.

COMMODUS, L. AURELIUS, one of the most profligate and cruel of the Roman emperors, was the reputed son of the virtuous M. Aurelius, and the undoubted son of his wife, the wicked Faustina, and was born at Lanuvium A.D. 161. Aurelius bestowed the utmost care upon his education, and spared no expense in providing for him the most eminent teachers he could procure. His reign commenced under the most favourable auspices, but the discovery of a plot organized against him by his sister, Lucilla, A.D. 183, roused the dormant ferocity of his nature, and he plunged into excesses in cruelty and bloodshed without a parallel in the history even of the most wicked of his predecessors. His licentiousness was equal to his ferocity. He was both a glutton and a drunkard. He commanded that he should be worshipped under the name of Hercules, on the ground that his victories over the ferocious animals in the circus gave him a strong resemblance to that hero. He offered sacrifices to Isis in his palace, and appeared dressed as one of her priests with his head shaved. His atrocities at length became intolerable, and various plots were formed against his life, but without effect. At last his mistress, Marcia, when he was asleep, found her name standing first on his tablets in the list of persons to be put to death, and forthwith administered poison to him. As its operation, however, was slow, she called in the assistance of a celebrated athlete named Narcissus, who strangled the emperor in the bath, A.D. 192.

Commodus was not only the strongest man of his time, but he was eminently handsome and beautiful.—J. T.

COMMENA. See ANNA COMMENA.

COMMENUS. See the respective names of this family.

COMPTON, HENRY, a distinguished prelate, was the youngest son of the second earl of Northampton, and was born at Compton in 1632. On the completion of his studies at Queen's college, Oxford, he spent some time in foreign travel, and, returning to England at the restoration of Charles II., became cornet in a regiment of horse. The military profession, however, being not to his taste, he soon quitted it, and, after studying at Cambridge for a season, was created master of arts. He then obtained a grant of the next vacant canonry in Christ Church, Oxford, with the rectory of Cottenham. In 1667 he became master of St. Cross's hospital, near Winchester. In 1674 he was appointed to the bishopric of Oxford, and about a year after he was translated to the see of London, made dean of the chapel royal, and sworn one of the privy council. The education of the princesses Mary and Anne was committed to him; both were confirmed by him in January, 1676, and both were also married by him. Compton laboured hard at this time to reconcile dissenters to the established church, held several conferences with this view, and corresponded on the subject with some eminent foreign divines.—(Stillingfleet's *Unreasonableness of Separation*, Appendix.) The bishop's love of protestantism was unflinching; and for his resistance to the popish measures of the court during the conclusion of the reign of Charles II., and especially under that of his bigoted successor, and for his refusal to silence Dr. Sharp, he was removed from the council, dismissed from the deanery, insulted and brow-beaten by the insolent Jeffreys, and ultimately suspended by the high commission from his episcopal functions during his majesty's pleasure. His former pupil, Mary, now princess of Orange, interceded in his behalf, but to no purpose. When the court became alarmed as to the intentions of the prince of Orange, Compton was restored. He conveyed the Princess Anne from London to Nottingham, but on the arrival of the prince he joined heartily in welcome to him, and publicly thanked him at the head of his clergy. His place in the privy council and the deanery of the chapel royal were given back to him, and, on the refusal of Archbishop Sancroft to take the oath of allegiance, he crowned William and Mary, April 11th, 1689. In the convocation of that year he made some efforts again towards union with dissenters. He spoke strongly in behalf of Nottingham's measure; but his scheme of comprehension seems to have satisfied neither those in the church nor those out of it. Soon after he was named by the king one of the commissioners of trade and plantations, and the bishop of London, as such, has or had episcopal superintendence of colonial churches without bishops of their own. In 1690–91 he attended William to the Hague, and about the same period opposed the foolish prosecution of Sacheverell. Towards the end of this reign he sided with the high church party, and his influence waned. At the accession of Queen Anne he was still without his former power, but about the conclusion of her reign his principles rose again into popularity. In 1712 he was named on the first commission to negotiate the union with Scotland, but was left out of the second in 1706. He died at Fulham, July 7, 1713, at the ripe age of eighty-one. Compton published six letters—"Episcopalia," a treatise on the holy communion, and a translation from the Italian of the life of Donna Olympia Maldachini. His character has been variously estimated. Burnet speaks of him as "a weak man and wilful," but others have eulogized him. He was evidently not a man of enlarged mind, and he was not always ingenuous in his dealings with King James; but he was generous, kind to the poor, hospitable to his clergy, and liberal in bounty to many protestant refugees. Compton's remains were deposited in the churchyard of Fulham, and not, as was usual for persons of his dignity, in the church; for he was in the habit of saying, "The church is for the living, the churchyard for the dead."—J. E.

COMPTON, SPENCER, second earl of Northampton, was born in 1601, and distinguished himself by his courage and zeal in the royal cause during the great civil war. When the king erected his standard at Nottingham in 1642, the earl of Northampton was one of the first who joined the royal forces, at the head of a troop of horse and a regiment of foot raised at his own expense, and having four of his sons officers under him. He rendered important services to the king's cause in

the counties of Warwick, Stafford, and Northampton. This gallant nobleman fell at the battle of Hopton Heath, near Stafford, 19th March, 1643.—JAMES, the eldest son and successor of the earl, and CHARLES, the second son, charged by their father's side at Hopton Heath. Sir Charles acquired great celebrity by his surprisal of Beeston castle in Cheshire, which he effected with only six followers.—Sir WILLIAM COMPTON, the third son of the earl, also a gallant and accomplished cavalier, born in 1624, at the commencement of the civil war contributed greatly to the capture of Banbury, of which he was appointed governor. In 1648 Sir William was appointed major-general of the royal forces in Colchester, and conducted the defence of that place in a manner which drew down the eulogium of Cromwell. After the restoration he was appointed a member of the privy council, and master-general of the ordnance.—J. T.

COMTE, AGUSTE, a famous French philosopher, was born at Montpellier, June 12th 1798. He entered the polytechnic school at Paris, and having pursued physical and mathematical studies with especial devotion, was appointed public examiner at that institution. For a short time he was connected with the disciples of St. Simon, but soon detached himself from an influence which he subsequently pronounced disastrous, but which his old comrades declared to have sowed the seed of many of his future speculations. Gifted with great powers of generalization, and discontented with the disorganized character of political and social science, Comte sought to introduce the same rigid system into sociology which he found existing in mathematics, and to subjugate the phenomena of life to formal, definite, and determinable laws. The first great law laid down by Comte as the fundamental condition of human progress is, that every branch of science passes through three stages—the theological, the metaphysical, and the positive. In the theological stage, man explains phenomena by the action of beings endowed with faculties kindred to his own, although working in a supernatural sphere. In the metaphysical stage man explains phenomena by the action of abstract forces inherent in all beings, and possessing a certain real existence. In the positive stage, man abandons the search after any final cause and absolute essence, and entirely confines himself to the study of the constant successions, existences, and resemblances of outward phenomena. For this law Comte claims an historical as well as a theoretical truth. He next proceeds to arrange a hierarchy of the sciences. He proposed to himself the discovery of the one natural order among all possible systems, and reached the conclusion that the fundamental sciences must be arranged according to the generality of their phenomena. We must begin with the most general or simple, going on successively to the more particular or complex. Inorganic bodies being less complex than organic, must determine the sciences to be placed first; and their subdivisions must be regulated by the fact that astronomy is more general than physics, and physics than chemistry. An analogous division arises in the science of organized bodies, physiology being less complex than sociology. Comte's famous hierarchy of the sciences therefore stands as follows:—I. Inorganic—1. Astronomy; 2. Physics; 3. Chemistry. II. Organic—1. Physiology; 2. Sociology. And he maintains that this order of decreasing generality has also been the order of historical development. Facts, however, will hardly support this ingenious generalization. The objections are well summed up in an essay on the genesis of science, by Herbert Spencer.

The whole of Comte's early and middle life was occupied in the development of the views we have indicated. And although his theories can in no respect be regarded as established discoveries, yet in their elucidation, amid many strange vagaries, he manifested unmistakeable genius. In spite of all its short comings, in the "Cours de Philosophie Positive" the progress of scientific discovery is described with a master-hand; the analogies and dependencies existing among facts apparently diverse, are detected with consummate skill. The relations of historical events to general principles of human progress are often dwelt upon with a singular suggestiveness. Comte discovered what he believed the great law of human progress in 1822, in which year he published the "Système de Politique Positive." The publication of his great work, the "Cours de Philosophie Positive," extended over twelve years, from 1830 to 1842. The personal career of this writer was interrupted by a temporary attack of mental disease in 1826; by a marriage which does not appear to have been happy; and by his dismissal from the poly-

technic school in 1843-44. About this time he met a Madame Clotilde de Vaux, to whose influence he ascribes an entire reorganization of his existence by the establishment of the affections as authoritative over the understanding. Strangely instructive is the termination of Comte's philosophical history. The severely mathematical teacher of a rigid materialism, becomes the high priest of the religion of humanity, and announces himself as the type of the "regeneration of the affections," and the founder of a new worship. He substituted the adoration of an idealized humanity for that of God—the "Grand Etre" is declared to be the "aggregate of co-operative beings." Every noble man after death, becomes part of the Supreme Being, who is therefore not yet fully formed! The hope of a conscious immortality he denounces as selfish; but still holds forward the expectation of a subjective existence in the heart and intellect of others—an absorption into, and identification with, the "immense and eternal being, Humanity." Many things very ludicrous, many things very sad, may be quoted from the "Catechism of the Positive Religion;" but this last stage of the philosopher's career testifies wonderfully to the fact, that it is impossible for human nature to remain at rest apart from the religious life. The "Philosophie Positive," could not satisfy its own founder. Forced by his system into scepticism, he plunges into wildest speculative adorations that he might find, if it were possible, some object of reverence. He cannot bow himself down within the christian temple, but at the same time bow down he must. By himself man cannot live, and he creates an idol, when he cannot find a God. Auguste Comte died in September, 1857. The chief English versions of his works are, "The Positive Philosophy of Auguste Comte," freely translated and condensed by Harriet Martineau, 2 vols.; Comte's "Philosophy of the Sciences," by G. H. Lewes; "The Catechism of Positive Religion," translated by Richard Congreve.—L. L. P.

COMYN, JOHN, Archbishop of Dublin, was born in the twelfth century. The place of his birth is doubtful. Dempster asserts that he was born at Banff in Scotland, and was descended from the earls of Buchan, but he gives no authority for this statement, and the probability is that he was an Englishman. Being a favourite of Henry II., he was consecrated archbishop of Dublin in 1181 by Pope Lucius III., and took possession of his see in 1184. He assisted at the coronation of Richard I. In consequence of the enmity of Hamo de Valonis, lord-justice of Ireland, Comyn fled to France, and appealed to Innocent III., who remonstrated with John, and Comyn was finally restored to the favour of the king, and compensation was made to him for his losses. He built and endowed St. Patrick cathedral in Dublin in 1190, and repaired and enlarged that of Christ church. He was a man of learning, gravity, and eloquence, and a munificent benefactor to the church. He died in Dublin, 28th October, 1212, and was buried in Christ church. His constitutions and canons are still extant among the archives of that cathedral.—J. F. W.

COMYNS, SIR JOHN, the author of the excellent "Digest of the English Law" named after him. Of this work, the first edition appeared in 1762-67 in five volumes folio, and to these a supplemental sixth was added in 1776. It was a posthumous publication, but the MSS., in law French, were left carefully prepared for the press by the author; and the editors, under the care of his nephew, also a lawyer, ably performed their task of translating it into English. Several subsequent editions appeared by Kyd, Rose, and Hammond, but they have disfigured the symmetry of the original work by inelegant patches. Two volumes of "Reports by Sir John Comyns" were published in 1744, also by his nephew. To both the "Book of Reports" and the first edition of the "Digest," the portrait of our author is prefixed. But few particulars are known of his private life. He attained the honours of judicature, and died, in the odour of learning and integrity, lord chief baron of the exchequer, 1740.—S. H. G.

CONANT, JOHN, an English divine, born in Devonshire in 1608. In 1649 he was elected rector of Exeter college, Oxford, at which he had been educated. At the restoration he refused to comply with the act of uniformity, and was consequently deprived. He was afterwards ordained by Bishop Reynolds, whose daughter he had married, and became minister of St. Mary, Aldermanbury. In 1676 he was promoted to the archdeaconry of Norwich. Ten years after he lost his sight, and died in 1693. Conant, six volumes of whose sermons have been published, was a man of great piety and learning. *Nil*

*dificile Conanti*—such was the learned pun, if we remember right, of a brother clergyman.—R. M., A.

CONCA, SEBASTIANO CAVALIERE: this celebrated painter was born at Gaeta in 1676. In the early part of his life he devoted himself to portrait painting; but at the age of forty, with his brother Giovanni, he established himself in Rome, and abandoning his brush for five years, worked hard again at the crayon, copying the antique and the best masters of the Roman schools. According to Lanzi, he possessed a fertile invention, great facility of execution, and a colour which enchanted by its lucidity, its contrasts, and its delicacy. Some of his works executed in Rome, won for him the notice of Clement XI., who gave him several of the public commissions. His best work is the "Pool of Siloam" at Siena. He etched a few plates himself, and many of his works have been engraved by Frey and others. He died at Naples in 1764.—W. T.

CONCANEN, MATTHEW, was born in Ireland in the end of the seventeenth century. At an early age he settled in London, and adopted the profession of the law. His education, wit, and agreeable manners recommended him to the favour of ministers, whom he actively supported by his pen, and took a prominent part in *The Speculist*. The duke of Newcastle procured for him the lucrative post of attorney-general of Jamaica, which he filled for seventeen years. Returning to London on his way to Ireland, he fell into consumption, and died in 1749. Concnen wrote several poems of merit, and a comedy called "Wexford Wells." Having attacked Pope and Swift, the former elevated him to a place in the Dunciad, which Concnen did not deserve.

"Be thine my stationer, this magis gift,  
Cook shall be Prior, and Concnen, Swift."

J. F. W.

CONCINO, CONCINI, Marechal d'Ancre, was born in Tuscany, and in the year 1600 followed the queen of Henry IV. into France. He intrigued himself, with the aid of his wife's influence, into the highest fortune. His power, however, became so intolerable that Louis XIII. gave an order for his arrest, with permission to kill him on the spot in case of resistance. Accordingly Vitri, on his refusal to deliver up his sword, shot him dead with a pistol.—R. M., A.

CONDAMINE. See LA CONDAMINE.

CONDE, JOSE ANTONIO, a distinguished Spanish scholar, was born in 1765 at Paralya, in the province of Cuenca, and educated at the university of Alcala. Here he appears to have laid the foundation of those Arabic studies which seem to have been most unaccountably neglected in Spain, but of which he was destined to be the restorer. He relinquished the profession of the law for which he was destined, on obtaining an appointment in the royal library at Madrid, and henceforth devoted himself to literature. In 1799 he published a translation of the Description of Spain, by the Nubian geographer Al-Edriso. He was appointed, together with Cienfuegos and Navarrete, to the task of continuing the famous collection of early Castilian poetry made by Sanchez. On the invasion of the French, Conde, unlike most of the literary men of his time, took the part of the invader, and was appointed by Joseph Bonaparte, chief librarian of the Madrid library. When the French were expelled, Conde spent some years in forced seclusion in Paris, where he arranged the materials for his great work the "History of the Dominion of the Arabs in Spain," on which his reputation chiefly rests. Some time previous to 1818 he was allowed to return to Spain, but his unpatriotic conduct had deprived him of all claim to the countenance he had formerly enjoyed from men in power. He died in London in 1820. Only one volume of his work was published during his lifetime, the remainder being completed from his manuscripts by his friends. With some defects on the score of accuracy and clearness, it still remains the best work on the subject, and has been made available to the English reader in a translation by Mrs. Jonathan Forster.—F. M. W.

CONDÉ, LOUIS DE BOURBON, Prince de, commonly called THE GREAT CONDÉ, born in Paris on the 7th September, 1621, was the fourth son of Henry II. de Bourbon, and Charlotte Marguerite de Montmorency, prince and princess of Condé. During his father's lifetime he was known by the title of Duke d'Enghien. Three elder brothers having died in their infancy, he became, on his father's demise, prince of Condé. His only sister, some years his senior, was Anne Geneviève de Bourbon, born in 1619, celebrated as the beautiful duchess of Longueville, and queen of the Fronde. His only surviving brother was Armand de Bourbon,

prince of Conti, born in 1629, whose name also became famous in the struggles of the Fronde. At an early age he was removed to Bourges, where, under the care of La Boussière, his tutor, he went through the usual course of education given by the jesuits. In his bodily exercises, as in his studies, he surpassed all his companions; at twelve years of age he had completed his course of philosophy, and sustained several public disputations. For the completion of his education, his father sent the young duke d'Enghien to take charge of his government in Burgundy. He there made himself acquainted with all things relating to the military and judicial administration of the province, and diligently studied engineering, fortification, and the whole art of war. In 1640 he assisted under marshal de la Meilleraye at the siege and taking of Arras in Flanders, and distinguished himself by most brilliant valour. The prince de Condé, whose ambition was insatiable, now desired for his son the command of an army. This object could only be obtained by paying court to Cardinal Richelieu; he, therefore, condescended to solicit for his son the hand of Claire Clemence de Maille Brézé, the cardinal's niece. The young duke d'Enghien expressed the strongest repugnance to the marriage thus arranged for him by his father; but he was obliged to submit, and the betrothal took place on the 7th of February, 1641. In the following year, shortly after the death of Richelieu, he was named general-in-chief of the army that was sent to defend the frontiers of Champagne and Picardy against the Spaniards. He was marching towards Landrecies, when he learned that the enemy had turned their steps towards the Meuse and were besieging Rocroy, which was at the point of being reduced. Gaining the heights above this place on the 18th of May, 1643, he made his attack at day-break on the 19th, and gained a brilliant and complete victory, after a battle disputed with the utmost obstinacy for six hours. He then marched to Thionville on the Moselle, which, after a siege of two months, he compelled to capitulate. By this conquest, and some others of minor importance, he became master of the whole course of the Moselle as far as Trèves, thus terminating the most glorious campaign ever made by a general of twenty-two years old. The following year, 1644, he was sent to join the army in Germany, and to take the command as generalissimo. Uniting his forces to the small army, only ten thousand men, of Turenne, he defeated the count de Mercy at the head of fifteen thousand Bavarians, besieged and retook Fribourg, which had fallen into the hands of the enemy, and effected the capture of Philippsbourg, which was followed by the capitulation of Worms, Oppenheim, and Mayence. The campaign of the following year commenced under Turenne, very unfavourably for France. D'Enghien was despatched to retrieve the fortune of the war, which he accomplished in a series of brilliant triumphs, ending in the battle of Nördlingen. In 1646 he attacked and took Dunkirk, after an obstinate defence. On 25th December this year the prince of Condé died, and the duke d'Enghien succeeded to the title of prince of Condé, but was usually called Monsieur le Prince. The queen regent conferred on him all the governments and appointments which had been held by the late prince. But this did not satisfy Condé. He laid claim to the post of high-admiral, which, at the instigation of Mazarin, was refused. This rebuff irritated him greatly against the cardinal, who, on the other hand, entertained a growing jealousy and apprehension of the power, ambition, and influence of the young prince. Early in the spring of 1647, Condé accepted the command of the army in Catalonia, which was engaged in assisting the inhabitants in their revolt against the king of Spain. On the 12th May he appeared before Lerida, and vigorously commenced the siege of that stronghold, but was compelled on the 17th June to abandon the attempt. This check, the first he had ever sustained, caused a profound impression, not only in France, but throughout Europe. Next year he accepted the command of the army of Flanders, and on the 20th of August was fought the even memorable battle of Sens, one of the most glorious that the reign of Louis XIV. could boast. This great victory may be said to have terminated the campaign of 1648, and with it the war with Germany.

The troubles of the Fronde had been for some time agitating Paris, and immediately after the victory at Sens Condé received an order from the queen to terminate the campaign as speedily as possible, and hastened to support her with his counsels and his sword. He obeyed with regret, foreseeing the inevitable disasters of a career where moderation was almost impossible, and

success and failure both alike ruinous. The contest between the queen's party, supported by Condé, and the citizens of Paris, whose object was the dismissal of Cardinal Mazarin, continued till the spring of 1649. An accommodation was then patched up, which fell to pieces before the end of the year. Vacillating and undecided between his predilection for the throne, his dislike of Mazarin, and his contempt for the bourgeoisie, Condé listened occasionally to all, but treated none of them fairly and frankly, and displeased all by turns. The queen was at length wrought upon to consent to the arrest and imprisonment of the prince and his chief partisans. Lulled into security by the consummate dissimulation of the queen and Mazarin, the prince, with his brother and the duke of Longueville, were all three seized one night, January 18, 1650, and secretly hurried off to Vincennes, whence they were some time afterwards conducted to the Chateau de Marcoupy, and finally, for greater security, transferred to Havre. The princess of Condé escaped with her son into Berri, and assisted by the counsels of Pierre Lenet and by the count of Coligny, raised her husband's standard at his own fortress of Mountredon, displaying throughout the period of his captivity the most admirable constancy, prudence, and bravery in withstanding his enemies. At length, after thirteen months' detention in captivity, a reaction began to take place in favour of the illustrious captive. Pity for the unfortunate fate of Condé, admiration for his military exploits, sympathy for the devotion of his young wife had taken possession of all hearts. A powerful combination, headed by the coadjutor of Paris, Gondy, afterwards cardinal de Retz, and the great chief of the Fronde, effected the fall of Mazarin and the release of Condé. The prince was for a moment master of a great position, and might perhaps have employed it to the blessing of his country, had his talents been of the same high order in civil as in military affairs; but lost amidst the petty and inextricable intrigues of the second Fronde, he allowed himself to be bewildered by fears and suspicions of treachery, threatening his liberty, or even his life. But his course decided on, Condé seemed to recover all the energy and vigour of his character. He proceeded at once to take up arms in his own government of Guienne; despatched his faithful Lenet to Madrid, to seek the assistance of the king of Spain in his enterprise; and established his own head-quarters at Bordeaux. For a moment the return of Mazarin in 1652 to his old place and favour at court excited the popular rage, and gave an impulse to the party of the Fronde; but fortune no longer smiled on Condé's career, and the king's party, as it was now called, headed by Turenne were, on the whole, successful everywhere. At length Condé, assuming the command of an expedition in person, obtained an important victory at Bleneau. He then marched on Paris, which closed its gates against his soldiers. On the 2nd July, 1652, he was encountered at the barrier of St. Antoine by the royal forces. A terrible conflict ensued, in which his troops were completely worsted. Turenne was advancing to a last decisive attack, when suddenly the cannon of the Bastile—for that fortress commanded the battle-field—opened upon the king's troops, and checked their farther advance. The gates were opened, and Condé retreated into the city, protected by the artillery that should have defended its walls against him. Soon after this engagement the Fronde began to fall to pieces of itself; many of the principal leaders had been slain, or placed hors de combat by their wounds; others submitted unconditionally to the royal authority. After much conflict of mind, Condé determined to quit the kingdom, and withdrawing from Paris, 14th October, 1658, with such of his followers as still remained to him, directed his march to the head-quarters of the Spanish army in Flanders. The next seven years of his life were passed in the service of the king of Spain, in fighting against his own country. In these contests he was generally opposed by Turenne. The battle of the Downs, as it was called, into which Condé was forced by the Spanish generalissimo against his own better judgment (June 14, 1658), was followed immediately by the surrender of Dunkirk to Turenne, and the complete humiliation of Spain. In the treaty of peace which was signed between France and Spain, Nov. 7, 1659, there were eight articles in relation to Condé, stipulating that the prince should be restored to his honours, estates, and the government of Burgundy, as well as to the pardon and favour of his sovereign, that he might receive from Spain a million of dollars, and that pardon and restoration to their estates should be granted to his partisans

who had followed him out of France. He arrived at Aix in Provence, where the court then was, on the 28th January, 1660, and had an interview with Mazarin and the king, who promised never to remember the error which had been hurtful only to the prince himself.

Condé retired to Chantilly, to which residence he was much attached, and amused himself by improving it. In February, 1671 he caused his unfortunate wife to be imprisoned in the castle of Chateauroux on an accusation of infidelity, which the historians of the time believed to have been entirely groundless, and which was certainly at variance with her irreproachable conduct during the thirty years of her married life, and with the piety, devotion, prudence, and courage she had exhibited during Condé's imprisonment. In the campaign against Holland in 1672, Condé accompanied the king, and exhibited, as usual, the highest degree of ability and courage, especially in that brilliant exploit the passage of the Rhine in face of the enemy, wherein he commanded, and wherein he received a severe wound by the shattering of his left wrist by a musket ball, which prevented his taking any further part in the campaign. In 1674 he once more commanded on the Flemish frontier, and with an army of forty-five thousand men fought, at Seneff, the prince of Orange with sixty thousand men; they fought till night, and both claimed the victory. In the following year Condé was again sent to take the command in Flanders, to replace Turenne, who had fallen at Stolhoffen in the very moment when victory seemed within his grasp. This campaign closed the military career of the great commander. His mental powers were undiminished, but his bodily strength was failing. He therefore declined the command of the army which Louis offered him the following year, and retired finally to Chantilly, where he derived his greatest pleasure in embellishing his charming retreat, and enjoying the society of men of letters, among whom the names of Boileau, Racine, and Molière were specially distinguished. He expired in the evening of December 11th, 1686. One of Bossuet's finest funeral orations is that which he pronounced over the great Condé. Almost all the memoirs and letters of the time throw some light on his history. The following are the most authentic and interesting—*Mémoires par Pierre Lenet*; which alone furnish any account of the hero's childhood; *Histoire de Louis II. de Bourbon*, by Desormeaux, 4 vols. Paris, 1766; *Historical Essay on the great Condé* by his great-grandson Louis Joseph de Bourbon, prince de Condé. The Commentaries of the Emperor Napoleon on the campaigns of Condé comprised in *Pièces sur les guerres de maréchal de Turenne*, published in the *Mélanges Historiques* by Count Monthonon, London, 1833, are highly interesting.—B. DE B.

**CONDÉ**, LOUIS JOSEPH DE BOURBON, Prince de, a French general, son of the duke of Bourbon, was born at Chantilly in 1756. He served with distinction in the Seven Years' war; presided in one section of the assembly of notables in 1787; and, having withdrawn from France when the revolutionary party triumphed, was chosen to command the army which the emigrants organized on the Rhenish frontier. After the execution of Louis XVI., he proclaimed the dauphin, and joining with his troops the army of Marshal Wurmser, distinguished himself in the campaigns of 1795 and 1796. The peace of Campo Formio compelled him to take service with Paul I. of Russia, who employed him in Poland, and afterwards on the Inn. In 1801 he took refuge in Britain, and lived to enter Paris at the restoration in the same carriage with Louis XVIII., by whom he was restored to his rank and honours; but he enjoyed them only a few years, his death taking place in 1818. He wrote in his earlier years a memoir of the great Condé.—W. B.

**CONDÉ, JOSIAH**, an English nonconformist writer, was born in 1789. He was the son of a bookseller, and followed the same business until 1819. He became the publisher and proprietor of the *Eclectic Review*, which he also edited until 1837, assisted by contributions from Robert Hall, and other eminent nonconformist divines and writers. Besides numerous articles in reviews and magazines, Mr. Conder published several religious works characterized by great ability and earnestness. In 1832 he became the editor of the *Patriot* newspaper, and continued to hold that office till his death in 1855.—J. T.

**CONDILLAC**, ETIENNE BONNOT DE, was born at Grenoble in 1715. His brother, Gabriel Bonnot, is well known as the Abbé Mably. Condillac also was destined for the church, and was styled Abbé. Having come to Paris while yet young, he became acquainted with Diderot and J. J. Rousseau; but the

acquaintanceship was not intimate, and he did not contract any indiscreet or compromising familiarity with contemporary philosophers. His position as a churchman gave a caution and reserve to his speculations and his conduct, and kept both within a safe range. Having acquired celebrity by his writings, he was appointed preceptor to the hereditary prince of Parma. For his use he compiled "Cours d'Etudes," 13 vols. 8vo, Parma, 1769-1773. He was subsequently named a member of the French Academy, in succession to the celebrated grammarian, the Abbé Olivet. Condillac died in the abbey of Flux, near Beaugency, of the revenues of which he was in possession. The first work of Condillac was "Essai sur l'origine des Connaissances Humaines," 2 tom. 12mo, Amst. 1746. In it he takes Locke for his guide, and traces all our ideas to experience—experience being made up of sensation and reflection. While the mind is passive in receiving sensations, he admitted that, in reflecting upon its own operations, it manifested some degree of activity. But in his "Traité des Sensations," 2 tom. 12mo, Paris and London, 1754, he altered his philosophy by denying the activity of the mind, and resolving all our ideas into sensations gradually transformed. In doing so he was departing from the philosophy of Locke. Of this he was quite aware; for he says, at the beginning of his "Treatise of Sensations," "Locke distinguished two sources of our ideas, sensation and reflection. It would be more exact to recognize only one; both because reflection, as to its principle, is just sensation; and because it is not so much a source of ideas as the channel by which ideas come from the senses." Condillac, however, although a sensationalist, was not a materialist. He did not confound psychology with physiology, but insisted without ceasing that sensation is not in the bodily organs. His "Traité des Animaux," 2 tom. 12mo, Amst. 1755, was directed against the opinion of Descartes, that the inferior animals are living automata, or animated machines. Condillac argued that they move about as they please; they choose what is suitable, and reject what is unsuitable. They have senses analogous to those of man, and they use them in the same way. They feel some want and seek to supply it. But they cannot reflect. They cannot rise above sensation to any higher idea; and, being incapable of merit or demerit, the pains and pleasures of this life are their all. These pains and pleasures are necessary to the existence of such creatures; and, therefore, they afford no proper objection against the goodness of God—an objection which Descartes sought to obviate by representing them as animated machines. The sensational philosophy of Condillac was widely embraced in France during the latter half of the last century. The simplicity and clearness of the writings in which it was expounded, seemed to make everything plain in the phenomena of mind; and its tendency was in favour of the reforming spirit of the times. But when closely examined, it was found to be both defective and erroneous, explaining some of the facts of consciousness, but omitting the higher functions of the intellect and the native activity and energy of the mind. Mons. Destutt de Tracy did much to give it philosophical form and consistency; but its radical defects could not long be concealed; and it is now regarded only as a partial and ingenious explanation of some of the conditions under which the faculties by which human knowledge is acquired are developed, and the energies by which human activity is prompted are called into play.—W. F.

**CONDORCET**, JEAN ANTOINE NICOLAS DE CARITAT, Marquis de, an illustrious French mathematician and philosopher, who occupies a notable place in the history of the revolutionary epoch, was born at Ribemont in Picardy, September 17, 1743. Educated at the jesuit college in Rheims, and at the college of Navarre in Paris, he especially distinguished himself by his mathematical attainments. His eager intellectual activity, however, was not satisfied with eminence in any one branch of knowledge, but spread itself through all the varied subjects of human thought. Nothing could be more brilliant than Condorcet's early career. Never, writes a friend, had any one such intensity of life, or such a happy abundance of resources. He had a hundred intimate friends, and each friend believed himself the all in all of his affections—a fact very characteristic of the sentimental vivacity which marked Condorcet's early years. At the age of sixteen he sustained an analytical thesis with such singular ability that D'Alembert predicted a future colleague in the academy; and in 1772 Lagrange pronounced one of his memoirs profound and sublime. Condorcet assisted in the development of the calculus of probabilities; and Arago testifies

to his successful application of analytical methods to astronomical researches. In 1769 he was elected member of the Academy of Sciences, and in 1773 became perpetual secretary. As secretary of the academy he published a series of eulogies upon eminent men, which still remain the chief monuments of his literary skill. Among the most remarkable of these are his *éloges* upon Pascal, Jussieu, Flamsteed, D'Alembert, Buffon, and Franklin. That upon Buffon is noticeable through its generous impartiality. No one could gather from it that Buffon had employed, both at the court and the academy, every influence he possessed to disparage Condorcet. The first of Condorcet's writings upon religious subjects was an anonymous work entitled "Lettres d'un Théologien," which was attributed to Voltaire. His fundamental doctrine was the present perfectibility of mankind both individually and socially. He held that all moral evils come from bad laws and bad institutions; and he looked forward to the time when disease and suffering should pass away; and death be only the effect of an accident, or the light and gentle decay of vital forces which had exhausted their capacities for joyful action. During the later years of his life we find him intensely involved in the political movements of that revolutionary epoch, the advent of which his writings had powerfully assisted in preparing. Until the flight of Louis XVI. he was faithful to the principle of a constitutional monarchy; but after that event he examined the question whether royalty was essential to liberty, and pronounced in the negative. Condorcet was the chief author of that famous answer of the assembly to the address from the European powers, threatening France with war; in which the idea of war for conquest was renounced, and a solemn pledge taken not to employ the national forces against the liberties of any people (1791). During the revolutionary struggles, he displayed a disposition in which timidity in action and boldness in theory curiously contended against each other. Upon the trial of Louis XIV., Condorcet voted for the gravest punishment next to death. In the struggles between the Mountain and Girondist parties, he took no decided part with either, although he was employed by the Girondists to draw up a new constitution, the plan of which was approved by the convention. He escaped the first proscriptions, but having objected to the proceedings of the dominant party, incurred the enmity of Robespierre; and, on the 3d October, 1793, the convention pronounced a decree of condemnation against "Caritat ci-devant marquis de Condorcet." The montagnards hesitated before proscribing so great a name; but the Jacobins declared the man more dangerous because of his greatness, and urged on the deed. Condorcet was concealed by his friends, and remained shut up in an attic during the autumn and winter of 1793-94; and while the storm of revolution was raging round him, and his own life was not secure for an hour, he employed himself in demonstrating the perfectibility of the human race, and wrote his famous work, "L'esquisse des progrès de l'esprit humain." Assuredly that man was great who could console himself in persecution by cherishing yet more fondly than in prosperity his glorious hopes for the very people whose victim he was; and the history of literature furnishes few more touching pictures than Condorcet writing upon the perfectibility of mankind in a garret, from which he dared not move, and in sight of the guillotine waiting for its prey. At last he could endure confinement no longer. In spite of the precautions of his friends he escaped from his concealment; was arrested as a suspected person at a cabaret of Clamart by some members of the revolutionary committee, and thrown into the prison of Bourg la Reine. In the morning of 28th March, 1794, the guard found a corpse in place of their prisoner; the philosopher had taken poison, preferring to die in quietness and peace rather than that his last agonies should be a sight for a scoffing mob. The works of Condorcet have been published in 21 vols. 8vo, Paris, 1804.—L. L. P.

CONFUCIUS, the Latinized form given originally by the jesuits to the name of the famous Chinese philosopher KOONG-FOO-TSE. He was born about 550 B.C. in the kingdom of Loo, now the province of Shang-tun, and was descended from the imperial family of the dynasty of Shang. He was early distinguished for his great abilities, his extraordinary love of learning, and his proficiency in philosophy. He married at the age of nineteen, but divorced his wife after she had borne him a son, in order, as the jesuits allege, "that he might attend to his studies with greater application." When he had reached his twentieth year he obtained his first political employment as "superintendent

of cattle," and soon became conspicuous for his zeal in reforming long-established abuses. His activity and fidelity obtained for him promotion to a more important situation, and the highest position in the kingdom seemed within his reach, when a sudden revolution in the state deprived him of his office.

The next eight years of his life he spent in travelling through the various states into which the Celestial empire was then divided, instructing all classes in the precepts of virtue and social order, and gradually increasing the number of his disciples. He returned to his native kingdom in his forty-third year, and was soon after intrusted with various responsible political offices. He was at length made prime minister, at the age of fifty-five, and received full authority to carry his theories into practice. He speedily effected a great change, both in the moral and physical condition of the country. He provided an abundant supply of food for the poor, and freed them from the oppression of the nobles. "The revenues of the state," says his biographer, "were directed to the advancement of commerce, the improvement of the bridges and highways, the impartial administration of justice, and the repression of the bands of robbers that infested the mountains." But the great reformation Confucius was effecting roused the jealousy of the neighbouring princes, and they succeeded by a base intrigue in inducing the king of Loo to abandon his faithful minister, who was in consequence once more expelled from the country, and compelled to take refuge in the northern parts of China. For twelve years he wandered about from province to province, making various unsuccessful efforts to obtain office. He made many proselytes, and at length, full of years and worn out with his wanderings and sorrows, he retired with a small band of faithful disciples to a quiet valley in his native province, and there spent the concluding five years of his life in revising and improving those works which for twenty-three centuries have been the sacred books of the Chinese. He died at the age of seventy-three in this valley, which, for all succeeding ages, has been a sacred spot to the inhabitants of the Celestial empire. His sepulchre was erected on the banks of the Loo river. The manner in which the memory of the great philosopher has been revered by posterity, presents a striking contrast to the unworthy treatment which he received from his contemporaries. The highest honours and privileges have been heaped upon his descendants, who now number many thousands, and are the only hereditary nobility in the empire. Amid all the revolutions that have taken place in China, their privileges have been preserved entire. There is at least one temple dedicated to Confucius in every city of the empire of the first, second, and third rank; and the mandarins and the emperor himself are bound to worship there, burning scented gums, frankincense, and tapers of sandal wood, offering wine, fruit, and flowers, and chanting appropriate hymns.

Confucius claimed to be a teacher of morals, rather than the founder of a religion. He made no pretensions to inspiration; and his method of teaching was as simple and natural as his manner of life. The physical system which he inculcated resembled that of the early Greek philosophers. The five elements or *kings*, as he termed them—water, fire, wood, metals, and earth—stood at its base. He held that the universe had been generated by the union of two material principles,—a heavenly and an earthly—Yang and Yn—but there is no mention of a Creator in his system; and some writers have broadly asserted that Confucius did not recognize the existence of a God. He represents man as having fallen by his own act from his original pure and happy state; and affirms that, by his own act, he can recover the purity and happiness he has lost. The object of one of his treatises is declared to be, "to bring back fallen man to the sovereign good—to what is perfect." In his doctrines there is an evident leaning to fatalism and to fortune-telling. Many of his moral precepts, such as those which regulate the duties of children to parents, and of the younger to the elder, are excellent. His political system, which is one of pure despotism, is founded on the parental relationship. A family is the prototype of his nation, of which the emperor is regarded as the father. Dr. Morrison is of opinion, that it is this feature of his doctrines which has made Confucius such a favourite with all the governments of China for so many centuries.

The classical or sacred books written, or completed and revised, by Confucius and his disciples, are nine in number, viz., the "Four Books," and the "Five Canonical Books." The

first of the "Four Books" is the "Ta-heo, or the School of Adults;" the second, the "Choong-yoong, or Infallible Medium;" the third, the "Lun-yu," consisting of the conversations and sayings of Confucius recorded by his disciples; and the fourth, the "Meng-tse," which contains the additions and commentary of Meng-tse or Mencius, one of the disciples of Confucius. The "Five Canonical Books" are—the "Y-king, or Sacred Book of Changes," which has been termed the Encyclopædia of the Chinese, and embraces a great variety of subjects—metaphysics, physics, and morals; the "Chou-king," which consists of a historical narrative of the events of early Chinese history; the "Chi-king, or Book of Sacred Songs;" the "Li-king, or Book of Rites and Ceremonies;" and the "Tchuntsiou," which is a continuation of the "Chou-king," and contains a history of the philosopher's own times. Confucius was undoubtedly a very remarkable man, and the influence which he has exercised over his countrymen has rarely been paralleled in the history of mankind. A full account of the system of the Chinese philosophers will be found in "The Works of Confucius," by Marshman, Serampore, 1809, and in the writings of Sir J. F. Davis and Dr. Gutzlaff.—J. T.

CONGLETON. See PARNELL.

CONGREVE, WILLIAM, born 1669; died 1728; a gentleman of old and good family. He was educated at Trinity college, Dublin, and on leaving it, entered of the middle temple. At twenty-one he published a novel, which neither enjoyed nor deserved success. In 1693 his first play, "The Old Bachelor," was acted under the patronage of Dryden with universal applause. Although the weakest in style and plot of his four comedies, it has some brilliant and facile writing to allay its vulgaries of conception and commonplaces of execution. Next year appeared "The Double Dealer," a better play which was less successful. All the humour and spirit of a matchless comic style could neither redeem nor conceal the defects of machinery at once violent and intricate. Nevertheless, in this unfortunate comedy, there are scenes of such wit and power as to eclipse Sheridan at his strongest, and Molière at his weakest; no slight praise for any dramatist. "Love for Love" was brought out on the opening of a theatre in Lincoln's Inn Fields; it was the most successful of Congreve's comedies, and is all but the most perfect. In 1697 came out "The Mourning Bride," a patched and padded tragedy, rouged to the eyes, and as violent as Lady Willfort, the memorable heroine of his last and greatest work. "The Way of the World" appeared in 1700, and failed: we have had no such comedy since. Congreve, according to Swift, was rescued from early and degrading poverty by the gift of two sinecures from the political party which enjoyed and appreciated his adherence; on these and his flirtations, he lived a refined and inactive life, cut short by gout and the overturn of a carriage. At his death he left a fortune of £10,000 to the duchess of Marlborough—a legacy which might have been better employed either as a gift to Mrs. Bracegirdle the actress, or as a prop to the fortunes of his family: the former had enjoyed his friendship for years; the latter was reduced to all but destitution. The duchess expressed her regret by lavishing upon a wax figure of her deceased friend, all the attentions which he had required when alive. The minor works of Congreve are dull and empty, but for one or two songs which read like fragments of a comedy patched with metre. All that is worthy of notice in the man he has put into four plays; and his main title to our admiration is the union in these works of broad and refined humour. His intellect is clear, cold, and narrow; it has the force and brightness of steel; the edges of it, so to speak, are cut out hard and sharp. There is more weight and matter in Congreve than in any English dramatist since the restoration; and at worst he is no coarser than his time. In Congreve all is plain and clear, if hard and limited; he makes no effort to escape into the region of moral sentiment; if his world is not healthy, neither is it hollow; and whatever he had of noble humour and feeling was genuine and genial. His style is a model of grace and accurate vigour, and his verbal wit the most brilliant and forcible in English literature. We do not say that it was pure and exalted; such properties belong to other times and other minds. But, as a comic writer, he stands above the best who came after him, and beside the best who went before.—A. C. S.

CONGREVE, SIR WILLIAM, Bart., a distinguished military engineer, and inventor of the rocket called by his name, was born in 1722, and was the eldest son of Sir William Congreve

of Walton, Staffordshire. He entered the artillery service at an early age, and in 1816 attained the rank of lieutenant-general, and retired from the army in 1820. He was successively member of parliament for Gatton and Plymouth. The celebrated Congreve rockets were first used against Boulogne in 1806, and were subsequently employed with great effect in the Basque roads, at Walcheren, in the peninsular campaigns, at Leipzig, and in the attack upon Algiers, and have long been in permanent use in military and naval tactics. Sir William was rewarded for the invention by a liberal grant of money from the national funds. He published in 1812 an "Elementary Treatise on the Mounting of Naval Ordnance," and in 1815 a "Description of the Hydro-Pneumatic Lock." Sir William died at Toulouse in 1828.—J. T.

CONNOR, BERNARD, M.D., an eminent Irish physician, was born in the county of Kerry about the year 1666, and died in 1698. He became physician to John Sobieski, king of Poland, but during the latter part of his life resided as a practitioner in London. There is a curious work of his, entitled "Evangelium Medicis," &c., in which, as Orme says, "the author endeavours to show that the miraculous cures performed by our Lord and his apostles may be accounted for on natural principles."

CÖNON, a renowned Athenian general and admiral, who held several important commands in the latter part of the Peloponnesian war. He was one of the two generals who superseded Alcibiades about 406 B.C., but was soon after completely defeated at Mitylene by Callicratides, the Lacedæmonian general. In the following year Conon and his colleagues stationed the Athenian fleet at a place called Ægospotami, in the straits of the Hellespont, and having imprudently suffered their men to go on shore, were surprised by Lysander, the Spartan commander, and totally routed. Conon himself escaped with nine triremes, but all the remaining vessels, one hundred and ninety in number, were captured, and their crews taken prisoners. This terrible disaster led to the annihilation of the Athenian empire, the capture of Athens, and the overthrow of its constitution. Conon took refuge with Evagoras, prince of Salamis, in the island of Cyprus, where he remained for seven years. He was subsequently appointed commander of the Persian fleet along with Pharnabazus, and inflicted a terrible defeat upon the Lacedæmonians, near Cnidus, 394 B.C. Their expulsion from the Ægean, the revolt of their allies, and the overthrow of their empire speedily followed. Conon then returned to Athens, restored its fortifications, and rebuilt its famous Long Walls—an event of vast importance to its future security and influence. He was afterwards, in 392 B.C., sent as envoy to the Persian court, and is supposed to have died in Cyprus, 388 B.C.—J. T.

CONRAD I, Emperor of Germany, was duke of Franconia and a grandson of the Emperor Arnulf. He succeeded to the imperial throne by national election in 911, at the death of Louis, surnamed the Child; Otto, duke of Saxony, having declined the vacant dignity. His reign was disturbed by the intrigues of Otto's son, Henry the Fowler, who defeated him, near Merseburg, in 915. Three years later, Conrad died without issue, charging his brother Eberhard to promote the election of his rival.—W. B.

CONRAD II, surnamed THE SALIC, also of the ducal house of Franconia, was elected emperor in 1024, and one of his first acts was to render the fiefs of the lesser nobles hereditary. He was solemnly crowned at Rome in 1027, and held the imperial sceptre for fifteen years, displaying much prudence and energy in the disputes respecting the succession to the Burgundian throne, in the suppression of repeated revolts in Italy, and in compelling the turbulent Poles and Hungarians to acknowledge the authority of the empire. He died in 1039, and was buried in the cathedral of Spires, which he had founded.—W. B.

CONRAD III, who was of the Hohenstauffen or Swabian family, succeeded to the throne at the death of Lothaire III., in 1138, in opposition to Henry the Proud, Lothaire's son-in-law. The contests which ensued belong to the well-known struggle between the Guelphs and Ghibellines (in German, Welf, and Waiblinger), Henry being descended from the house of Guelph or Welf, while the town of Wibeling in Franconia gave its name to the other party. Conrad took part in the crusades with Louis VII. of France, returned home in 1149, and died three years afterwards, being succeeded by his nephew, Frederick Barbarossa.—W. B.

CONRAD IV., son of the Emperor Frederick II., was nominated

his successor, but his father's quarrel with the see of Rome had raised a formidable opposition. He eventually took refuge with his brother Manfred of Tarentum, by whose assistance he compelled the pope to come to terms; but on the eve of his return into Germany he died in 1254.—W. B.

CONRAD V., or CONRADIN, son of the preceding, was a child of two years at the death of his father. His mother placed him under the protection of his brother, Louis of Bavaria; and afterwards attempted to establish his rights in Italy against Charles of Anjou. Her army, however, was defeated at Scurcola; and Conradin, falling into the hands of his rival, perished on the scaffold in 1268.—W. B.

CONRAD, son of William III., Marquis of Montserrat, gained his first distinction in the service of the pope against Frederick II. In 1186 he sailed for Syria to take part in the third crusade; and on his way rendered such important aid in the suppression of a revolt at Constantinople, that he was rewarded with the hand of the emperor's sister Theodora. Having narrowly escaped falling into the power of the Saracens at Acre, he landed at Tyre, undertook the defence of that city, and held it successfully against the arms and arts of Saladin, till the arrival of the French and English forces, under Philip Augustus and Richard Cœur de Lion, restored in some measure the ebbing fortunes of the crusaders. But the fame of this and other services was obscured by his intrigues to obtain the throne of Jerusalem, in which he was countenanced by the French king, but opposed by Richard. The wish of the army at length procured the concurrence of the English-monarch, and Conrad was on the eve of succeeding the unfortunate Guy de Lusignan when he was slain by assassins in 1190.—W. B.

CONRADIN. See CONRAD V.

CONRART, VALENTIN, born at Paris in 1603; died in 1675. His father's family was originally from Hainault, and of the noblesse. The family were Calvinists, and Conrart's father destined his son for mercantile life. This prevented his having the ordinary advantages of a classical education, but he learned Spanish and Italian, and was a great reader of modern books. Conrart, though he wrote but little, is one who cannot at any time be forgotten in the history of French literature. He has been called the father of the French Academy, of which he was the first secretary. The origin of the academy was accidental. In 1629 a number of friends fond of literature, living at considerable distances from each other in Paris and the vicinity, arranged to meet occasionally at the house of Conrart, who lived in the Rue St. Martin. Richelieu, who had his eyes and ears everywhere, learned the fact of these meetings; suggested the idea of an academy; and offered Conrart and his friends letters patent from the king. This project was disliked by the original members of the little society, but could not be decorously refused. This is Pellisson's account of the origin of the academy. At its institution it had three principal officers, a director, a chancellor, and a secretary. The first two changed from time to time; the secretary was for life, and chosen by the suffrages of the academy. Conrart was unanimously elected "perpetual secretary." He became afterwards chancellor, the offices not being inconsistent. In 1634 his duties as secretary commenced, and till his death, forty-one years afterwards, he kept the official record of all the proceedings of the academy. The closing years of Conrart's life were occupied with exercises in devotional poetry. He versified fifty-one of the psalms, or rather retouched and modernized Clement Marot's version. He also left memoirs on the history of his own times, which were published for the first time in 1825, in Petitot's well-known collection.—J. A. D.

CONRING, HERMANN, one of the greatest scholars of his time, was born at Norden in Frisia on the 9th November, 1606; and devoted himself at the same time to the study of theology and medicine at Helmstedt, and afterwards at Leyden. As early as 1632 he obtained the chair of philosophy at Helmstedt, and in 1634 took his degree as M.D. Queen Cristina of Sweden proposed to make him her physician. He declined the offer, but in 1658 accepted the same appointment from Gustavus Adolphus. At the same time he was named privy councillor to the duke of Brunswick, and since 1664 had a pension granted him by Louis XIV. His counsel in political and state affairs was sought for almost throughout Europe. By his works, although the man was greater than his writings, he has rendered important services both to the history of the German empire, and

to medical science. He vigorously opposed the alchemists, and zealously advocated and promoted Harvey's doctrine of the circulation of the blood. He died at Helmstedt on the 12th December, 1681. His collected writings were edited, with a life, by Göbel, Brunswick, 1730, 6 vols.—K. E.

CONROY, FLORENCE, a learned Irish Franciscan, was born in Galway in 1560. Being designed at an early age for the priesthood, he was sent first to the Netherlands, and afterwards to Spain, for the completion of his studies. He obtained a high reputation for scholarship, and was held to be the most deeply versed in the works of St. Augustine of any man in Europe. Upon the death of O'Higgin, the Roman catholic archbishop of Tuam, at Antwerp in 1609, Conroy was appointed to succeed him. He did not, however, go to Ireland to take possession of his see, but remained at the Spanish court. Through his influence with Philip II., that monarch was induced to found an Irish college at Louvain, dedicated to St. Anthony, in 1616—an institution which afterwards became celebrated for the distinguished Irishmen connected with it, and the Irish works that issued from its press. At this place he afterwards occupied himself in preparing for the press his "Commentaries on St. Augustine" and "Compendium of the Doctrines of St. Augustine." Shortly before his death he returned to Madrid, and retired to a Franciscan convent there, where he died on the 18th November, 1629.—J. F. W.

CONSALVI, ERCOLE, Cardinal, born at Rome in 1757; died there in 1824. Pope Pius VI. appointed him *uditore di ruota*, or member of the highest Roman civil court. In 1800 Chiaramonti, who had been raised to the pontificate, made him a cardinal-deacon, and secretary of state. It was Consalvi who concluded the concordat with Napoleon in 1801; but when the first consul began to quarrel with the pope he insisted on his dismissal, which Pius had at last, however unwillingly, to concede. During the period of the pope's abdication Consalvi was permitted to join his master at Fontainebleau, and, on the pontiff's return to Rome in 1814, was reinstated in his office of secretary of state. A monument, executed by the sculptor Rinaldi, was raised to his memory in the church of S. Marcello, where he was buried.—R. M. A.

\* CONSCIENCE, HENRI, the most eminent novelist of the Netherlands, was born at Antwerp in 1812. Having lost his mother, and his father being a poor dealer, he entered the army in 1830 and rose to be a sergeant-major. His powers of observation had been sharpened by a love of reading, which, despite of no ordinary difficulties, he contrived to indulge. His first attempt at composition was a romance descriptive of the heroic rising of his countrymen against their Spanish masters, and which succeeded on its appearance in winning what would have been universal approbation, only for one exception. There was one person who saw with an angry eye the work, which he was certainly incapable of judging; and he was the author's own father. The successful author had committed the crime of spoiling the promising dealer in old iron. Expelled from the shop he was deemed not worthy to inherit, the author found a protector in no less a personage than King Leopold, who gave him assistance. In 1837 he published his "Phantasie," in imitation of Hoffman, followed by stories illustrative of Flemish life, written with that truthful simplicity and directness of purpose set off with graphic descriptions, which go home to the hearts of readers. His independence has been secured by a situation connected with the Academy of Fine Arts. In the meantime his works are increasing in popularity and making their way through translations into France, England, and other countries.—J. F. C.

CONSTABLE, ARCHIBALD, a Scotch bookseller, who acquired considerable celebrity as the publisher of the *Edinburgh Review* and the *Encyclopædia Britannica*, and of the works of Sir Walter Scott, Dugald Stewart, and other eminent writers. To Mr. Constable belongs the merit of having led the way in the great revolution which has taken place in the diffusion of cheap literature, by the publication of the series of instructive works entitled Constable's Miscellany. Mr. Constable, having embarked in various extensive book-selling speculations, was involved in the ruin which the commercial crisis of 1825 brought upon vast numbers of the trading section of the community. His spirit was completely broken by his reverses of fortune, and he died in Edinburgh in 1827, in his fifty-fourth year. "He was," says Scott, "a prince of booksellers; his views sharp, powerful, and liberal, too san-

guine, however, and, like many bold and successful schemers, never knowing when to stand or stop. He knew, I think, more of the business of a bookseller in planning and executing popular works than any man of his time."—J. T.

**CONSTABLE, HENRY**, an English poet of the sixteenth century. He was the author of "Diana, or the Excellent Conceitful Sonnets of H. C., augmented with diverse Quatrains of honourable and learned Personages, divided into eight decades," 1594. The "Shepherd's Song of Venus and Adonis" was reprinted by Malone in the notes to the tenth volume of his edition of Shakespeare. Constable, who was a Roman catholic, having come secretly to London, was apprehended and confined in the Tower for some time on account of his religion.—R. M. A.

**CONSTABLE, JOHN**: this distinguished landscape painter was born in 1776 at East Bergholt in Suffolk. He was the second son of a miller, and to that fact was fond in after life of attributing the many mills and streams, dams and weirs, constantly produced and reproduced in his pictures. He was twenty-four years of age before he took up art as a profession. He received lessons from Reinagle, R.A., and was greatly patronized by Sir George Beaumont. He had visited London in 1795 and again in 1799, and in 1800 he first entered the academy as a student. Three years afterwards he was residing in America Square, and the exhibitor of a picture in the academy which attracted some attention. But his works in the first instance startled rather than convinced the connoisseurs. Constable simply thought to be truthful—to paint what he saw—and was denounced as an innovator for his pains. He worked on, however, in his fresh, genial, original manner, indebted a little only to his predecessors, Wilson and Gainsborough, and a great deal to his earnest, indefatigable study of nature. His representations of atmospheric effects are singularly striking, and in his day were even more so. For many years quite a gallery of his paintings remained on his hands, but the tide turned at last. In 1829, in his fifty-third year, he was elected an academician. Good fortune smiled on him; he could sell as fast as he could paint; he was recognized and fairly appreciated at last. He doted upon his native fields. "I love," said he, "every style and stump and lane in the village; as long as I am able to hold a brush I shall never cease to paint them." At his death another academician, his friend the late C. R. Leslie, published his memoirs and letters. Some students to do honour to his memory purchased one of his landscapes and presented it to the national gallery, in the English art division of which it may still be seen. And a high place must be awarded him in the list of great English painters. If something limited, he was very conscientious—uniting a poetic quality to his realistic views of landscape; a thorough Briton—fond and proud of the moist air of his island—of its rich wood and abundant water, and its ever-varying sky. He resided for many years on Hampstead Heath, painting there some of his most successful works; but he died suddenly and painlessly at a house, 63 Upper Charlotte Street, London, on the 30th March, 1837, no less esteemed as a man than as an artist.—W. T.

**CONSTANS I., FLAVIUS JULIUS**, was the third son of Constantine the Great and Fausta. In the division of the empire at his father's death in 337, Italy, Africa, and Western Illyricum were allotted to him; and three years afterwards he acquired the dominions of his eldest brother, Constantine, who had perished in an unsuccessful invasion of his Italian provinces. He was slain in 350 by the partisans of Magnentius.—W. B.

**CONSTANS II., FLAVIUS HERACLIUS**, eldest son of Constantine III., succeeded to the Byzantine throne in 641. Through his jealousy of his brother Theodosius, the latter was forced into holy orders, and afterwards put to death. But the guilty monarch was speedily punished by the necessity of fleeing from his indignant subjects; and he is also said to have been haunted in his restless exile by the phantom of his murdered brother. He was assassinated at Syracuse in 668.—W. B.

**CONSTANT DE REBECQUE, HENRI BENJAMIN**, an eminent French littérateur and statesman, was born at Lausanne, 25th October, 1767. His education was remarkably catholic in its general character. He studied English literature at Oxford, Scotch philosophy at Edinburgh, and German learning at Erlangen; while among his personal acquaintances he numbered Makintosh and Erskine, Kant and Gibbon, Goethe, Wieland, and Schiller. Possessed of quick and lively capacities, Constant displayed that power of making mysteries of abstruse thought clear,

and of bestowing life upon otherwise dull technicalities, which gives so great and special a charm to the literature of France. Familiar with the philosophies of various nations, he endeavoured to realize the conditions of their existence, and their actual relationships to human needs, by putting himself *en rapport* with the dispositions and sympathies from which they sprung, rather than by measuring them by dogmatic rules of his own construction. The breadth of his culture determined the specialities of Constant's political as well as his literary career. Delighting in free intercourse with many minds, he perceived that liberty results from the balancing of contending claims and principles, rather than from the enthronement of any sectional authority; and hence he attached himself to that constitutional party which endeavoured to preserve France from the despotism alike of emperor and mob. Constant began his political career by uniting himself to moderate republicans who wished to preserve the principles of the Revolution, while repudiating its excesses. He was intimately connected with the constitutional club, *Le Cercle Constitutionnel*, which was directed by Talleyrand, and adorned by the brilliancy of madame de Staél. When Napoleon became first consul, Constant opposed his arbitrary authority and found it necessary to quit France. He took refuge at Weimar and Göttingen, and associated with Goethe, Wieland, and Schiller. With ready versatility he forsook politics for literature, translated Wallenstein, and collected materials for his great work on the history of Religions. In 1814 he returned to France; and although the republican of 1795 became the supporter of constitutional monarchy, we recognize the same principles of political conduct, seeking their realization in a different outward form. He resolutely opposed, however, the reactionary policy of the Bourbons. When Napoleon returned from Elba he was for a short time minister of state, defending himself by the assertion that he had a duty to his country above and beyond external changes of government; and on the final fall of the emperor, he became the principal leader of the constitutional party in the chamber of deputies. He took a foremost part in every great question at issue between 1818 and 1830, on the side of constitutional liberty; and his general policy was in harmony with that of the greatest and best of our own British statesmen. He established the *Constitutionnel* newspaper, which through his knowledge, wit, and eloquence achieved a marvellous success. As littérateur, editor, and leader of the constitutional party, Constant achieved important influence and power in France. Louis Philippe sought to bestow favours upon him; these were accepted in the spirit of the following words, "Sire, I accept your kindness, but liberty must ever be before gratitude; I wish to be independent; and if your government commits faults, I shall be the first to summon the opposition." "I have no other expectation," replied the king.—The last and greatest of Constant's works, and the one on which his fame in foreign lands chiefly depends, is entitled "*De la Religion, considérée dans sa source, ses formes et ses développements*," and was completed shortly before his death. The object of this work is threefold, and whatever may be thought of the conclusions he reaches, no doubt can be started regarding its pervading spirit of sincere devotion. (1) The general action of the religious principle is illustrated as a fundamental law, authoritative and universal. (2) Religions are divided into the sacerdotal and the independent, and decision is given against a preponderant hierarchy as injurious to the highest worship. (3) An attempt is made to prove a development of faith, upwards from fetichism; and the gradual stages of spiritual growth are traced.—Benjamin Constant died at Paris, 10th December, 1830, aged sixty-three, and was buried in the Pantheon.—L. L. P.

**CONSTANTIA, FLAVIA JULIA VALERIA**, sister of Constantine the Great, and wife of Licinius, assisted to maintain the harmony which prevailed between them for a time. When the war broke out she left her husband for her brother, to whom she was strongly attached, and with whom she continued even after the execution of her son. She died in 329.—W. B.

**CONSTANTINE**, surnamed THE GREAT, the first christian emperor of Rome, was the son of the Emperor Constantius Chlorus and Helena, and was born in 272 at Naisus in Dacia. He was brought up at the court of Diocletian, and served with distinction under Galerius in the Persian war. Apprehensive of danger from the jealousy of that prince, he sought and with difficulty obtained permission to join his father who was then in

Gaul, and accompanied him on his expedition to Britain and his campaign against the Caledonians. On the death of his father at York in 306, Constantine was proclaimed emperor by the army, and Galerius reluctantly acknowledged him as the sovereign of the provinces beyond the Alps, but gave him only the title of Caesar. Constantine took up his residence at Treviri (Treves), and employed himself for some time in improving and securing his own dominions, avoiding any intermeddling with the civil contentions which at this time raged in other parts of the Roman empire. In 307 he married Fausta, the daughter of Maximian, who conferred on him the title of Augustus; but three years later that prince perfidiously formed a plot against the life of Constantine, which terminated in his own overthrow and capture, and death by his own hand. A civil war ensued between Constantine and Maxentius, the son of Maximian. After several sanguinary conflicts the struggle was brought to a close by the total defeat of Maxentius near Rome, and he was drowned in the Tiber in his attempt to escape, in 312. Constantine entered Rome next day, and was acknowledged emperor by the senate. It was at this time that he adopted a new standard called the Labarum, at the top of which was the monogram of the name of Christ, in commemoration, it is said, of a vision of a luminous cross which Constantine is alleged to have seen in the sky with the inscription "By this conquer." The Roman empire was shortly after divided between Constantine and his brother-in-law Licinius; the former reigning over the west, including Italy and Africa; the latter over the eastern provinces, with Egypt. Constantine now openly favoured the Christian religion, and discountenanced and prohibited the nocturnal assemblies and obscene rites of paganism. He bestowed certain gifts and privileges on the Christian churches, and exempted the clergy from personal taxes and civil duties. The motives of his conversion have been variously stated; and there can be little doubt that it was his interest to gain the support of the numerous party of Christians in the Roman empire, and that his general conduct did no great credit to his profession. War broke out in 314 between him and Licinius. Two battles were fought—one near Sirmium in Pannonia, and the other at Adrianople, in both of which Licinius was defeated. He was thus compelled to sue for peace, which was granted, on condition that he should surrender to his victorious rival Illyricum, Macedonia, and Achaea. Constantine then promulgated several excellent laws ameliorating the condition of the lower classes of his subjects, and lessening the severity of the punishment inflicted upon criminals; and in 321 he ordered the observance of the Christian Sabbath, and abstinence from work on that day. In the following year he defeated the Goths and other barbarous tribes on the Danube and the Rhine, and pursued them into the territories of Licinius. This was made the pretext for a new war between the two emperors, in which Licinius was defeated, and compelled to surrender to Constantine, who at first promised him his life, but ultimately put him to death. Constantine was now sole master of the Roman world; but a series of domestic tragedies—the execution of his son, his nephew, and his wife, on charges the truth of which is doubtful—disturbed the tranquillity of his government, and marred his happiness. He published various edicts in favour of Christianity, forbade the consulting of oracles, and abolished the combats of gladiators. He resolved to transfer the seat of empire to Byzantium, which he called after his own name, Constantinople. The new city was solemnly dedicated to the Virgin Mary, and the emperor spared no pains or expense in embellishing it, and attracting inhabitants to the new capital by bestowing valuable privileges and donations of corn and wine upon its inhabitants. In 328 he supported the orthodox bishops at the council of Nicæa, which condemned the Arian doctrine; but, towards the close of his life, he recalled several Arian bishops who had been banished by this council, a step which led to a prolonged controversy between him and Athanasius. In 337, when preparing to march against the Persians, he fell ill at Nicomedia, and died there in his sixty-fourth year. He was baptized on his deathbed by Eusebius. His three sons, Constantine, Constantius, and Constans, succeeded him in the empire.—J. T.

CONSTANTINE II., the eldest son of Constantine the Great, on the death of his father, A.D. 337, received Gaul, Britain, Spain, and part of Africa as his share of the empire. But dissatisfied with this division, he made war on his brother Constans, and was defeated and slain A.D. 340.

CONSTANTINE III., son of the Emperor Heraclius by his

first wife, Eudoxia, succeeded his father in A.D. 641. He was of a weakly constitution, however, and his reign lasted only one hundred and three days. A belief was generally entertained that his death had been hastened by poison, alleged to have been administered by his stepmother Martina, who was punished by cutting out her tongue.

CONSTANTINE IV., surnamed POGONATUS, emperor of Constantinople, ascended the throne on the death of his father, Constans II., in 668, and died in 685.—W. M.

CONSTANTINE V., surnamed COPRONYMUS, son of Leo the Isaurian, succeeded to his father's throne in 741. Though dissolute and tyrannical, he appears to have been a prince of great ability and energy. It was during his reign that the controversy on image-worship reached its height; and he is well known for the zeal with which he endeavoured to abolish the use of images throughout the church. Died in 775.—W. M.

CONSTANTINE VI., grandson of the preceding, was at the early age of five years associated in the empire with his father Leo IV. On the death of Leo in 780, the Empress Irene was appointed regent of the empire. She formed a conspiracy to dethrone Constantine, and to establish herself in the empire. He was seized by a number of her partisans, and cruelly deprived of sight, by having their daggers thrust into his eyes. Irene succeeded him on the throne in 792, and he lived for many years afterwards a life of obscurity.—W. M.

CONSTANTINE VII., surnamed PORPHYROGENITUS, was born in 905, and succeeded to the throne in 911, but did not become sole emperor till 945. He spent a great part of his time with his books and music, his pen and pencil. He is even said to have been kept in such poverty during his minority, as to have been reduced to the necessity of selling the paintings he had executed. Constantine composed a great number of works, many of which have come down to us. His principal writings are a "Treatise on the Ceremonies of the Church and Palace of Constantinople;" an account of the Provinces or Thanes, as they were termed, in Europe and Asia; "A System of Tactics;" "An Account of the Policy of the Imperial Court with respect to Foreign Nations;" "Basilics, or the Code and Pandects of Greek Law;" "Geoponics, or the Art of Agriculture;" and "Historical Collections." Constantine died in 959, it is alleged by poison administered by his sons, but the story is probably false.—J. T.

CONSTANTINE VIII., was the son of Romanus Lecapenus, and was associated in the empire with his father. He united with his brother Stephen in dethroning their father; but vengeance soon overtook the unnatural sons—they were seized, degraded from the purple, and put in prison. Constantine was afterwards banished to Samothrace, and lost his life in an attempt to escape.

CONSTANTINE IX., son of Romanus II., was born in 961, and succeeded to the throne in 976, along with his brother Basil II. Upon the death of his brother, Constantine reigned as sole emperor for about three years, and died in 1028. He was the last emperor of the Macedonian dynasty.

CONSTANTINE X., surnamed MONOMACHUS, succeeded to the Eastern empire on his marriage with Zoe, daughter of Constantine IX., in 1042. He gave himself up to a life of indolence and debauchery, which soon affected his health, and ultimately hastened his death in 1054.—W. M.

CONSTANTINE XI., surnamed DUCAS, a member of the Comnenian family, succeeded to the throne on the abdication of Isaac Comnenus in 1059. Died in 1067.—W. M.

CONSTANTINE XII., named DUCAS, was the son of the preceding, and succeeded his father in 1067, along with his brothers, Michael and Andronicus, under the regency of their mother. Constantine was confined in a monastery by the usurper Nicephorus III. Botaniates. The time and manner of his death are uncertain.

CONSTANTINE XIII., named PALÆOLOGUS, the last of the Greek emperors, was the fourth son of the Emperor Manuel Palæologus, and was born in 1394. He ascended the throne in 1448, on the death of his brother John VII. The once mighty Eastern empire was now reduced to little more than the limits of the capital, on which the Turkish sultan, Mahomet II., cast longing eyes. He soon contrived to make an occasion of quarrel with Constantine, and after vast preparations, commenced the siege of Constantinople in 1453. In this last extremity Constantine fought with heroic courage, and was bravely supported by the scanty garrison of the city. The reiterated assaults of the

besiegers, in spite of their overwhelming numbers, were repulsed with great slaughter. At length Mahomet conceived the daring scheme of transporting his lighter vessels by land, from the Bosphorus to the higher part of the harbour, a distance of ten miles, and thus was enabled to make a double attack upon the city, from the harbour as well as from the land. The garrison was at last completely worn out by the persevering assaults of the hordes of besiegers, and in May, 1453, the city was taken. Constantine, who fought to the last with desperate courage, fell amidst the tumult by an unknown hand, and his body was buried under a mountain of the slain. With him perished the Greek empire.—J. T.

CONSTANTINE, elected emperor by the Roman army in Britain in 407, had been a private soldier, and owed his elevation solely to his name. He performed his part, however, with considerable success; Gaul and Spain submitted to him; and Honorius, hard pressed by the Goths, acknowledged his sovereignty in the hope of his assistance. After the death of Alaric he was defeated by the famous general Constantius, taken prisoner, and put to death in 411.—W. B.

CONSTANTINE, Pope, was elected to the pontificate in 708. Two years later he visited the Emperor Justinian, and received from him a ratification of the privileges and rights of the church. His dispute with the archbishop of Milan respecting the consecration of a bishop, issued in securing that prerogative to the pope. He died in 715.—W. B.

CONSTANTINE, Antipope, was chosen by a party at the death of Paul I. in 767. He owed his consecration to the forcible interference of his brother, Duke Soton; but in little more than a year he was dethroned, and after being subjected to various indignities and tortures, was immured in a convent till his death.—W. B.

CONSTANTINE PAULOVICH, Grand Duke of Russia, was the second son of Paul I., and born in 1779. He displayed the spirit of a brave and hardy soldier in the military operations against Napoleon, and specially distinguished himself by his resolute stand and orderly retreat with the reserve at Austerlitz. He afterwards held the office of commander-in-chief in Poland, and at the death of his brother Alexander would have succeeded to the throne; but he had solemnly renounced his right to it. Persisting in the act, he attended the coronation of his younger brother Nicholas, and returned to Warsaw, where the severity of his rule was one cause of the outbreak of 1830, in which he narrowly escaped falling into the hands of the insurgents. He died of cholera at Witepsk in the following year.—W. B.

CONSTANTINE VSEVOLODOVICH, born 1186, was created Prince of Novgorod by his father Vsevolod, who then held the sovereignty of Russia under the title of grand duke of Vladimir. Subsequently transferred to the government of Rostof, he refused to resign it to his brother George, in terms of their father's arrangements respecting the succession; and after the death of Vsevolod, the two princes fought in 1216, at Yourief, a battle which gave the grand dukedom to Constantine. He held it till 1219, in which year he died.—W. B.

CONSTANTINUS, surnamed AFRICANUS, a medical writer of the eleventh century. After travelling thirty-nine years in the east in search of knowledge, he returned to Carthage, his native city; but being suspected of magic, he took refuge with Duke Robert of Salerno. He spent his latter years in the monastery of Monte Cassino, where he wrote his works. These were published at Basle in 1539.—R. M., A.

CONSTANTIUS I., surnamed CHLORUS, Roman emperor, A.D. 305-306, was the son of Eutropius, a noble Dardanian. He obtained the title of Cæsar by his victories in Britain and Germany, and afterwards received the government of Britain, Gaul, and Spain. Upon the abdication of Diocletian and Maximian in 305, Constantius and Galerius became the Augusti, a title that was given only to the emperors. He died fifteen months afterwards at Eboracum (York) in Britain. His son, Constantine the Great, succeeded him in his share of the government.—R. M., A.

CONSTANTIUS II., Roman emperor, A.D. 337-361, was the third son of Constantine the Great by his second wife, Fausta. On the death of Constantine, he received the East as his share of the empire. He was engaged in a war with the Persians, while his brothers Constantine and Constans were contending for empire in the West; but after the death of Constans the whole empire became subject to him. He put to death

his cousin Gallus in 354. In 355 he raised Julian to the dignity of Cæsar, and gave him the command in Gaul; but the latter having been proclaimed emperor at Paris, Constantius set out for Europe, but died on his march at Cilicia in 361.—R. M., A.

CONSTANTIUS III., Emperor of the West, A.D. 421. The success of his arms won him the hand of Placidia, the sister of Honorius, by the latter of whom he was declared Augustus in 421. He died in the seventh month of his reign.—R. M., A.

CONVERSO, GIROLAMO, a musician, was born at Correggio before the middle of the sixteenth century. He is only known by two books of madrigals published at Venice—one in 1575, and one in 1584—several pieces from which, adapted to English words, are greatly esteemed in this country.—G. A. M.

CONWAY, HENRY SEYMOUR, an English general and statesman, second son of the first Lord Conway, was born in 1720. He served in the Seven Years' war, and commanded with high reputation the British forces in Germany under Prince Ferdinand of Brunswick in 1761. On his return to England he obtained a seat in parliament, and held the office of secretary of state from 1765 till 1768. He returned to the exercise of his profession, and in 1782 was appointed commander of the forces. He was the author of a comedy called "False Appearances," and of a variety of poetical pieces and political tracts. General Conway is better known as the intimate friend of Horace Walpole. He died in 1795.—J. T.

CONYBEARE, JOHN JOSIAS, an English divine and geologist, was born in 1779, and died in 1824. He was educated at Westminster and Oxford. He was made Anglo-Saxon professor in 1807, and professor of poetry in 1812. In 1824 he preached the Bampton lecture. Conybeare was devoted to geology and chemistry, in the former of which especially he attained to considerable eminence.—R. M., A.

CONYBEARE, JOHN, D.D., a learned prelate of the church of England, born at Pinhoe, near Exeter, in 1692; died at Bath in 1755. He was educated at Exeter college, Oxford, of which he became a probationary fellow in 1710. Ordained priest in 1716, he held for some time a curacy in Surrey; became one of his majesty's preachers at Whitehall; was appointed rector of St. Clement's in Oxford in 1724; and in 1730, after taking his degree of D.D., was raised to the headship of Exeter college. Two years afterwards he published his celebrated "Defence of Revealed Religion," in answer to Tindal's Christianity as Old as the Creation. In 1750 Dr. Conybeare succeeded Butler in the see of Bristol, the latter being translated to Durham.

CONYBEARE, Very Rev. WILLIAM DANIEL, dean of Llandaff, a distinguished geologist, was the son of a clergyman in London, born on the 27th of June, 1787. He entered Christ Church college, Oxford, in January, 1805, and took his degree of B.A. in 1808, and M.A. in 1811. Mr. Conybeare was one of the earliest founders of the Geological Society, and his papers, contributed to the Transactions of that society, prove how earnestly he laboured in this field of scientific inquiry. He was the first to describe the plesiosaurus in his paper read before the Geological Society of London, a paper that procured for him from Cuvier the highest encomiums which one philosopher could bestow on another. His papers on coal-fields are most valuable—scientifically and practically. He drew up the report for the British Association in 1832 on the progress, actual state, and ulterior prospects of geological science. His published papers, according to Agassiz's Bibliography, amount to sixteen in number—all of which are of great scientific interest. Mr. Conybeare was elected a fellow of the Royal Society in 1819. He was also a corresponding member of the Royal Institute of France, and a fellow of the Geological Society. He became dean of Llandaff in 1845, having been previously public preacher in his own university, and Bampton lecturer in 1839. His death occurred on the 12th of August, 1857, at the age of seventy-one years.—E. L.

COOKE, BENJAMIN, Mus. Doc., a celebrated English musician, was the son of Benjamin Cooke, a music-seller in New street, Covent garden. He was born in 1732, and lost his father at the early age of nine years; but previously to that event he had been placed under the instructions of Dr. Pepusch, and made so rapid a progress, that at twelve years old he was competent to the duty of deputy-organist of Westminster abbey. In 1757 he succeeded Bernard Gates as lay-clerk and master of the boys at Westminster abbey; and in 1762 he was, without any solicitation on his part, appointed by Bishop Pearce, then dean of

Westminster, organist of that foundation. In 1777 the university of Cambridge bestowed on him the degree of doctor of music, on which occasion his exercise was an anthem—"Behold how good and joyful"—originally written for the installation of the duke of York as a knight of the bath in Henry VII.'s chapel, and which, we believe, continued to be performed at all subsequent installations of that order down to 1812. From an early age Dr. Cooke had been subject to frequent attacks of the gout; which, added to an affection of the lungs, brought to a close a life of unsullied integrity and virtue on the 14th of September, 1793. Dr. Cooke's chief printed works are two books of canons, glees, rounds, and duets; *Galliard's Morning Hymn*, with the addition of choruses and instrumental accompaniments; *Collins' Ode on the Passions*; and the well-known service in the key of G. Many of his glees and canons obtained prize medals at the Glee club, and are printed in Warren's collection. The "Amen" canon, engraven on his tablet in the cloisters of Westminster abbey, is well known and deservedly admired by the amateurs of that species of composition. Amongst his secular productions, the most popular have been the duets, "Thyrsis when he left me," and "Let Rubinelli charm the ear;" his Spartan chorus, "I have been young;" and his glees, "Deh Dove;" "As now the shades of Eve;" "How sleeps the Brave;" "Hark! the Lark;" "In Paper Case;" and "In the merry month of May"—the last of which is an admirable mixture of the old English madrigal and the modern glee. A list of Dr. Cooke's compositions for the church is given in Novello's *Life of Purcell*. That enthusiastic musician adds, "It will scarcely be believed that the whole of the above fine collection of church music has been allowed to remain unpublished and neglected; but it is earnestly to be hoped that those who are interested in the preservation and improvement of English sacred music will, without further delay, endeavour to rescue these musical treasures from the oblivion to which they are now hastening." In this appeal we most earnestly join.—E. F. R.

**COOK, GEORGE**, D.D., a historical and theological writer, was the second son of John Cook, professor of moral philosophy in the university of St. Andrews, where he was born in 1773. He entered the university at an early age, and was licensed to preach on the 30th of April, 1795. On the 3rd September of the same year he was ordained minister of Laurencekirk in Kincardineshire. His first work, published in 1808, was entitled "Illustration of the General Evidence establishing Christ's Resurrection." His "History of the Reformation," a work of much authority and value, appeared in 1811 in three volumes, 8vo. It was followed in 1815 by the "History of the Church of Scotland," a work of similar extent. In 1820 he published his "Life of Principal Hill," and in 1822 "A General and Historical View of Christianity." In 1825 he was chosen moderator of the general assembly, and on the 26th of July of the following year, was nominated one of the royal commissioners for visiting the universities of Scotland. In 1828 Dr. Cook was appointed to the chair of moral philosophy in the university of St. Andrews. The duties of this office he discharged with pains-taking assiduity and remarkable efficiency. He began early to take a prominent part in the business of church courts, and was for nearly twenty years the acknowledged leader of the moderate party in the general assembly. His death took place suddenly at St. Andrews on the 13th May, 1845. As leader of the moderate party in the Scottish church, during the contest which terminated in the Disruption, Dr. Cook conducted the debates with singular amenity and admirable candour.

**COOKE, GEORGE FREDERICK**, a popular English actor, was born at Westminster in 1755. Upon the death of his father, who had been an officer in the army, young Cooke went with his mother to Berwick-upon-Tweed. He was apprenticed at the usual age to a printer, but ultimately abandoned his trade for the stage, and made his first appearance at Brentford in the character of *Dumont*, in the tragedy of Jane Shore. His debut in London in 1778 attracted little notice. He then went to Ireland, and after having been twenty-two years the hero of the Dublin stage, returned to London, and became the rival of Kemble. In 1810 he went to New York, where his death, which was hastened by his intemperate habits, occurred two years afterwards.—R. M. A.

**COOKE, HENRY**, a musician, was educated at the chapel royal in the reign of Charles I.; but at the commencement of the rebellion, he quitted it and entered the army. About the

year 1642 he had interest enough to obtain a captain's commission; and from that time he was always distinguished by the title of Captain Cook. The loyalty and skill of this musical soldier recommended him to the notice and secured him the patronage of Charles II., by whom in 1660 he was appointed master of the children of the royal chapel. In 1661 a hymn in four parts of the captain's composition, was performed instead of the litany in St. George's chapel, Windsor, by order of the sovereign and knights of the garter. None of his church music has hitherto been printed; and if we may judge from his few secular compositions that are to be found dispersed in the collections of the time, he seems to have been by no means qualified for the high office to which he was appointed. A large collection of his church music is preserved in MS. in the celebrated Aldrich collection at Christ church, Oxford. Whatever were his merits as a composer, he is at least entitled to some distinction as the first instructor of the celebrated Henry Purcell. He was also the master of Blow, Wise, and Humphrey; and Wood tells us in the Ashmolean MS., No. 8568, that he was "the best musician of his time till Mr. Pelham Humphrey, one of the children of the chapel educated by himself, began to rival him, after which he died with great discontent."—E. F. R.

**COOKE, HENRY**, an English painter, born in 1642, studied in Italy under Salvator Rosa. In the later part of his life he obtained considerable patronage, and was even employed by King William to repair the cartoons and other pictures in the royal gallery. He completed the equestrian portrait of Charles II., at Chelsea college, and painted the choir of new college chapel, Oxford. He died November, 18th 1700. "I have his own head by him" writes Walpole, "touched with spirit, but too dark, and the colouring not natural."—W. T.

**COOK, CAPTAIN JAMES**, the celebrated navigator, was born October 27th, 1728, at the village of Marton, Yorkshire. His father was an agricultural labourer there, and afterwards a farm-bailiff at Great Ayton, where his famous son received the rudiments of instruction in writing and arithmetic. Before he was thirteen years of age James Cook was apprenticed to a haberdasher at Staiths, near Whitby, but he disliked the employment; and some disagreement having taken place between him and his master he obtained his discharge, and following the strong bent of his mind, he went as an apprentice on board a collier belonging to Whitby, and continued in the employment of its owners until he rose to the situation of mate. In 1755 he entered the royal navy as a volunteer, and soon acquired the character of a skilful and trustworthy seaman. His steadiness and activity attracted the notice of Captain (afterwards Sir Hugh) Palliser, and backed by the influence of Mr. Osbaliston, M.P. for Scarborough, obtained for him in 1759 the appointment of master to the *Mercury*, in which he sailed to the St. Lawrence, and was present at the capture of Quebec by General Wolfe. Cook rendered important service to the expedition by taking soundings of the river opposite to the French camp, and on one occasion narrowly escaped being captured by the Indians. He afterwards surveyed and made a chart of the St. Lawrence from Quebec to the sea, which was published in London along with sailing directions for that river. In September, 1759, Cook was appointed master of the *Northumberland* man-of-war, and spent the following winter at Halifax, Nova Scotia, where he employed his leisure in the diligent study of mathematics and astronomy, and thus qualified himself for the higher situations in his profession. In 1762 he assisted in the recapture of Newfoundland. Towards the close of this year he returned to England, but was not allowed to remain long at home. Early in 1763 he was sent out to survey the whole coast of Newfoundland, and next year he was appointed marine surveyor of Newfoundland and Labrador. The valuable charts which he constructed of these countries, together with his accurate observation of an eclipse of the sun, which he had made at one of the Benger islands, gained for him a high reputation for scientific skill, and pointed him out as a fit person to conduct an expedition that was undertaken in 1767 for the purpose of making observations on the impending transit of Venus over the face of the sun, and prosecuting geographical observations in the South Pacific ocean. With this view he received the commission of a lieutenant, and was appointed to the command of the ship *Endeavour*, of 370 tons. Accompanied by Sir Joseph Banks and other scientific gentlemen, he set sail on the 26th August, 1768, and on the 13th of April, 1769, reached Otaheite (now Tahiti), which had been selected as the most eligible spot for

making the observations. The object was accomplished on the 3rd of June, with complete success. On the 13th of July Cook quitted Otaite, and after visiting the other Society Islands sailed southward in quest of the great continent, which was then supposed to exist in the Pacific ocean. On the 6th of October, he reached New Zealand, but was prevented from exploring it by the hostility of the natives. He then proceeded to New Holland (now Australia), of which he took possession in the name of Great Britain, denominating the eastern coast, which he had explored, New South Wales. He next made for New Guinea, sailing through the strait which now bears his name, and thus proved that Australia and New Guinea were distinct islands. He thence proceeded to Batavia where he was obliged to remain two months and a half to repair his shattered ship. On the 27th of December he quitted this place, the pestilential climate of which proved fatal to many of his crew; and on the 12th of June, 1771, the *Endeavour*, after encountering many imminent dangers and narrowly escaping shipwreck, anchored safely in the Downs. The results of this voyage, which made vast additions to our scientific and geographical knowledge, excited general and deep interest, and whetted the public appetite for still further discoveries. Shortly after his return Cook was promoted to the rank of commander, and it was resolved to fit out another expedition under his charge, to circumnavigate the whole globe in high southern latitudes, with the view of solving the much-agitated question of the existence of a southern continent. Two vessels, the *Resolution* of 460 tons, and the *Aventure* of 336, with a complement in all of 193 men, were accordingly commissioned for this purpose, and sailed on the 13th of July, 1772. Captain Cook reached the Cape of Good Hope on the 30th of October, and quitting it on the 22nd of November made his traverses, as instructed, in the high latitudes in the Southern ocean, but without discovering any traces of the terra incognita. He therefore shaped his course for New Zealand, which he reached, March 26th, 1773, after having been 117 days at sea, and traversed 3160 leagues. After spending the winter months (our summer) among the Society Islands, Captain Cook resumed in November his search for the southern continent, to the eastward between the 60th and 70th parallels of latitude; and on the 30th of January reached the latitude of 71° 10' south, where he was finally stopped by the ice. He then returned southward, and navigating the southern tropic from Easter Island to the New Hebrides, discovered the large island which he called New Caledonia. After refreshing his crew at New Zealand, he traversed the Pacific in still higher latitudes in quest of the desired continent, but without effect; and giving up all hope of finding any considerable land in these latitudes, he turned homewards, and anchored at Spithead on the 30th of July, 1774, after an absence of three years and eighteen days. He was received with marked honours, was immediately raised to the rank of post-captain and appointed captain of Greenwich hospital; and soon after he was elected a member of the Royal Society, and received the Copley gold medal for the best experimental paper of the year. The remarkable success of the methods he had employed for preserving the health of his men during this voyage, attracted universal attention, and contributed greatly to his high reputation as a navigator. His own journal of this voyage is written in a plain and manly style, which does equal credit to his ability and his good sense. During the absence of Captain Cook in the southern ocean, the attention of the government had been turned towards the discovery of a north-west passage, from the north Atlantic to the north Pacific oceans, and it was resolved that an expedition should be fitted out for this purpose. Although Captain Cook had well earned a right to repose after so many years of labour and anxiety, he promptly volunteered his services to conduct the expedition. His offer was at once gladly accepted. Two vessels were accordingly fitted out for the exploratory voyage and placed under his care, namely, his old ship, the *Resolution*, and the *Discovery*, under the command of Captain Clarke. His instructions were, to reverse the usual course of arctic voyagers, and to proceed first to the Pacific, revisiting the chain of newly-discovered islands and disseminating among them a variety of useful animals, which he carried with him for that purpose. He was next to turn northwards along the western coast of America as far as latitude 65°, and then to endeavour to find a passage to the Atlantic by the high northern latitudes between Asia and America. The requisite preparations having been made, the *Resolution* quitted Ply-

mouth on the 12th July, 1776, and the *Discovery* followed soon after. They reached the Friendly Islands in the spring of 1777; and after remaining there for several months, Captain Cook set sail for the north in January, 1778. On his way he discovered a group to which he gave the name of the Sandwich Islands, after the nobleman who was then at the head of the Admiralty. He reached the coast of America on March 7th; and following the coast line to the extreme northern point of the Pacific, he explored the deep bay afterwards known as Cook's Inlet, but without discovering the expected passage. He then made sail for Behring's Strait, but on reaching latitude 70° 41' (August 18) he was stopped by an impenetrable wall of ice.

Returning to winter at the Sandwich Islands, he discovered Mowee and Owyhee, at the latter of which his adventurous career was suddenly cut short by a tragical death. During the night of February 13, 1779, the cutter of the *Discovery* was stolen, and Cook went ashore next day to try to recover it. He put in practice his usual expedient of seizing the king of the island, with the intention of detaining him on board his ship till the stolen article was restored. On his return to the boats a scuffle ensued with the natives, and the marines were compelled to fire in self-defence. Cook, who was the last person to retire, was separated from his men, surrounded by a crowd of savages, and, in spite of a vigorous resistance, was at length overpowered and killed. His body was left in the possession of the natives, and the bones only were subsequently recovered and committed to the deep with the usual honours. The intelligence of this melancholy event was received, not in Britain only but throughout all Europe, with general lamentation; high honours were paid to his memory, and a pension was settled upon his widow and children. An account of his third voyage from his own journal, continued by Lieutenant King, was published at the expense of government.—J. T.

COOKE, JOHN, M.D., an intelligent and highly-educated physician who practised in London in the beginning of the present century. He was elected physician to the general dispensary, Aldersgate Street, the first institution of the kind established in London, and afterwards became physician to the London hospital. Here he delivered regular courses of lectures on the practice of medicine, which duty, in connection with the physician to the hospital, he held for fifteen years. His health declining, his labours became restricted to private practice, in which he was very successful. Dr. Cooke received the fellowship of the college of physicians in 1809. In 1819 he was appointed to deliver the Croonian lectures at the college, and he chose for his subject, "The Nervous System." In 1830 he delivered the Harveian oration in a powerful and admirable address. He was a fellow of the Royal Society, of the Society of Antiquaries, and during the years 1822-23, president of the Medico-chirurgical Society. He died on the 1st January, 1838, having arrived, it is supposed, at the advanced age of eighty-six or eighty-seven years.—E. L.

COOKE, ROBERT, organist and master of the choristers of Westminster abbey, the son of Dr. Benjamin Cooke, was a composer of considerable ability. In addition to some clever glees and other secular music, especially a song in imitation of Purcell, which he wrote expressly for Bartleman, he produced an evening service in C., which has been printed; and an anthem beginning, "I looked, and lo! a Lamb stood on Mount Zion." He was unfortunately drowned in the Thames in the year 1814.—E. F. R.

COOKE, THOMAS, a musician, was born in Dublin in 1782, and died in London, 31st March, 1848. His precocious talent for his art was first cultivated by his father, a musician by profession, and he was afterwards taught composition by Giordani. When very young for the office, he was engaged as music director and leader of the band at the Dublin theatre, where, also, he first appeared as a vocalist in the pasticcio opera of *The Siege of Belgrade*. He came to London as principal tenor at the English Opera house, and was engaged in the same capacity at Drury Lane theatre for several years. Retiring afterwards from the stage, except for the performance of certain special characters, he officiated as music director, composer, and leader, at this latter establishment for a long period, and, alternately, at Drury Lane and Covent Garden, until Mr. Macready retired from management in 1843. He was more distinguished for his prompt facility, both in composition and performance, than for particular excellence in either; though the great popularity of many of his productions, and the important offices he filled

with honour, prove him to have possessed no ordinary talent. So great was his aptitude as an executant, that on one occasion, at his benefit at Drury Lane theatre in 1820, after singing the chief part in an opera, he played solos on nine different instruments. He was repeatedly elected director of the Philharmonic Society, and was the only person who ever alternated the duties of conductor and leader at the concerts of that institution. He was one of the leaders also at the Westminster Abbey festival of 1834, and was a member of every musical society of importance in London. His prize glee, "The Seasons," written in 1828, was the first of many that won the same laurels, and proved his capability for that species of composition to be as felicitous, as did his many theatrical works that for dramatic music. His elementary treatise on singing was held in much esteem, and his success as a teacher was shown in his celebrated pupils, Miss M. Tree, Mrs. Austin, and Miss Rainforth. He was scarcely less noted as a wit than as a musician, and thus all the musical jokes of his time were characteristically fathered upon him. He was a brilliant companion, and his kindly encouragement of young artists influenced not a little the progress of music in England among the present generation.—His son, HENRY ANGELO MICHAEL (familiarly known as GRATTAN) COOKE, was one of the first students of the Royal Academy of Music, where he gained great distinction. He held, for many years, all the chief engagements as oboist in England, and was bandmaster of the Life Guards.—G. A. M.

COOKE, THOMAS, a poet, born about 1707, and died in 1750. When only nineteen years of age, he edited the works of Andrew Marvell. In 1728 was published his translation of Hesiod. He also translated Terence, Cicero's *De Natura Deorum*, and the *Amphytrion* of Plautus. His ridicule of Pope's *Odyssey* in the farce entitled "Penelope," secured for his name the unenviable immortality of the Dunciad.—R. M., A.

COOKE, WILLIAM, a miscellaneous writer, born at Cork, and died in 1824. He came to London, and having purchased a share in two public journals, devoted himself to literary labours. He wrote a poem on "The Art of Living in London," and another entitled "Conversation," besides "Lives of the Actors Macklin and Foote."—R. M., A.

COOMBE, WILLIAM, a miscellaneous writer, born at Bristol in 1741, and died in 1823. He was educated at Eton and Oxford, squandered a large fortune, and found himself dependent on literary pursuits. His best known work is "The Tour of Doctor Syntax in search of the Picturesque." He wrote also "The Devil upon Two Sticks in England;" "The Diaboliad;" "The English Dance of Death;" "The Dance of Life;" "The Royal Register," in 9 vols., &c.—R. M., A.

COOPER. See SHAFFESBURY.

COOPER, SIR ASTLEY PASTON, a distinguished surgeon, was born at Brooke in the county of Norfolk, on the 23rd of August, 1768. His father, Dr. Cooper, was the curate of the place. His mother was a popular authoress in her day, and published several novels and other works, the object of which was to elevate the position of women. Astley was the fourth son of these parents. He was distinguished as a boy for his liveliness of disposition, his love of enterprise and fun, rather than for any tendency to study. A simple incident, however—in which, by binding a tight bandage over the upper part of a limb, he stopped bleeding from a wounded artery, and thus saved a boy's life—determined him to make surgery his profession. When in his thirteenth year his father was presented with the living of Great Yarmouth in Norfolk, to which place he removed. In August, 1784, young Cooper left home for London, and was bound apprentice to his uncle, Mr. William Cooper, one of the surgeons of Guy's hospital; but with him he only remained three months, being then transferred by his own desire to Mr. Cline, the eminent surgeon of St. Thomas's Hospital. He also attended the lectures of John Hunter, and was one of the few who comprehended the real value of this great man's theories and experiments. In 1787 Sir Astley visited Edinburgh for a short time, and distinguished himself at the Royal Medical Society, though he had not reached twenty years of age. On his return to London he was made demonstrator of anatomy at St. Thomas' hospital; and in 1791 he was permitted to take part, in connection with Mr. Cline, in the lectures on anatomy and surgery which were then delivered. His first class consisted of fifty students, which rapidly increased to four hundred, the largest ever known in London. He was married in the

same year to Miss Cock, a distant relation of Mr. Cline. In 1792 he visited Paris, and attended the lectures of Desault and Chopart. Here he was on the breaking out of the Revolution on the 10th of August. In the next course of lectures he delivered in London he confined himself wholly to surgery, and this was the first course given on that subject independent of anatomy. It was perfectly successful. In 1792 he commenced practice as a surgeon. His popularity soon became enormous, and it is said to have received larger fees for special operations than were ever known in the profession. As a lecturer, too, he was remarkably successful. The earliest of his literary productions was published in 1798 in the *Medical Records and Researches*. On the death of his uncle in 1800 he was appointed surgeon to Guy's hospital; and in this and the following year read two papers before the Royal Society, for which he obtained the Copelian medal of the Royal Society for 1802. In 1805 he was elected a fellow of the Royal Society. In the same year he took an active part in the formation of the Medico-Chirurgical Society, which arose out of some disagreement in the London Medical Society. Mr. Cooper is recorded to have been the first to try the possibility of tying the carotid artery in aneurism. Although his case was unsuccessful, it led the way to future success in the operation. In 1804 he published the first part of his great work on *Hernia*, and in 1807 the second part appeared. The great expense of the work prevented its extensive sale, and as a commercial speculation he was greatly the loser by it; but it added to his increasing reputation, and in 1813 his annual income amounted to twenty-one thousand pounds, probably the largest ever made by a medical practitioner. In 1813 he was appointed professor of comparative anatomy to the College of Surgeons. In 1817 he performed one of his remarkable operations—that of tying the aorta. It was not successful, but was one of the boldest attempts in the annals of surgery. In 1818, in conjunction with his former pupil and colleague, Mr. Travers, he commenced publishing a series of surgical essays, but the plan was shortly after abandoned. In 1820 Cooper was called in to attend on King George IV., although he held no official position at court. Shortly after he removed a steatomatus tumour from the head of the king, and was then offered a baronetcy, which he accepted on the condition that, having no son, the title should descend to his nephew, Astley Cooper. In 1822 he was elected one of the court of examiners of the College of Surgeons; and the same year he brought out his great work on "Dislocations and Fractures." In 1817 he became president of the College of Surgeons. The grief which the death of his wife in this year occasioned, induced him to retire from practice to his estate at Gadesbridge. Here he lived but a short time, returning to London and to his active life in 1828. The same year he married again, and was appointed sergeant-surgeon to the king. In 1830 he became vice-president of the Royal Society. In 1829 the first part appeared of a work on "The Anatomy and Diseases of the Breast," which was completed in 1840. This was a worthy companion to his previous labours. In 1832 a treatise on the "Thymus Gland" from his pen threw light on the obscure nature of this organ of the body. He was a member of the Royal Institute of France, and an intimate friend of the celebrated surgeon, Dupuytren. In 1834, on the occasion of the installation of the duke of Wellington at Oxford, he received from that university the honorary degree of doctor of civil law. In 1837 he visited Edinburgh, where new honours awaited him. He was made an LL.D. of that university, the freedom of the city was presented to him, and a public dinner was given him by the College of Surgeons. In the year 1840 attacks of giddiness, to which he had been subject, increased, and he had much difficulty of breathing. He died on the 26th of February, 1841, in the seventy-third year of his age. He was buried beneath the chapel of Guy's hospital. A statue to his memory by Bailey has been erected in St. Paul's cathedral. In his will he left £100 a year, to be given every third year to the best essay on some surgical subject.—E. L.

COOPER, DANIEL, an English naturalist, died at Leeds on 23rd November, 1842, at the age of twenty-five. He was educated for the medical profession, and devoted himself to the study of natural history, more especially of botany and conchology. He took an active part in the establishment of the Botanical Society of London, and afterwards became one of the assistants in the zoological department of the British museum. He published in 1836 a "Flora Metropolitana, or Guide to the

stations of the Rarer Plants in the vicinity of London." A supplement to the work was published in 1837. He also superintended a new edition of Bingley's *Useful Knowledge*.—J. H. B.

COOPER, JAMES FENIMORE, an eminent American novelist, was born at Burlington, New Jersey, September 15th, 1789. His father, Judge William Cooper, sat in congress in 1795 and 1801. His son passed his boyhood on an ancestral estate near Otsego Lake, New York, where he had ample opportunity of becoming acquainted with the pioneer settlers, the trappers and the Indians, the characters and the scenes, which he afterwards introduced with so much effect in his novels. After receiving a careful home education, he entered Yale college in 1802. The love of adventure and a longing for a sailor's life tempted him to leave college in 1805; and a midshipman's warrant being obtained for him, he entered the United States navy in that year, and continued in the service till 1811. This was the second school for the formation of the future novelist; here he acquired that familiarity with nautical manoeuvres, with naval incidents and personages, which is so conspicuous in one class of his romances. Having obtained the rank of lieutenant, he resigned his commission in 1811, married, and established his home at Mamaroneck in West Chester county, near the city of New York. Henceforward his life was that of a private gentleman and a man of letters. He had no need to write for money, and fame always seemed of little account to him, as he never husbanded his reputation, but wrote freely and carelessly, with a full indulgence of his tastes, his whims, and, it must be confessed, of an irritable and wayward temper. After a residence of a few years, he left West Chester county, "the Neutral Ground" which was the scene of "*The Spy*," and made his home at Cooperstown, where his literary labours began. "*Precaution*" was his first work; it was published anonymously in two volumes, and passed quietly into oblivion, as it had little merit. "*The Spy, a tale of the Neutral Ground*," appeared in 1821, and had immediate and marked success. The writer's strength consisted chiefly in his descriptive power, and his skill as a narrator; and the plot, though it has some ill-fitted episodes, is better constructed than in any of his subsequent stories. In 1823 Cooper published "*The Pioneers, or the sources of the Susquehanna*," a novel evidently founded on his recollections of his early life. No one who had not lived in the backwoods could have sketched so happily the humours, occupations, and sports of an infant settlement. "*The Pilot*" came next, the first and best of Cooper's inimitable sea-stories, a department of his art in which he is confessedly without a rival. "*Lionel Lincoln*" and "*The Last of the Mohicans*" followed, and the last is probably the most generally popular of all the author's works. In 1827 "*The Prairie*" was published, and with this book closes the first and best series of Mr. Cooper's novels. He would have left a greater reputation if he had stopped here, and not written another line, though we should then have missed his most characteristic productions. In 1826 he visited Europe, and remained abroad till 1833, being very favourably received, as his works had already been translated into many languages, and acquired great popularity. "*The Bravo*"; "*The Heidenmauer*"; "*The Headsmen of Berne*"; "*Notions of the Americans, by a Travelling Bachelor*" (1828, 2 vols. 12mo); "*Sketches of Switzerland*"; "*Gleanings in Europe, France, and Italy*"; "*The Red Rover*"; "*The Water Witch*"; and "*The Wept of the Wish Ton Wish*" flowed from his fertile pen in this period of six years. Several of these works betray the acrimonious temper which, on his return home, involved Mr. Cooper in endless warfare with editors and pamphleteers. About 1845 he published a series of three novels, "*Satanstoe*", "*The Chain Bearer*", and "*The Redskins*". His "*Naval History of the United States*" 2 vols. 8vo, an able and elaborate work, appeared in 1839, and was followed by a plentiful crop of personal controversies. Two other tales, "*The Path-finder*" and "*The Deer-slayer*," were published in 1840-41. We need not give the titles of Mr. Cooper's remaining works, having already enumerated enough to give some idea of his amazing industry and perseverance. The whole list comprises thirty-three different novels, and twelve miscellaneous publications, making an aggregate of over eighty volumes; an amount of literary activity paralleled in our own day and language only by Southey and Scott. It is not difficult to anticipate the verdict of posterity upon their merits. Two-thirds of them will probably never reach the honour of a second edition, and will be remembered only among the curiosities of

literature. But enough will yet remain to give their author a high rank among those who have done much to alleviate the sorrows, dissipate the ennui, and increase the stock of harmless delights of their fellow-men. Mr. Cooper was engaged upon two other works, one of history and the other of romance, when he was interrupted by fatal disease, which caused his death at Cooperstown, September 14, 1851.—Miss SUSAN COOPER, the daughter of the novelist, is the author of two volumes of merit, "*Rural Hours*" and "*The Rhyme and Reason of Country Life*."—F. B.

COOPER, JOHN GILBERT, an English poet, born in 1723, and died in 1769. He wrote "*The Power of Harmony*," a poem; "*The Life of Socrates*"; and "*Letters on Taste*." Cooper takes but an inconsiderable rank among English poets, and is now chiefly remembered by his beautiful song of "*Winfreda*."—R. M. A.

COOPER, JOHN THOMAS, born at Greenwich in 1790, was for several years a popular lecturer on chemistry in London, and teacher of the same science at the Aldersgate Street school of medicine. The following are the most important of his scientific investigations—"On some Combinations of Platina;" "Analysis of Zinc Ores;" "On Catechuic Acid;" "On the Baroscope;" "On the Ancient Ruby Glass." He died in 1854.—F. P.

COOPER, SAMUEL, an eminent English miniature painter, was born in London in 1609. He was the first English painter that attained remarkable excellence in miniature painting. "If a glass could expand Cooper's pictures to the size of Vandyck's," wrote Walpole, "they would appear to have been painted for that proportion." He resided for many years in France and Holland, but died in London on the 25th May, 1672.—W. T.

COOPER, SAMUEL, a distinguished surgeon, who for nearly fifty years occupied positions of honour and responsibility in his profession. He was born in the year 1780, and died on the 2d December, 1848, in the sixty-eighth year of his age. He joined the College of Surgeons in 1803, and was appointed a member of the council in 1827. In 1845 he was elected president of the Royal College of Surgeons. He was a fellow of the Royal Society, and a member of the council. In early life Mr Cooper entered the army, and was raised to the rank of staff-surgeon. For many years he was surgeon to the Queen's Bench prison, and consulting surgeon to the Bloomsbury dispensary. For the long period of seventeen years Mr. Cooper held the office of professor of surgery in University college, London. As a teacher Mr. Cooper was greatly esteemed, as a friend and counsellor he was beloved. His "*Surgical Dictionary*," a library in itself, will long be considered a great and valuable work of reference. The "*First Lines of Surgery*," an epitome of the "*Dictionary*," was for many years the text-book in all medical schools.—E. L.

COOPER or COUPER, THOMAS, an English prelate, born about the year 1517, and died in 1594. He was educated at Oxford, and, after practising medicine for some years, entered the church. He became bishop of Lincoln in 1570. Cooper wrote, besides several other things, "*An Admonition to the People of England*," in which he defended the bishops against the famous pamphlet published under the name of Martin Mar-Prelate.

COOTE, SIR CHARLES, was born in the latter part of the sixteenth century, and came at an early age to Ireland from Devonshire, where his family had long been settled. He served under Mountjoy in the war against Tyrone, and was soon advanced in his profession, receiving in 1616 knighthood, in 1620 being created a privy councillor, and in the following year a baronet of Ireland. On the breaking out of the Irish rebellion in 1641, Coote was despatched to relieve the castle of Wicklow, but was shortly recalled to defend Dublin. His administration was characterized with vigour, but at the same time with horrible severity. In April Coote was sent with six troops of horse to the relief of Birr, where he exhibited extraordinary valour, coolness, and skill, accomplishing what Cox describes as "the prodigious passage through Montrath woods," for which the earldom of Montrath was conferred on his son. After assisting Ormonde at the battle of Kilrush, Coote proceeded with Lord Lisle to the aid of Lady Offaley, who, though sixty-four years old, bravely shut her gates against the rebels, and defended her castle of Geashill till relieved by the royalist forces. Coote had now to go through a difficult and dangerous district to the relief of Philipstown; the defile, however, was passed in safety, Philipstown taken, and the royalists marched on Trim on the 7th of May, 1642. At night the rebels, to the number of three

thousand, fell on the weary troopers unexpectedly. Coote was, however, too watchful, and soon succeeded in routing the enemy; but he was himself slain by a shot either from the flying crowd or the town, or, as some think, from his own party.—J. F. W.

**COOTE, SIR CHARLES**, son of the preceding, and first earl of Montrath, succeeded his father as provost-marshal and vice-president of Connaught, and inherited his courage and valour; distinguishing himself as a soldier at an early age, and taking an active part during the Irish rebellion of 1641. In 1649 he maintained Derry for the parliament, and ultimately secured nearly the whole of the northern provinces for the republic; and passing south, he obtained possession of Galway. After the Restoration, Coote, who had at first secretly, and, after the death of Cromwell, openly espoused the royal cause, was appointed one of the commissioners of Ireland, governor of Galway, earl of Montrath, and lord-justice of Ireland. He died of smallpox in Dublin in 1661.—J. F. W.

**COOTE, SIR EYRE**, a distinguished soldier, was the youngest son of Dr. Chidley Coote of Ash Hill, in the county of Limerick, and was born in the year 1726. He early embraced the military profession, and after some active service in Ireland, embarked for India. He took possession of the forts of Calcutta; and at the battle of Plassey held a prominent and responsible position, and eminently contributed to the success of that day. Being now in 1760 a colonel, he invested and took Wandemash, and in November laid siege to Pondicherry, which he reduced in two months, thereby demolishing the power of the French in India. For these services he received from the court of directors a diamond-hilted sword as a mark of their gratitude and respect. In 1770 Coote went to Madras as commander-in-chief of the company's forces, whence he soon proceeded to Bussorah, and returning to England was invested with the order of the bath, and appointed governor of the fort of St. George. On the death of General Clavering he went to Bengal as a member of the supreme council and commander of the British forces in India. His most glorious exploit was in reserve. Hyder Ali was in possession of Arcot, and was aiming at the universal conquest of India. Coote arrived at the critical moment, when the British troops were reduced and dispirited. He revived their courage, and by success in minor enterprises renewed their confidence, and incited them to be the assailants of their formidable enemy. Hyder met his advances with an enormous army that rushed forward to overwhelm the foe. But the British troops kept their ground: for eight hours the conflict was maintained with desperate valour on both sides, till victory declared for the British troops, and the Indian army was routed with fearful slaughter and the loss of Meen Saib, Hyder's favourite general. Three years after Coote went to Madras to assume the command of the army; but his health, long enfeebled, gave way, and he died in April, 1783, two days after his arrival there. His body was conveyed to Rookwood in Hampshire. In valour, skill, and energy Coote stands high amongst the great soldiers of his day.—J. F. W.

**COOTE, RICHARD.** See BELLAMONT, Earl of.

**COPELAND, THOMAS**, a distinguished surgeon, born in May, 1781; died November 19, 1855. In July, 1804, he was admitted a member of the College of Surgeons, and afterwards joined the foot guards, with whom he embarked for Spain under the command of Sir John Moore, and was present at the battle of Corunna. On his return to England, he was appointed surgeon to the Westminster general dispensary. In 1810 he published his "Observations on some of the Principal Diseases of the Rectum," the first work of a truly scientific and worthy kind on that subject which had ever appeared. Mr. Copeland also published a work entitled "Observations on the Symptoms and Treatment of Diseased Spine." He was a member of the council of the College of Surgeons and surgeon-extraordinary to the queen.—E. L.

**COPERARIO, GIOVANNI**, was the Italianized name of JOHN COOPER, a distinguished musician in the first part of the seventeenth century. He was a celebrated performer on the viol-dagamba and lute, and was one of the musical preceptors to the children of James I. Under his tuition Prince Charles (afterwards Charles II.) attained considerable excellence on the viol, and Playford tells us, speaking of Charles I., that no music pleased his majesty so well "as those incomparable 'Fantasies,' for viol and bass-viol to the organ, composed by Coperario." In conjunction with Lanier and Dr. Giles, he composed the songs in a masque written by Dr. Campion on the marriage of the earl of Somerset with Lady Frances Howard (the divorced

countess of Essex), which was represented in the banqueting-house at Whitehall on St. Stephen's night, 1614. One of the songs in this masque, beginning with the words, "Come ashore," is inserted in Smith's *Musica Antiqua*, and is a fair specimen of the flowing melody of this composer. He was also the author of "Funeral Tears for the Death of the Right Honourable the Earle of Devonshire, figured in Seven Songs," 1606; and "Songs of Mourning, Bewailing the untimely Death of Prince Henry," 1613. Many of his compositions exist in MS. in the music school, Oxford. He is supposed to have died about 1640. Henry Lawes is said to have been his pupil.—E. F. R.

**COPERNICUS.** See KOPERNICUS.

**COPLESTON, REV. EDWARD, D.D.**, bishop of Llandaff, was the son of the rector of Offwell, Devonshire, and was born there, 2nd February, 1776. In 1791 he was elected to a scholarship at Corpus Christi college, Oxford. Two years latter he gained the chancellor's prize for a Latin poem, and in 1795 he was elected a fellow of Oriel college. Next year he obtained the chancellor's prize for an English essay on "Agriculture," and in 1797 was appointed college tutor. In 1802 he was elected professor of poetry to the university in the room of Dr. Hurd. Copleston's character for ability and learning had hitherto been confined to a comparatively small circle; but his vindication of the university of Oxford from the attacks of the *Edinburgh Review* in 1810-11, widely extended his reputation, and was generally regarded as a triumphant defence. In 1814 Copleston was elected provost of Oriel college; in 1826 he was appointed to the deanery of Chester; and in the following year succeeded Dr. Charles Sunner in the bishopric of Llandaff and deanery of St. Paul's. He also held the honorary office of professor of ancient history to the Royal Academy of Arts, and was a fellow of the Society of Antiquaries. Dr. Copleston died in 1849, in the seventy-second year of his age. His most elaborate work is his "Inquiry into the Doctrines of Necessity and Predestination," &c., 8vo, London, 1821. His "Prelections Academicae" are distinguished by the purity and elegance of their composition, and the extensive learning which they display. The bishop contributed many valuable articles to the *Quarterly Review* between 1811 and 1822, and was the author of a large number of pamphlets, speeches, and charges. A life of Dr. Copleston, with selections from his diary and correspondence, has been published by his nephew: London, 1851.—J. T.

\* **COPLAND, JAMES**, a celebrated physician of London, who enjoys a well-earned reputation both as a practitioner and as one of the most extensive writers of his day. He was born in the Orkney islands in November, 1791. He is the eldest of nine children. At the age of sixteen he commenced his medical studies in the university of Edinburgh, where he continued for four years. Having taken his doctor's degree, he came to London in August, 1815, and here devoted much of his time to the study of surgery. He subsequently visited France and Germany, and closely observed the diseases which prevailed there soon after the peace of 1815. He was soon after offered an appointment to the settlements on the Gold Coast belonging to the late African company. A great desire to become acquainted with the diseases of this unhealthy tropical region, and confidence in his own robust constitution, induced him to accept the position, and he left Europe in 1817. After his return to England he set out on a journey through the countries of Europe with a view to the study of disease, and in 1820 settled in London, and became a licentiate of the Royal College of Physicians. He now first began his literary career, and wrote many valuable papers as the result of his carefully-acquired knowledge. He became physician to the South London dispensary and to the Royal Infirmary for the diseases of children. In 1822 he removed from Walworth to Jermyn Street, and was elected consulting physician to Queen Charlotte's Lying-in Hospital. In this and following years he was engaged in editing the *Medical Repository*, and in writing reviews of various medical and scientific works. In 1825 Dr. Copland projected an "Encyclopaedia Dictionary of the Medical Sciences," which, however, owing to the commercial panic of the period, was relinquished. In 1830 he commenced the great work of his life, the "Dictionary of Practical Medicine," under arrangements with Messrs. Longman & Co., publishers. To compile a dictionary of medical science is a herculean task to any association of men; but to be the production of one individual is an extraordinary undertaking. Dr. Copland, in the

year 1858, had the satisfaction of seeing the completion of his great and important task. As a practitioner Dr. Copland is firm and decided, without haste and rashness. He has been a member of the Royal Medico-Chirurgical Society since 1822, and was sometime president; in 1833 he was elected a fellow of the Royal Society, and in 1837 a fellow of the Royal College of Physicians.—E. L.

COPLEY. See LYNDHURST.

COPLEY, JOHN SINGLETON, an eminent historical painter of the school of Benjamin West, was born at Boston in the United States on the 3rd July, 1737. His father, who was of English extraction, had lived chiefly in Ireland, and the honour of the painter's nativity has therefore been not unfrequently claimed for Ireland. He was almost a self-taught artist, for Boston possessed no academy, and few instructors. He became first known in England as the exhibitor of a "Boy and Squirrel" at the Royal Academy in the year 1760. This work excited no inconsiderable attention. For some years he continued to follow portrait painting with great success; receiving a large income, and acquiring a fair répute on both sides of the Atlantic. In 1774 he came to London and passed on to Italy; he stayed at Rome some months, and returning to England, settled in the metropolis. In 1777, in great part owing to the influence of West, he was elected an associate of the Royal Academy, and in 1783 received his diploma as an academician. For many years he continued industriously to follow his profession. He died on the 9th September, 1815. Probably the best specimen of his art is his "Death of Chatham," now in the English school department of the national gallery. It was engraved by Bartolozzi on a plate of an unusual size, and was extensively subscribed for and sold. Another successful work was his "Defence of St. Heliers, Jersey, against the French, and Death of Major Pierson at the moment of victory." Copley was the father of Lord Chancellor Lyndhurst.—W. T.

COQUES, GONZALES, a celebrated artist, was born at Antwerp in 1618; he was a pupil of David Ryckaert. His first subjects were conversation-pieces after the manner of Teniers and Ostade. He afterwards devoted himself to portraits on a small scale; and in this branch of art emulated many of the characteristic excellences of Vandyck. He died in 1684. His works are few in number, and of great value.—W. T.

COQUILLE (in Latin CONCHYLUS), GUI, a French lawyer, born in 1533, and died in 1603. He was procureur-general of Nivernais at the time of the massacre of St. Bartholomew, and by his enlightened vigour saved his province from the horrors of that bloody day. Coquille was a sworn enemy to the leaguers. His principal works are a dialogue, "Sur les Causes des misères de la France," written in the style of Montaigne; and a treatise entitled "Des Libertés de l'Eglise Gallicane." R. M., A.

CORAM, THOMAS, an eminent philanthropist whose memory has been perpetuated by his establishment of the Foundling Hospital in London. He was born about 1680, and bred to the sea. He became early in life captain of a merchant ship, and his business, while in London, having often led him into the heart of the city, his compassion was so strongly excited by the sight of "young children exposed sometimes alive, sometimes dead, sometimes dying," that he resolved to make a strenuous effort to rescue them from destruction. The first hospital established by him for deserted children was in Hatton Garden, and was opened in 1740. It was afterwards removed to its present site, and a charter obtained for it. Captain Coram also originated a scheme for the education of Indian girls in America. Having spent the greater part of his slender fortune in works of benevolence, a subscription was entered into in 1749 for the purpose of purchasing for him an annuity, but the good old man did not live long to enjoy it. He died 29th March 1751.—J. T.

\* CORBAUX, FANNY, a writer and artist, was born in 1812. Her father being reduced from affluence to poverty, she began as early as her fifteenth year to turn her talents for painting to account. She gained two silver medals in 1827, and a gold one in 1830. The circumstances of her family obliged her to restrict herself, in a great measure, to portrait painting, as being more remunerative. In later life she has devoted much of her attention to biblical history and criticism—as her "Letters on the Physical Geography of the Exodus," and on the remarkable nation called "The Rephaim" in the bible, testify. These were published in the *Athenaeum*. She wrote also for the *Journal of Sacred Literature*.—R. M., A.

CORBET, RICHARD, an English divine and poet, was born at Ewell in Surrey in 1582, and died in 1635. He studied at Christ Church, Oxford, of which college he was made dean in 1620. In 1629 he was raised to the bishopric of Oxford. His poems were published after his death under the title of "Poetica Stromata."—R. M., A.

CORDAY D'ARMANS, MARIE ANNE CHARLOTTE, one of the most extraordinary women of modern times, was born in 1768 at St. Saturnin, near Sées in Normandy. While yet a girl she displayed singular strength of character. Her favourite author was Plutarch. On the breaking out of the French revolution, she was attracted by the boldness and novelty of its pretensions; but her whole soul was outraged by the terrible crimes which were soon deemed necessary to its success. It is said that she loved one of the proscribed Girondists; but of this there is no satisfactory evidence. She did not deem assassination a crime when directed against assassins; and secretly determined to go alone to Paris, and there to stab the foremost democrat she could find. For a time she doubted whether Robespierre or Marat was the greater monster; but eventually her patriotic rage was concentrated on the latter. At the moment of her arrival Marat was sick. She wrote him a letter and asked for an interview. She received no answer to this application. Having bought a large knife, at the Palais Royal, she presented herself at the house of the monster on the following day at one o'clock. The woman who lived with him was alarmed at her appearance, and perhaps touched by the instinct of danger, refused her admission. She immediately wrote a note, in which she stated that she had an important state secret to reveal. Marat, who was reclining in a warm bath, determined to see at once the visitor, in spite of the entreaties of his mistress. While conversing on the movements of the Girondists, Marat announced his intention of guillotining them all. At this moment Charlotte Corday, with masculine force, drew her knife and stabbed him deep in the throat. He uttered one short cry, summoning the women who lived with him, and expired. They rushed into the apartment, and saw the executioner standing unmoved by her victim. The guard soon arrived and took her to the prison of the abbaye. "Sirs," said she, "you long for my death; you ought rather to build an altar in honour of me, for having delivered you from a monster." On being searched in the prison, an appeal for liberty was found in her bosom, addressed to the French people. Our limits do not permit us to detail the circumstances of her trial, or the memorable calmness with which she met her death. She was guillotined, July, 1793, at the age of twenty-five years.—T. J.

CORDOVA. See GONZALVO DE CORDOVA.

CORDUS, HEINRICH, a German poet and physician, was born at Simtshausen in Hesse in 1486, and died on 24th December, 1535. He was the son of a farmer, and devoted himself to literary pursuits at Leipzig and at Erfurt. He espoused the cause of the Reformation, and was a supporter of Luther. He entered upon the study of medicine afterwards, and graduated at Ferrara in 1522. He was the author of many literary productions, and published various poetical works. In 1534 he published a work entitled "Botanologicon, or a Conversation regarding Herbs."—J. H. B.

CORDUS, VALERIUS, son of the preceding, a celebrated botanist, was born at Simtshausen in Hesse, on 18th February, 1515, and died at Rome on 25th September, 1544. He received the elements of his education at Erfurt, and he subsequently studied at the university of Marburg, where he took the degree of bachelor of medicine. In 1531 he went to Wittemberg, and studied under Melancthon. He visited Leipzig, and afterwards travelled over Prussia and Saxony, exploring the mines of Freyberg, and the flora of Switzerland. In 1540 he lectured at Wittemberg on the *Materia Medica* of Dioscorides. He afterwards paid a second visit to Switzerland, and travelled in Italy. At Venice he studied the ichthyology of the Adriatic. He was seized by fever while journeying to Rome, where he died at the age of twenty-nine. His death was looked upon as a great loss to science. Among his numerous works may be noted the following—"A Pharmaceutical Dispensatory;" "Annotations on Dioscorides;" and a "History of Plants."—J. H. B.

CORELLI, ARCANGELO, the famous violinist and composer, was born at Fusignano, near Imola, in the territory of Bologna, in February, 1653, and died at Rome on the 8th (not 18th) of January, 1713. Simonelli, a member of the papal chapel, and

Bassani of Bologna, were his instructors; from the latter of whom, besides the melodious grace that characterizes his writing, he inherited the pre-eminence on his instrument by which he soon surpassed even his honoured master. There is a statement that at the age of nineteen he visited Paris, where the jealousy of Lulli excited such cabals against him, that he was obliged to leave without obtaining a fair hearing for his talent; the authority for this account, however, is questionable. In 1680 Corelli made a tour in Germany, and was engaged by the duke of Bavaria, at whose court he remained for two years. He left this appointment to return to Italy, when he took up his permanent residence at Rome. There he published in 1683 his first work, consisting of twelve trios for two violins and bass. Cardinal Ottoboni, a distinguished supporter of art, now became his special patron, he appointed him his violinist, and made him director of his private chapel, and retained him in his service till the close of his career. It was at the weekly concerts of this munificent nobleman, that Corelli gained his world-wide reputation, both as a player and as an orchestral director, in the exercise of which latter capacity he was so strict a disciplinarian, that he compelled all his band to play with the same bowing, and thus procured an effect of precision which was as powerful upon the ear as striking to the eye. In 1685 he was engaged in a theoretical dispute, occasioned by a passage in one of his works, with G. P. Colonna, which was of great service to the reputation of the latter. Corelli's music evinces less depth of contrapuntal knowledge than superficial grace and sweetness; and he showed small judgment in entering into a discussion which technical training did not qualify him to maintain. From the year 1690 he was associated with Pasquini, a harpsichord player, and Gartani, a lutanist, in the conduct of the opera at Rome, the performances of which rose to a degree of excellence under their direction that had never before been approached. Corelli's fourth set of sonatas was first printed in 1694 with a dedication to his cardinal. In 1700 he published his well-known twelve solos, op. 5, which were dedicated to Sophia Charlotte, electress of Brandenburg. His pupil, Gemiani, transmits several anecdotes of Corelli's visit to Naples, the date of which, however, has not reached us. This was not undertaken until he had been repeatedly invited by the king; it gave him an opportunity to meet and to receive the most considerate attentions from Alessandro Scarlatti. He was greatly surprised to observe the superior condition of musical execution common at Naples than that then prevailed at Rome. Accident—arising from a want of presence of mind, which was very extraordinary in a man so long habituated, as was Corelli, to control others—led to his making a less fortunate appearance on this occasion than was expected from an artist of his eminent talents; the consequence of which was that, with an exaggerated idea of his non-success, he secretly quitted Naples and returned to Rome. As powerfully as this circumstance illustrated the diffidence of his character, does another, in which he was concerned with Handel, exemplify his quiet manner and his gentle temper. It was at a rehearsal of the young German's cantata, *Il Trionfo del Tempo*, when the composer grew impatient at the spiritless style in which the overture was played, and snatched the violin from Corelli to show him the more animated way in which he wished it to be executed; and the great leader calmly observed, "But, my dear Saxon, this music is in the French style, which I do not understand." Corelli had the mortification in his latter days to find himself slighted in favour of men of far inferior merit, whose novelty was almost their only recommendation to the suffrages of the fickle Roman public; and this acted sensibly, if not fatally, upon his spirits. His prompt appreciation of the talent of others, especially in his own peculiar province of the art, was a distinguishing trait in his character; and the many incidents which prove this, as strongly show the injustice of such a man's falling into any kind of disesteem. He was an intelligent admirer of pictures, and the intimate friend of the two celebrated painters, Carlo Cignani and Carlo Maratti. Let us suppose that the pleasure this kindly genial man derived from the contemplation of the productions of a sister art, may have compensated him for whatever neglect he experienced in the exercise of his own. His seventh and last publication, the twelve "Concerti Grossi," appeared but a month before his death. Johann Wilhelm, prince palatine of the Rhine, to whom this work was inscribed, repaid the compliment by erecting a monument to the memory of the composer

over his mortal remains. That memory has been better preserved in the nobler monument with which his own name is associated, and the still esteemed concertos. Corelli's obsequies were celebrated with great solemnity, under the arrangement of his patron the cardinal; and so long as one of his pupils was alive to direct the performance, the anniversary of his funeral was always kept by the execution of some of his music over his grave. Corelli bequeathed his valuable collection of pictures, and a large sum he had amassed, to Cardinal Ottoboni, who, however, accepted only the former, and distributed the money among the musician's poor relations.

This distinguished man must be regarded as the founder of the great Roman school of violin playing. His writing is as remarkable for its more clearly defined melody than that of any instrumental music which preceded it, as his playing was famous for its grace and languishing tenderness. Although the average executive skill of the present time immeasurably exceeds that of Corelli, the greatest master of his age, yet his works now form the basis of the study of every violinist, as the true principles of the art can better be acquired from them than from any existing compositions for the instruments. Of his many admirable pupils, Gemiani became the most celebrated, and may be said to have imported his style into this country. Tartini, though not Corelli's immediate disciple, was a follower of his school, and developed his principles; he was, in fact, the medium of the influence of the great original on the players of our day.—G. A. M.

**CORIOLANUS, CAIUS MARCIUS**, a noble Roman, so named for his heroic conduct at the capture of Corioli, a town of the Volsci. He first rose into notice in the wars which followed the expulsion of Tarquin, where he obtained as a reward for his valour the coveted distinction of the civic crown. His bravery in the attack on Corioli, and his generosity in refusing to accept more than his own share of the plunder of that town, raised him at one time to great popularity among the Romans, and he was induced to become a candidate for the consulship; but the people, afraid of his haughtiness and ambition, and incensed at his determined opposition to the tribunitian power, refused to confer that dignity upon him. Attached from his youth to the interests of the patrician order, and accustomed to pay little regard to the masses of the people, Coriolanus now openly advocated measures which had for their object the diminution of the popular influence in the state. A dispute about the distribution of certain supplies of corn furnished an opportunity of calling him to account; and after undergoing a formal trial, he was sentenced to perpetual banishment. Exasperated at what he deemed to be the basest ingratitude, he retired to Antium, encouraged the Volsci to declare war against Rome, and received from them the command of the army destined to invade his native country. Marching up to the very walls of the city, which was quite unprepared for so sudden an attack, he threatened to destroy it, unless the Romans would submit to his humiliating demands; but relented at last on the appeal of a band of Roman matrons, who, headed by his own mother and wife, came out to entreat him to spare his country. He returned to Antium, where, according to one account, he was murdered by the Volsci for his defection. Other accounts state that he lived among them to an advanced age.—W. M.

#### CORK. See BOYLE.

**CORKINE, WILLIAM**, a distinguished musician of the early part of the seventeenth century, patronized by Sir Edward Herbert, Sir William Hardy, Sir Robert Rich, and Sir Edward Dymmocke "the king's champion." He published two books of "Ayres to sing and play to the Lute and Basse-Violl," the first in 1610, the second in 1612. They contain many "ayres" of great beauty.—E. F. R.

\***CORMENIN, LOUIS MARIE DE LA HAIE**, Viscount de, born on the 6th January, 1783. Although this celebrated man has figured as a writer on law and on morals, and has taken a practical part in the foundation of several charitable institutions, yet his fame has been altogether acquired by those pamphlets, bearing the signature of "Timon," with which he assailed Louis Philippe and his government. As the throne of the monarch of the barricades eventually succumbed to the attacks of the opposition, any one who obtained the credit of having directly aided in bringing about the fall of the dynasty of July became during the days of February, 1848, an object of conspicuous attention. No public writer did more to damage the reputation of Louis Philippe than Timon; and although M. de Cormenin never

opened his lips in the chamber of deputies, of which he was a member from the year 1832, yet such was the popularity of his political pamphlets, that four different departments returned him to the constituent assembly. Louis Philippe had, unhappily for himself, become open to the suspicion of thinking more of family interests than of those of the nation. Timon accordingly directed his attacks against the civil list, to the great delight of the people, who rejoiced in seeing a king castigated for daring to imitate the virtuous economy of their own private lives. A king had no business with domestic prudence, and so they harpooned on Timon against the royal Harpagon. When, in 1840, the king obliged his ministry to present a bill for allowing a dotation to his second son, the duc de Nemours, it was a pamphlet from Timon which upset the cabinet and the scheme together. Yet Timon was neither a Junius nor a Sydney Smith. He had not the scalding declamation of the one, nor the playful pleasantry and wit which corroscated over the strong common sense of the other. Like most French political writers, Timon was professedly logical, and aimed at convicting the accused of guilt by closely-drawn deductions from well established premises. This apparently scientific profundity was clothed with sharp, pungent, terse assertions, like the body of a porcupine. As he had always voted with the extreme left of the chamber of deputies, Cormenin was thought to be so thorough a republican, that he was actually named president of the committee charged with the drawing up of the constitution. Yet, so little resentment did he seem to bear towards the destroyer of a work for which he might be considered sponsor, that he was one of the first to accept Louis Napoleon's offer of a place in the council of state. It is not for us to settle the doubts which so extraordinary an instance of versatility in the person of so remarkable a censor of the care of self-interests gave rise to. We have only to add that the day M. de Cormenin abandoned his party, the works of Timon sank into contempt—J. F. C.

CORNEILLE, MICHAEL, a painter of merit, apparently no relation to the illustrious poet. He was born at Paris in 1642. His father, also a painter, was his first instructor in the art. The young Michael, having gained a prize at the Academy of Painting, was sent to study at Rome as one of the government pupils. On his return in 1663, he was admitted into the Academy of Painting, where in course of time he became a professor. Many of Corneille's pictures have been engraved. He himself etched the plates of several. He died at Paris in 1708.—He had a brother, JEAN CORNEILLE, who was also a painter of considerable celebrity, and a member of the Académie des Beaux Arts.—B. DE B.

CORNEILLE, PIERRE, a sublime genius, the founder of the French drama, was born at Rouen in Normandy, 6th June, 1606. He was the eldest son of Pierre Corneille, advocate-general of Rouen. Having adopted the legal profession, he practised for some time in his native city, without exhibiting any indication of the talent which was in a few years to blaze forth, and astonish the world. His first dramatic production, a comedy called "Melite," appeared in 1629, when he was only twenty-three years of age. The extraordinary success of this piece encouraged the author to follow the natural bent of his genius. Six comedies followed each other in quick succession, and laid the basis of his future reputation. In the year 1634 Louis XIII., and his minister Richelieu, visited Rouen; and the archbishop of that diocese, M. de Harlay, engaged Corneille to compose some complimentary Latin verses in honour of the occasion. These brought their author more closely within the favourable notice of the great cardinal, whose discernment had already remarked this rising genius. Richelieu, it is well known, retained certain authors in his pay, and employed them in composing plays under his own superintendence. He accorded to each a pension; and those who were most happy in pleasing him received still more substantial marks of his satisfaction. Into this corps, sometimes called the cardinal's five authors, Corneille was admitted—a great honour! for he was looked upon as the least important of the set. Quarrelling, however, with his overbearing patron, he withdrew to his private life and occupations at Rouen, where he soon produced his first attempt at tragedy—"Medea." About this time Corneille turned his attention to Spanish literature, and out of Guillen da Castro's obscure drama, grew the glories of "The Cid," represented in 1636. Voltaire remarks that the appearance of this tragedy forms an era in the dramatic poetry of

France. Its triumph was immediate and complete. "Beau comme le Cid" (As fine as the Cid), became a phrase in common usage to denote literary excellence. The cardinal, however, stood aloof, and refused to join in the general approbation; but after a time again took the poet into favour. A year or two later, we find Richelieu intervening to remove the obstacles in the way of Corneille's marriage with Marie Lamperiére, whose father, the lieutenant-general of Andely, averse to the match, opposed it with all his power. The "Cid" was followed by "Horace" (which the actors, after Corneille's death, corrupted into "Les Horaces"), by "Cinna," by "Polyeucte"—all masterpieces, and crowned, immediately on their appearance, with public applause. The French Academy, after twice closing their doors against the poet, now elected him in 1647 a member of their body, of which he lived long enough to become the senior. Some years earlier, Corneille, resuming for a moment the pen of the comic muse, and once more borrowing a subject from the Spanish dramatists, produced the "Menteur," "The Liar"—the first real comedy, as "The Cid" was the first perfect tragedy, the French theatre had possessed. Molière declared himself indebted to the "Menteur" for some of his best inspirations. At length, after seventeen years of triumph, the success of Corneille encountered a check. The tragedy of "Pertharise," represented in 1653, was a complete failure. During the next six years he occupied himself in translating into French verse *The Imitation of Jesus Christ* (begun some years before), and other devotional pieces. At the end of this period his friends, and chiefly Fouquet—Louis XIV.'s famous prime minister—persuaded him to resume the drama. He did so, with the tragedy of "Edipe," the subject proposed to him by Fouquet himself, and which was attended with his former success. Between 1659 and 1667, Corneille's prolific genius produced a tragedy every year, but symptoms of his declining power began to appear. These later works are greatly below his former masterpieces, and were received with increasing coldness by the public.

Solidity, good sense, and nobleness of sentiment, were the foundation of Corneille's character as of his poetry. A good husband and father, a sincere and tender friend, his enjoyments were centred in his domestic circle, and in a few friends whom his upright and loyal nature firmly attached to him. The several pensions which had been conferred on him by the three ministers, Richelieu, Fouquet, and Colbert, expired with the donors. For some time before his death, Corneille suffered the evils of poverty. The generous interference of Boileau, who offered to resign his own pension, provided Corneille's might be restored, obtained a grant of two hundred louis for the sick poet; but it reached him only two days before his death, too late to do him much good.

The house at Rouen in which he was born still exists, and the antique furniture and arrangements of the chamber where he first drew breath are scrupulously preserved. An inscription on a marble slab over the house announces, that "Here in 1606 Pierre Corneille was born." This inscription, and that in the Rue d'Argenteuil in Paris, at the house where he died, were until recently the only memorials extant of the great poet, except, indeed, the imperishable monument of his works. After the death of his mother in 1662, Corneille fixed his residence in Paris, where he passed the remainder of his days. He died on the 1st October, 1684, in the seventy-ninth year of his age.

Pierre Corneille was undoubtedly one of the greatest geniuses the world has seen. Emancipating himself by the vigour of his own understanding and judgment from the licentious dulness and wretched affectations of the dramatists who preceded him, he sought his inspirations from truth and nature, and thus created a style for himself, both of thought and diction. His language was noble, because his conceptions were elevated. His characteristics are, unaffected dignity and force of sentiment—profound thought, uttered with energetic conciseness—and a striking power of delineating the great passions which agitate the human mind. No writer ever better understood the art of investing his personages with suitable language. He excels in the portraiture of his Romans, the artificial grandeur of whose sentiments he had well studied in their historians. His versification is admirable in his best passages, but the French classicists complain that it is unequal and without system. The historians of the time ascribe to the decency and dignity with which Corneille endowed the stage, the tolerance shown to players by the ascetic Louis XIII., and his edict in favour of theatrical amusements. "Tragedy," said Napoleon at St. Helena, "elevates

the human soul, fires the heart with a noble ambition, and forms men into heroes. To the influence of the great Corneille, France owes some of her children's grandest actions. Had Corneille lived in my day, I would have made him a prince." Some of the poet's direct descendants, the posterity of his eldest son Pierre, are yet living. Napoleon I. caused two of them to be educated at the government expense; the eldest of these is now professor of history at the college of Rouen, and his researches of late years have done much towards elucidating the life of his illustrious ancestor. The best editions of Corneille's works are those of Joly, in 6 vols. 12mo, and of the Abbé Granet, both published at Paris in 1738, the former republished in 1747; Voltaire's edition in 12 vols. 8vo, at Geneva in 1764; "Chef d'Œuvres de Corneille," 5 vols. 8vo, at Paris in 1817; "Au Profit de Mlle. J. M. Corneille;" "Œuvres choisies de Corneille L'heureux," Paris, 1822, 4 vols. 8vo; "Œuvres de P. Corneille, Lefèvre," Paris, 1824, 12 vols. 8vo.—B. DE B.

CORNEILLE, THOMAS, a dramatic poet, brother of the great Corneille. His talents were likewise of a high order, and his reputation would have been brilliant had it not been lost in the splendour of his brother's. He was born at Rouen in 1625, and consequently twenty years younger than his brother Pierre. Thomas Corneille excelled in various walks of literature, but was chiefly celebrated for his theatrical compositions. Some of his tragedies obtained great success, and long kept their place on the stage, owing to the skill of his plot and his happy versification. His memory was so remarkable that he could recite any of his own plays from beginning to end. Like his illustrious brother, he was a man of great private worth—modest and candid, ready to acknowledge the merits even of his rivals, giving and receiving advice with cheerful goodwill, and preserving to the end of his long life the courteous and polite demeanour which had distinguished his youth. It was said of him that he never made an enemy. On the death of the great Corneille, Thomas succeeded him as member of the academy. Towards the close of his life, he became blind, but still continued his literary labours, which, it is to be feared, the narrowness of his circumstances rendered necessary. He died at Paris in 1709, aged eighty-four. Besides his dramatic works, of which a good edition was published by Joly, Paris, 1738, in 5 vols. 12mo, he translated the *Metamorphoses* and some other of Ovid's writings into French verse. He was one of the editors of the *Mercure Galant*, and he also published a "Universal Dictionary of Geography and History," in 3 vols. folio, and "Observations on Vaugelas."—B. DE B.

CORNELIA, daughter of Metellus Scipio, was married first to P. Crassus, and afterwards to Pompey, whom she accompanied to Egypt after the battle of Pharsalia. After her return to Rome, she received the ashes of her husband from Caesar.

CORNELIA THE YOUNGER, daughter of P. Scipio Africanus the Elder, and the famous "mother of the Gracchi," was born about 189 B.C. She married in 169 Titus Sempronius Gracchus, and bore to him the tribunes Tiberius and Caius. She was distinguished by her virtue as much as by her accomplishments, and united the strict morals of the old Roman matron with the intellectual cultivation and elegant and refined manners which then began to characterize the Roman ladies. She possessed a thorough knowledge of Greek literature, and her letters, which were in existence at the time of Cicero, were quoted as models of epistolary writing. Cornelia was idolized by the citizens of Rome, who erected a statue to her, with the inscription, "Cornelia the Mother of the Gracchi."

\* CORNELIUS, PETER VON, an eminent German artist, was born at Dusseldorf on the 16th September, 1787. His father was inspector of the picture gallery of the city; he died in 1803, leaving a very humble provision for his family. Already a painter, Peter was encouraged by an affectionate mother to despise poverty for a time, and prosecute his studies. At the age of nineteen he was intrusted with the painting of the cupola of the old church of Neuss, near Dusseldorf. The figures were of colossal size, executed in chiaro-scuro, and the whole conception of the subject and its execution were very remarkable. In 1810, at Frankfort, he produced a series of illustrations of Goethe's *Faust*, which created no inconsiderable sensation. He now journeyed to Rome, meeting there his eminent fellow-labourer Frederic Overbeck, and, in conjunction with Schadow, Schrow, and Philip Veit, attracting the attention of artists to the gradual rise of a new school of German art. The revival of fresco

painting is attributable very much to the influence of this remarkable band of artists. Two frescos executed by Cornelius for the villa of M. Bartoldy, the Prussian consul-general, created a passion for the new-old style of decoration. The Marquis Massini gave a commission for the adornment of his villa with a series of frescos from the *Divina Commedia* of Dante. The crown prince of Bavaria invited Cornelius to decorate the new glyptotheek at Munich with frescos, and he was appointed director of the Academy at Dusseldorf. He left Rome in 1819. He reformed the academy, and illustrated the glyptotheek with several colossal works. These, since their completion in 1830, have commanded the highest admiration from all quarters. Subsequently Cornelius was created director of the Munich Academy. In 1841, on the invitation of Frederic William IV., he proceeded to Berlin to paint certain frescos in the Campo Santo. He afterwards superintended the decoration of the Berlin museum, and made the design for the superb shield presented by the king of Prussia to his godson the prince of Wales at his baptism. The genius of Cornelius is of a high order. A nobility of sentiment, a subtlety of meaning, and a grandeur of conception pervade his whole works, and amply redeem certain negligences of detail which occasionally draw upon him the animadversions of those critics who prefer finish to intellect—mechanical to mental qualifications.—W. T.

CORNWALLIS, CHARLES MANN, second earl and first marquis of, was born 31st December, 1738, and educated at Eton and St. John's, Cambridge. He entered the army as an ensign in 1756, and served on the continent during the Seven Years' war as aid-de-camp to the marquis of Granby. On the death of his father in 1762, he succeeded to the earldom; he was made aid-de-camp to the king in 1765, colonel of the 33rd regiment in 1766, constable of the Tower in 1770, and major-general in 1778. On questions of American taxation he steadily opposed the court; but when war broke out between the mother country and the colonies, and his regiment was ordered abroad in 1776, he accompanied it without hesitation, conceiving that as a military man he had nothing to do with the policy of the service which he was commanded to perform. He served with great activity under generals Howe and Clinton, in the campaigns of 1776–79, in New York and the southern states, and in 1780 he gained a complete victory over General Gates. But in the following year he was besieged in York town by the French and American forces and the French fleet, and after an obstinate defence, was compelled to surrender, October 7, 1781. This untoward event proved a death-blow to the British interests in America; but Lord Cornwallis sustained no loss of military reputation by it, and on his return to England, was courted by both of the leading parties in parliament. In 1786 his lordship was appointed governor-general and commander-in-chief of Bengal. He introduced great reforms in the judicial system and the police, and in the collection of revenue. The principal event which occurred during his administration was the war with Tippoo Saib. The campaign of 1790 against Tippoo having proved indecisive, the governor-general resolved to take the field in person in 1791. The campaign was attended with entire success, the sultan was completely defeated in the famous night attack upon the lines of Seringapatam, and compelled to assent to a treaty which stripped him of one half of his dominions, besides a large sum of money (4th March, 1791.) As a reward of his "brilliant successes," Lord Cornwallis was raised to the rank of a marquis, and on his return to England in 1793, was appointed master-general of the ordnance. In 1798—the era of the rebellion—he was appointed lord-lieutenant of Ireland and commander-in-chief, and not only succeeded in suppressing the rebellion and capturing a French invading army, but checked the disgraceful outrages of the dominant faction in that unhappy country; and in spite of the violent clamour against his clemency, he steadfastly adhered to his moderate and merciful policy. He lent his powerful aid in passing the bill for the union of the two countries in 1800, and resigned the vice-royalty on Mr. Pitt's retiring from office in 1801. In the same year he was appointed plenipotentiary to France, and negotiated the peace of Amiens. In 1805 he was reappointed governor-general of India; and on arriving in Calcutta, though in bad health, he proceeded at once to the upper provinces, where his presence was necessary. But he was obliged to stop at Ghazapore in the province of Benares, where he died on the 5th of October. Lord Cornwallis was a statesman and a soldier of solid rather than showy qualities. He

was noted for his moderation and prudence, his love of truth, and boldness in enunciating it. He had large views, a cultivated and correct understanding, a keen insight into character, much energy, much enterprise, much fertility of resource, a chivalrous attachment to king and country, and unshaken resolution in doing and enforcing what he thought right.—J. T.

CORNYSHE, WILLIAM, master of the children of the royal chapel in 1490, was a distinguished musician in his day. He was also a poet; at least he wrote some rhymes entitled, "A Treatise between Troth and Enformation." These lines were penned in 1504, when the author was in the Fleet prison, in consequence, as he asserts, of false information given by an enemy. The treatise was written in order to restore him to favour with "King Harry," as he familiarly calls his sovereign. It was no doubt attended by the desired result; for, not very long afterwards, his name occurs again among the gentlemen of the chapel who played before the king. In 1530 was published a collection of songs, with music, by Cornyshe and other composers.—E. F. R.

CORNYSHE, WILLIAM, jun., a son of the preceding, was also an eminent musician at the end of the fifteenth, and beginning of the following century. Many of his compositions are preserved in a volume of ancient English songs for two, three, and four voices, known as the Fairfax MS.—(Add. MS. British Mus., No. 5465.)—E. F. R.

CORREA DE LA SERRA, JOSÉ FRANCISCO DE, born at Serpa in Portugal in 1750. After taking orders, he devoted himself with untiring energy to classical and antiquarian studies. While holding the office of secretary to a Portuguese academy of science, Correa wrote an important work on physiological botany. In 1786 he was obliged to leave Portugal, in order to avoid the religious persecution then raging. He returned after the death of Peter III., but in 1796 was a second time obliged to flee, and came to London, where he was made a fellow of the Royal Society. After the peace of Amiens he went to France, where he made good use of the scientific advantages he enjoyed. In 1813 we find him at Philadelphia, where he undertook the duties of a chair of botany, but refused the title of professor. In 1816 he was appointed ambassador of Portugal to the United States, but was recalled to Portugal in 1821, and nominated a member of the board of finance. In 1823 he was elected a member of the cortes, but died 11th September in the same year. His great work is the "Collecao de livros ineditos de historia Portugueza."—F. M. W.

CORRÉA, DON PELAYO PEREZ, a Portuguese general, who commanded a successful expedition against the Moors, undertaken by his own sovereign, Sancho, in the middle of the thirteenth century. He afterwards served with Ferdinand of Castile in the campaigns by which that monarch humbled the Moslem power in Spain, and died in 1275.—W. B.

CORRÉA DE SA BENAVIDES, SALVADOR, a celebrated admiral, was born at Rio de Janeiro in 1594, and died in 1688. The first part of his life was spent at sea. In 1641 he was made governor-general of Brazil, to which colony he rendered valuable services. In 1648 he drove the Dutch out of Angola, and governed that region during the three following years. The last office he held was that of governor of the countries south of Brazil. He closed a long life of important public service in unmerited neglect.—R. M. A.

CORREGGIO, ANTONIO ALLEGRI OR LIETI, is commonly called Correggio, and Antonio da Correggio, from the small town of that name in which he was born, about twenty miles east of Parma, and now forming part of the duchy of Modena. The exact date of his birth is not known, but he is assumed to have been born in the winter of 1493-94; his father Pellegrino Allegri, was a merchant in good circumstances, but as is the case with many other great painters, exceedingly few facts of the life of Correggio are positively known, notwithstanding the elaborate memoirs of him by the Padre Pungileoni, *Memoire Istoriche di Antonio Allegri detto Il Correggio*, published at Parma in 1817-21, of which an abstract was published by Archdeacon Coxe, in the *Sketches of the Lives of Correggio and Parmegiano*, London, 1823. The account of Vasari represents Correggio as having been very poor and obscure, but some documents published by Pungileoni should entirely dissipate this impression, which appears to be altogether erroneous. He evidently enjoyed a great reputation in his lifetime, even as early as 1519, and he received high prices for his works.

Antonio commenced the practice of his art in his native place, and a painter of Correggio of the name of Antonio Bartolotti has the credit of being his first master. By the time he was five and twenty years of age, his fame had already reached the capital of Parma, and in 1520 we find him engaged on the extensive frescos of the cupola of San Giovanni, representing the ascension of Christ from the midst of the apostles, well-known by the prints of Vanni and the Cav. Toschi. As an additional indication of prosperity, in this same year, 1520, he was married to a young lady of Mantua, named Girolama Merlini, and with whom he received a considerable dowry; she is supposed by Pungileoni to have been the original of the Madonna in the holy family, known as La Zingarella. He had already executed several remarkable oil pictures before settling in Parma; the St. George, and the St. Sebastian—two large altarpieces, now in the gallery of Dresden—are both of this period. In 1522 he received his last extensive commission, to paint, also in fresco, the dome and choir of the cathedral of Parma, but this great work was interrupted by his early death.

Correggio contracted to paint the whole for one thousand ducats (equivalent perhaps, now, to about £5000 of our money). He, however, did not live to complete even the dome, which was finished by his pupil Giorgio Gandini. The subject is the "Assumption of the Virgin," the apostles being witnesses of the event, below; these frescos were also engraved by Vanni, and in part by the Cav. Toschi. This great painter died of a fever at Correggio, 5th March, 1534, at the early age of forty, being survived by his father, and his wife was left with his only son, Pomponio, and one daughter; two of his daughters died before him. Correggio was particularly remarkable for his objective chiaroscuro, and for his violent and complicated foreshortenings; he was also a fine colourist, and pre-eminent above all his contemporaries for what is termed grace. His foreshortenings are, however, skilful as well as violent; his lights and shadows are graduated with exquisite roundness and the utmost taste; and in what has been termed *grace*—the attitude, undulating forms, and soft expression of his figures—he is still unrivalled. It was this quality, this general softness, which so fascinated Annibale Carracci and the Bolognese eclectics. Annibale, in a letter published by Malvasia, (*Felsina Pittrice*), writes from Parma to his cousin Lodovico in 1580, with reference to Raphael's St. Cecilia, now in the gallery of Bologna, and some of Correggio's pictures at Parma, as follows:—"The St. Jerome;" the 'St. Catherine;' the 'Madonna della Scodella'—I would rather have any of them than the St. Cecilia; how much grander, and at the same time more delicate, is the figure of St. Jerome, than that of St. Paul [in the St. Cecilia], which at first appeared to me to be a miracle; but now it appears to me wooden, it is so hard." Correggio's pictures are exceedingly valuable, but most of the great European galleries possess one or two fine examples of his oil paintings. Many are still preserved at Parma, and the Dresden gallery is rich in Correggios; besides the two already mentioned, it possesses the famous "Notte," or nativity of Christ, and the small "Reading Magdalene." The Notte, somewhat damaged now, is conspicuous for its grace and foreshortenings, and for the much spoken of device of lighting up the picture from the infant Saviour; Raphael had preceded Correggio many years in this mode of lighting—in the fresco of Peter delivered from Prison, in the Vatican, all the light of the picture proceeds from the angel. Correggio is also well represented in our National gallery—in the "Cupid being taught to Read," in the "Ecce Homo," and in the small "Holy Family." The "Christ praying in the Garden," is now assumed to be a copy of the original in the possession of the duke of Wellington, and which was captured from King Joseph after the battle of Vittoria, and afterwards presented to the late duke by Ferdinand VII. The "Cupid reading," one of the painter's masterpieces, is a noble specimen of all Correggio's qualities of style, though the picture has somewhat suffered from time. It was formerly in the possession of Charles I., who purchased it of the duke of Mantua; and at the sale of King Charles' effects it was bought by the duke of Alva for £800, then an immense sum; it belonged afterwards to the prince of Peace, and was eventually restored to this country through the marquis of Londonderry, of whom it was purchased for the nation in 1834, together with the "Ecce Homo" by the same painter.—R. N. W.

CORRI, DOMINICO, a musician, was born in Naples in 1744, and died in London when above the age of eighty-two. He was

the pupil of Porpora for the four years preceding the death of that esteemed master in 1767. Corri came to London in 1774, where he produced an opera, "Alessandro nell'Indie," at the king's theatre, which had little success. He obtained great repute as a teacher of singing, and printed a treatise on the art. Several of his English songs, of which he published a great number, became very popular. He produced also two collections of pianoforte sonatas, and the English opera of "The Travellers," which was his most successful work. His daughter, who appeared in public as a singer and a harpist, and obtained much distinction in the latter capacity, married the famous Dussek. In 1797 Corri opened a music warehouse in the Haymarket, in partnership with his son-in-law, who was at the time at the height of his career as a pianist and composer, and Corri, too, was well known to the public; but their publishing speculation did not prosper. Corri had three sons, who all followed his profession—ANTONIO, who settled in America; MONTAGUE, born in Edinburgh in 1785, who obtained some considerable note in London as a composer of small pieces for the theatres; and HAYDN, who resided as a teacher in Dublin, and whose son, HENRY, has come before the public as a singer. NATALE CORRI was the brother of Dominic; he was a teacher of singing and a composer, and lived at Edinburgh, where his daughter, FRANCES, afterwards known as Madame Corri-Paltoni, was born in 1801, whose reputation was high among the Italian vocalists of her time.—G. A. M.

CORT, CORNELIUS, a celebrated engraver, born at Horn in Holland in 1536. After engraving a number of plates from the Dutch and Flemish masters, he set out for Italy. In Venice he was cordially received by Titian, who gave him a residence in his house. He afterwards visited Rome, and instituted there a school of engraving. It is said, but apparently without much foundation, to have been under this distinguished artist that Agostino Caracci first studied the art of engraving. The plates of Cort are entirely executed with the graver, in a vigorous and masterly manner. He died at Rome.—W. T.

CORTESI, JACOPO, or rather JACQUES CURTOIS, called IL BORGOGNONE. This celebrated painter was born in 1621, at St. Hippolite in Burgundy. His father was a painter of sacred subjects, who attained but little success in his profession. On the persuasion of a French officer, Jacopo deserted the studio of his father and entered the army, in which he remained three years. This period was not entirely lost to the future painter, for he made drawings of every skirmish, attack, and military manœuvre in which he was engaged. After relinquishing the trade of a soldier, he went to Bologna, and there formed the acquaintance of Albano and Guido, which was of much service to him. Borgognone resided some years at Florence under the patronage of Prince Mathias, whose military achievements in Germany and Italy he recorded in a historical gallery of paintings. At Rome he produced some sacred works, the "Magdalen at the feet of Christ," in the church of S. Marta, &c. But his real excellence consisted in his battle landscapes. "He imparted a wonderful air of beauty to his compositions," says Lanzi; "his combatants appear before us courageously contending for honour or for life, and we seem to hear the cries of the wounded, the blast of the trumpet, and the neighing of the horses." The original brilliance of colour has departed from the greater number of his works. His four finest works probably are in the Palazzo Pitti at Florence. In the height of his fame he was suddenly driven from the world by a malevolent rumour that he had poisoned his wife. He retired to a monastery of the jesuits, and became one of their body. He was held in high esteem by his fellow-monks, so much so that they dispensed with the second year of his novitiate. He died of apoplexy at Rome, on the 14th November, 1676. He etched a few plates of battle-pieces, very masterly in execution and powerful in their effects of light and shade.—W. T.

CORTEZ, HERNANDO, the Spanish conqueror of Mexico, was born at Medellin in Estremadura in 1485, and was thus a boy of seven when Columbus discovered America. His early youth was a stormy one, and at the age of nineteen he quitted Spain for a career of adventure in what was then "the far west." His destination was Hispaniola, of which the unworthy successor of Columbus, Ovando, was governor, and from him Cortez received a concession of land, and some slight official dignity. Seven years later, he was associated with Velasquez in the conquest of Cuba, an enterprise which brought out his soldierly qualities.

Another seven years elapsed, and Cortez was summoned from his lucrative occupancy of a Cuban estate, to follow up the discoveries of Juan de Grijalva on the Mexican coast. Velasquez designated Cortez chief of the expedition; and though he subsequently revoked the appointment, fearing the ambition of his turbulent subordinate, Cortez succeeded in making good his new position. Towards the close of 1518, Cortez set sail with a little squadron which had been partly fitted out at his own expense. The army with which he went forth to the conquest of Mexico, scarcely numbered five hundred Europeans. His first encounter with the natives was at Tabasco, which he took, after severe fighting, and he proceeded thence to San Juan de Ulloa, where he heard, from the friendly natives, of the Mexican empire, and their dependency on it. Landing in the early spring of 1519 at the site of the present Vera Cruz, Cortez met with a friendly reception from the native cacique, who transmitted to the Aztec emperor, Montezuma, the expression of the Spanish visitor's wish to be allowed to repair to Mexico, the capital. Montezuma refused his permission. Cortez then prepared to march on Mexico; and being harassed by plots among his followers, he destroyed his ships, leaving them no alternative but to accompany him, since their return to Cuba was thus impossible. In the August of 1519 he began his march, his army being somewhat augmented by Indian auxiliaries. Part of his policy, indeed, was to represent himself to the natives as their deliverer from the Aztec yoke. The army of Tlascala, an independent republic, opposed his progress. With his little force he defeated, in a pitched battle, 30,000 Tlascalans, and formed an alliance with the vanquished foe. Montezuma was frightened when he heard the tidings, and received the Spaniards in his capital, not as enemies, but as friends. But the people were hostile though the monarch was friendly, and Cortez, nothing loath, took advantage of the feeling to accuse the peaceful and timid Montezuma of treachery, and to make him first a prisoner, and then a puppet in his hands. The Mexicans, naturally irritated, especially at the profanation of their temples, were cultivating a mood of mind very dangerous to the Spaniards, when Cortez was recalled from the capital to front another adversary. An army had landed, sent by Velasquez, to bring back his rebellious subordinate. With promptitude, vigour, and success, Cortez marched against the Spanish force, surprised it, took its leader prisoner, and, as formerly with the Tlascalans, so now with his own countrymen, he converted the foe into a friend, and returned to Mexico the commander of the very army which had been despatched to depose him. The cruelties of his lieutenant at this capital had caused the insurrection to explode, and when Cortez reached Mexico he found, after much hard fighting, that he was outnumbered, and he resolved to evacuate the city. During the retreat the Spaniards were nearly cut to pieces, and it was almost by a miracle that Cortez, with his diminished forces, gained, on the 8th of July, 1520, the battle of Otumba, which decided the fate of Mexico. The lapse of six months found him on his way to invest Mexico with a reinforced and reorganized army, of which the Indian portion was very numerous. The siege of Mexico lasted three months, and it was only after a very narrow escape from destruction that the Spaniards found themselves in possession of its ruins, intermingled with the innumerable corpses of its defenders. This was on the 13th of August, 1521. Confirmed by the Emperor Charles V. in his self-conferred dignity of captain-general, Cortez governed the country well—pursuing towards the natives a policy on the whole conciliatory and just. Nevertheless, in 1526, the conqueror of Mexico found himself summoned to Spain, to answer charges brought against him by accusers and enemies at home. It was not, however, until 1528 that he arrived in his native country. In spite of the cause of his recall, he was received with the utmost enthusiasm by the population, and the emperor bestowed on him every possible honour but one—that of reinstatement in the civil governorship of Mexico. Returning in 1530 to America, he made, among other important discoveries, that of California; but when he heard of the arrival of a new viceroy of Mexico, he resolved to return to Spain and assert his claims. His reception was not the same as on the occasion of his first return. The conquest of Peru seemed to have effaced, both with people and prince, the memory of the conquest of Mexico. Cortez was treated with coldness by Charles V. He took part in the disastrous expedition of the emperor against Algiers in 1541, and might perhaps have given

it another issue had his advice been asked, or his plans been executed. Six years he languished about the court, vainly seeking a settlement of his claims. Weary of the insolence of office and the law's delay, he was about to return to Mexico, when the design was arrested by death, which overtook him near Seville on the 2d of December, 1547.—F. E.

CORTONA. See PIETRO DA CORTONA.

CORVINUS. See MATTHIAS AND HUNIADIS.

CORVISART-DESMARETS, JEAN-NICOLAS, Baron, one of the most illustrious French physicians of the last century, was born in 1755, and died in 1821. He was loaded with honours by Napoleon, to whom he was introduced by Josephine, who had become acquainted with him at the house of Barras. As a professor Corvisart was eminently successful.—R. M., A.

CORVUS, M. VALERIUS, an illustrious Roman warrior. He obtained the surname of Corvus because, in a single combat with a Gallic giant, he was assisted by a raven (*corvus*), which alighted on his helmet, and flew in the barbarian's face. He was six times consul and twice dictator, and rendered the most valuable services to the republic. Corvus, who lived to the age of one hundred, is frequently mentioned by the later Roman writers as one of the most fortunate of men.—R. M., A.

CORYATE, GEORGE, a man who in his time had a considerable reputation as an elegant writer, particularly in Latin verse, was born at Salisbury in the early part of the sixteenth century; and having been educated at Winchester school, he obtained a fellowship of New college, Oxford, in 1562. He was appointed to the rectory of Odcombe in 1594, where he died on 4th March, 1606. A list of his works is given by Wood in the *Athenæ Oxonienses*.—J. F. W.

CORYATE, THOMAS, son of the preceding, was born at Odcombe in 1577, and received his education at Westminster school, and subsequently at Gloucester hall, Oxford. In 1608 he set out on an extensive tour, and travelled principally on foot through Germany, France, and Italy. All this he tells us he accomplished with one pair of shoes, which on his return he had the vanity to hang up in the parish church at Odcombe. The result of this wandering he gave to the world in a volume with the strange title of "Coryate's Crudities hastily gobbled up in five months' travel." He also travelled through Constantinople, Greece, Egypt, Palestine, visiting Alexandria, Jerusalem, Cairo, the pyramids, Babylon; thence he proceeded to Lahore and Agra, where he was received at the court of the Great Mogul, and finally died of a short illness at Surat in 1617.—J. F. W.

COSA, JUAN DE LA, is said to have been the pilot of Columbus on his first voyage—certainly he was with the great navigator on his second one—and he is known to have been among the most eminent chartographers of his time and country. Cosa accompanied Ojeda in the latter's final expedition of 1509 to the Darien coast, and vainly endeavoured to dissuade him from landing at Tabasco, and engaging with the fierce natives of that locality. The cautious veteran supported his chief, however, with the utmost bravery when the conflict was commenced. Separated from Ojeda in the strife, he took refuge in an Indian hut, and fought till there was only one other survivor left, while he himself felt that the poisoned arrows of the enemy were completing their deadly work. Some of his maps have escaped the destroying hand of time, and are much valued by the geographical antiquary.—F. E.

CÖSIERS OR COSSIERS, JOHN, a painter, born at Antwerp in 1603. His repute as a historical painter attracted the notice of the king of Spain and other princes, who liberally patronized him. He was nominated director of the Academy at Antwerp in 1639. He died in 1652.—W. T.

COSIN, JOHN, D.D., Lord-bishop of Durham and Count Palatine from December, 1660, to January, 1672, was the eldest son of Giles Cosin, a citizen of Norwich, where he was born, 30th November, 1594. He was educated at the free school of Norwich, and at Gonville and Caius college, Cambridge, of which society he was scholar and fellow. In 1640 Charles I., whose chaplain he then was, made him dean of Peterborough. His faithfulness to his royal master cost him much trouble, for in 1642 he was deprived of all his preferments, for being concerned in sending the plate of the university to the king. He then went to Paris as chaplain to the protestant members of Queen Henrietta's household, and there composed several works against the Roman catholics, and kept up a friendly intercourse with the French protestants. At the restoration of Charles II.,

Cosin returned home, after seventeen years' exile, and took possession of his former offices. On the 2nd of December, 1660, he was consecrated bishop of Durham, and there was distinguished for his princely munificence. He is said to have expended, in charitable works connected with his see, the sum of £26,000. He died in Pall Mall, 15th January, 1672. His works were numerous and valuable, and were collected in 1843 in the Library of Anglo-Catholic Theology—a memoir being prefixed, which was reprinted from the *Biographia Britannica*. Some of his writings have lately been translated into French and Italian, and published by the "Society for making known on the Continent the Principles of the Church of England."—T. S. P.

COSMAS, usually called INDICOFLUSTES (Indian navigator), was an Egyptian monk of the reign of Justinian. Cosmas, who was originally a merchant, and had in that capacity visited many countries, wrote a work entitled "*Tοπογραφία Χριστιανική*," *Topographia Christiana*, in twelve books, the greater part of which is extant.—R. M., A.

COSTA, CLAUDIO-MANOEL DE, was born at Marianno, a town of the province of Minas Geraes in Brazil, upon the 6th of June, 1729. He published in 1751 his first volume of poetry, which was followed in 1768 by a second, and both were favourably received and gave him a high reputation. His close intimacy with Ribeira led to implicate him in a political movement, in consequence of which he was arrested by the government in 1789, and thrown into prison at Villa Rica, where he died, as it is suspected, by poison. Costa wrote with purity and elegance, and was remarkable for the classicality and harmony of his prose.—J. F. W.

COSTA Y SYLVA, JOSÉ MARIA DA, was born on the 15th of August, 1788, in Coimbra in Portugal, in which city his father held an official situation. He employed himself chiefly in the translation of works of English, French, and Italian writers, though he also wrote a few original historical plays. Such was his diligence in this branch of literature, that he is said to have ultimately reproduced near two hundred dramas. Happily for the cause of literature, Costa found time towards the decline of life to confer upon his country a more solid benefit. In 1850 he published the first volume of his "Essay, Critical and Biographical, on the best Portuguese poets, from the commencement of the monarchy to the present time." Each succeeding year he continued this work till the 7th volume appeared in 1864, when death terminated his labours, leaving still three volumes unfinished. If Costa did not fully achieve the object he had in view, he has, at all events, supplied a great want, and for the first time given his countrymen what may be called a reliable history of its poetry.—J. F. W.

COSTELEY, WILLIAM, a Scotch musician of considerable eminence in the sixteenth century, was born about 1530. He visited Paris in early life, and was appointed valet-de-chambre and organist to Charles IX. He published "Musique," Paris, Adrien le Roi, 1579, 4to; and "Chansons à quatre et à cinq Parties," Paris, Adrien le Roi, 1586, 4to. The date of his decease is unknown.—E. F. R.

\* COSTELLO, LOUISA STUART, a popular English authoress. Her first publication attracted the attention of Thomas Moore the poet, to whom she dedicated in 1835 her "Specimens of the early Poetry of France." She has written a considerable number of books of travel, memoirs, and romances; "A Pilgrimage to Auvergne;" "Bearn and the Pyrenees;" "The Queen Mother;" "Clara Fane;" "Anne of Brittany," &c. &c.—R. M., A.

COSTER, the celebrated printer, was born about 1370, and died about 1440. He is one of the four or five persons for whom severally has been claimed the honour of the invention of printing. The Dutch have zealously advocated the pretensions of Coster, but it is now all but certain that the honour rightly belongs to the German Guttenberg.—R. M., A.

COSTER, JOSEPH FRANÇOIS, the son of a banker at Nancy, where he was born in 1729. When of sufficient age he became a partner in the establishment; but in the midst of financial business he found time to apply a clear and vigorous intellect to the cognate study of political economy. He was appointed secretary to the parliament of Lorraine, and employed in many important affairs by that body. One of his publications in this capacity was "Letters of a Citizen," in opposition to certain commercial restrictions proposed to be placed upon the trade of the province of Lorraine. These letters were extremely popular, and procured for their author the title of "the Citizen." His

reputation soon spread beyond the bounds of his own duchy. He was appointed secretary to the states of Languedoc, and soon after he was placed at the head of the financial affairs of Corsica, and thence he was elevated to the post of first commissioner of finance, which he continued to hold till 1790, acquiring and preserving a high reputation for ability. Meantime he was nominated syndic general of the provincial assembly of Lorraine, and subsequently was elected mayor of Nancy. During the Revolution he was thrown into prison in 1793, but liberated soon after. Upon the establishment of the écoles centrales, Coster was appointed to fill the chair of history in that establishment for the department of la Meurthe. He was perpetual secretary for the academy of Nancy, of which he published the memoirs. He died in 1813.—J. F. W.

COSWAY, RICHARD, R.A.: this English artist was born in 1740, at Tiverton, Devonshire, his father being the master of the grammar school there. His uncle, the mayor of Tiverton, placed him as a pupil with Hudson, and afterwards at Shipley's school in the Strand. Cipriani and Bartolozzi were loud in their approval of his drawings from the antique. Cosway was a most diligent student, and between his fourteenth and twenty-fourth years he obtained five premiums from the Society of Arts. He was chiefly distinguished as a miniature painter, and he attained to very great success. The prince of Wales, afterwards George IV., expressed great admiration for his portrait by Cosway, and in consequence all the rank and beauty of the country seemed to flock to his easel. In 1771 he was elected a member of the academy. He contributed many fanciful portraits to its exhibitions—among others his "Psyche," "Cupid," "St. John," "Madonna and Child," and "Rinaldo and Armida." He married Miss Hadfield, who was born at Leghorn, but of English parents. She possessed great ability as an artist, and also as a musician. Her paintings attracted general admiration, and her musical soirées, at which she was prima donna, were amongst the most aristocratic haunts of the day. Cosway died on the 4th of July, 1821.—W. T.

COSYN, BENJAMIN, a celebrated composer of lessons for the virginals, and probably an excellent performer on that instrument, flourished in the first half of the seventeenth century. There are many of his pieces extant, somewhat in the same style with those of Dr. Bull, and very little inferior to them. He was probably a son of John Cosyn, who published in 1585 sixty psalms, in six parts, in plain counterpoint.—E. F. R.

COTES, FRANCIS, R.A., an English portrait painter, was born in London in 1725. He was remarkable for his portraits in oil and crayons. At one time Hogarth maintained that he was superior to Reynolds. Like Sir Joshua, Cotes called in the aid of Toms to paint his draperies. Walpole mentions several of his pictures, and says of them that if they yield to Rosalba's in softness, they excel hers in vivacity and invention. Cotes died of the stone in July, 1770. He was one of the original members of the Royal Academy.—His brother, SAMUEL, was also a noted crayon painter. He died in 1818.—W. T.

COTES, ROGER, an English astronomer, born in Leicestershire in 1682. He was educated at St. Paul's, London, and Cambridge, where he was made Plumian professor of astronomy in 1706. In 1713 he took orders, and in the same year published, at the recommendation of Bentley, the *Mathematica Principia* of Newton. He also gave to the world a description of the great fiery meteor of 1716. His "Harmonia Mensurarum" appeared after his death, which occurred in the thirty-fourth year of his age.—R. M. A.

COTMAN, JOHN SELL, an English artist, born at Norwich about 1780. His water-colour drawings were remarkable for their vigour and depth of effect; but it is as an engraver of architectural and archeological drawings that he will be more especially remembered. His first undertaking of the kind was his "Miscellaneous Etchings of Architectural Antiquities in Yorkshire," in 28 plates, folio, published in 1812; "Architectural Antiquities of Norfolk" and "Sepulchral Brasses in Norfolk" followed. In 1817 he went to France, and subsequently produced the most important and valuable of his works, the "Architectural Antiquities of Normandy," published in 1820, with letterpress descriptive of the plates by Mr. Dawson Turner of Yarmouth. He afterwards resided in London, and held the appointment of teacher of drawing in King's college, London. He died in 1843.—W. T.

\* COTTA, BERNHARD, an eminent German geologist, was born

in 1808. He was appointed professor at Freiberg in 1842. He has prepared geognostic charts of the kingdom of Saxony and of Thuringia, and written extensively on his favourite science. Cotta advocates the theory of a progressive development of terrestrial bodies. One of his latest publications is entitled "Letters on Humboldt's *Cosmos*."—R. M. A.

COTTA, CAIUS AURELIUS, one of the most distinguished orators of his time, was born 124 B.C. In the earlier part of his life he was obliged to retire from Rome in consequence of the law of Varus, which required the banishment of all who had supported the pretensions of the Italian allies to the rights of citizenship. At this time he spent nearly ten years in exile. He was elected consul 75 B.C.; and in consequence of a proposal to restore the powers of which the tribunes had been deprived by Sylla, he became an object of dislike to the patrician order. As an orator he is frequently applauded by Cicero.

COTTA, JOHANN FRIEDRICH FREIHERV. VON, one of the most eminent German publishers, was born at Stuttgart, 27th April, 1764. He was descended from an ancient Milanese family long settled in Germany. Johann Friedrich Cotta devoted himself to the study of jurisprudence at Tubingen, and then made a longer stay at Paris. In 1787 he began the management of the bookselling house, which, by his business-like habits, his energy and intelligence, he slowly but steadily raised to an almost unparalleled standing. He originated by degrees various highly successful newspapers and periodicals. He also formed acquaintances with almost all the literary and scientific celebrities of Germany, and published the works of Goethe, Schiller, Matthiessen, Platen, Humboldt, and other classic authors. By these enterprises his fortune was greatly increased; he acquired considerable landed property, and thus was enabled to take part in the political affairs of his country. He was chosen a member, and afterwards vice-president of the Wurtemberg chamber of deputies, and in 1815 was sent to the Vienna congress by the booksellers' corporation, there to take care of their interests. In 1825 he started the first steam boat on the Bodensee, Three years later, Wurtemberg and Bavaria were joined by his negotiations to the Zollverein. He died at Stuttgart, 29th December, 1832.—K. E.

COTTEREAU, JEAN, usually called JEAN CHOUAN, was born in 1757, and died in 1794. Cottreau became a soldier, and at the Revolution obtained a command in the national guard. A devoted royalist, he had soon, however, to quit his regiment; upon which he betook himself with a few companions to the forest of Misdon, where he carried on for some time a system of petty ambuscades and surprises. When the Vendees passed the Loire, Cottreau joined them with five hundred young men. Their enterprise having failed, he returned to his ambuscades, and fell in an attempt to rescue the wife of his brother René.—R. M. A.

COTTIN, SOPHIE RISTAUD, Madame, a French authoress, born at Tonnes in 1773, was married in 1790 to M. Cottin, a rich banker of Paris. She published successively "Claire d'Albe;" "Malvina;" "Amélie Mansfeld;" "Mathilde;" "Elizabeth, ou les Exilés de Sibérie;" and "La Prise de Jéricho." These romances are full of sensibility, spirit, and eloquence, and the moral principles which they inculcate are pure and elevated. Her "Elizabeth" is well known in Great Britain and the United States. Madame Cottin was a protestant, but all her heroines are Roman catholics. She died at the age of thirty-seven years, on the 25th of August, 1807.—T. J.

COTTON, CHARLES, a well-known English writer, was born at Ovingden in Sussex on the 28th April, 1630. He was the son of that Charles Cotton whom Hyde, afterwards lord chancellor, mentions along with Ben Jonson, Selden, May, and others, as one of the friends of his youth. Young Cotton was sent to Cambridge, from which he returned to his father's house, where he remained till his marriage in 1656. His father dying two years after, Charles came into possession of the family estate; but he found it so heavily burdened, that it was probably as much from necessity as from natural inclination, that he from this time devoted himself so assiduously to literary pursuits. In 1660 he published a "Panegyric to the king's most excellent majesty," and in 1664 "Scarronides, or Virgil Travestie," the coarseness and obscenity of which render it one of the worst productions of the absurd class to which it belongs. His next undertaking was a translation of the Life of the Duke of Esporon, which was followed by his "Voyage to Ireland, in

Burlesque;" an excellent poem, of which the good-humoured absurdity and temporary forgetfulness of every thing sober and solemn are not a little amusing. Some translations from the French, "The Planter's Manual," and "Burlesque upon Burlesque,"—the last a disagreeable production—preceded the "Second Part of the Complete Angler," which as the author tells us, was written off in the short space of ten days. Cotton was a great angler and a most intimate friend of Isaak Walton. But the most valuable of all Cotton's works is his admirable translation of Montaigne's Essays, which appeared in 1685 in three vols. 8vo. He was a perfect master of the French language; and his strong sympathy with the freedom and eccentricity of the old Gascon gentleman's opinions, must have rendered the version of his essays truly a labour of love. He died in 1687. A collection of his fugitive poems, many of which are translations from the Latin lyric and elegiac poets, was published after his death. Cotton was constantly harassed with pecuniary difficulties, and there is reason to believe that his life lacked much of that saintliness which characterized his adoptive father, dear old Isaak Walton.—R. M. A.

COTTON, NATHANIEL, an English physician and poet, died in 1788. He studied at Leyden under the famous Boerhaave, and after his return to England practised medicine, first at Dunstable, and afterwards at St. Albans. For some time he devoted himself to the care of insane persons, whom he received into his house. Cowper the poet, who placed himself under his tender and skilful management, had a particular regard for him. Cotton wrote "Visions in Verse, for the instruction of Younger Minds."

COTTON, SIR ROBERT BRUCE, an eminent English antiquarian, was born at Denton in Huntingdonshire in 1570, and educated at Trinity college, Cambridge. He seems to have early acquired a high reputation for learning and integrity, and was consulted on public affairs both by the king and the leading men of the times. He was first knighted, and afterwards created a baronet by James I.; but notwithstanding these proofs of the favour in which he was held by the court, Sir Robert joined the popular party, and urged the redress of grievances, though with great moderation. He was in consequence subjected to the persecution of the government; and a surreptitious copy of a MS. treatise on a political topic, which belonged to his library having been laid before the privy council, he was committed to the Tower, and his valuable library seized. This harsh and unjust treatment injured his constitution, and ultimately led to his death, 6th May, 1631. His library, which contains a great mass of records and precious manuscripts, as well as books, was improved by his son and grandson, and is now deposited in the British museum.—J. T.

\* COUCH, JONATHAN, F.L.S., &c., was born on 15th March, 1788, at Polperro, a fishing village on the south coast of Cornwall, where he has spent the greater part of his life in the practice of medicine, devoting his hours of leisure to the study of natural history. His attention has been chiefly directed to the investigation of marine zoology. As long ago as when Bewick was contemplating a history of British fishes, to be illustrated in the same manner as his other celebrated works—a labour which was interrupted by his death—Mr. Couch largely furnished him with materials; and how greatly British ichthyology is indebted to the Cornish naturalist may be seen on a perusal of Mr. Gurnett's almost national work on that subject. Mr. Couch has also been a contributor to the Transactions of the philosophical societies of his native country, and has published numerous papers on almost all branches of his favourite study, in the journals having natural history for their subject. He is also the author of "Illustrations of Instinct;" "The Cornish Fauna," Parts I. and II.; Part III., On the Zoophytes of Cornwall, being furnished by his son, RICHARD Q. COUCH, also a naturalist of repute.—M.

COUCY, RAOUL OR RENAUD DE, a distinguished poet of the twelfth century. He went to the crusades with Richard Cœur de Lion, and died in battle. The date of 1192 is stated as that of the year of his death. His biography, as far as it is connected with literature would seem, if we may speak "a l'Irlanaise," to begin after his death. When dying, the sire de Coucy ordered his écuyer to take his heart to the dame de Fayel, and tell her how it had lived upon smiles and wine, and how the best of both were what had cheered him in her castle. Her husband met the luckless missionary, robbed him, of the cherished treasure, had it delicately dressed, and made his wife eat it actually, not meta-

phorically. She refused all other food when she was told of what delicacies her last dinner consisted. The story seems to have pleased the taste of the period and of later days, for we have the same story repeated in almost every language of Europe. Twenty-four chansons are ascribed to De Coucy. Michel published them in 1830, with an introduction and notes.—J. A., D.

COULOMB, CHARLES AUGUSTE DE, a French mechanician, born at Angoulême in 1736, and died in 1806. Coulomb entered the army at an early age, and distinguished himself as a military engineer. He was sent to Martinique, to the isle of Aix, to Rochefort, and to Cherbourg; but his public labours did not wholly interrupt his private studies. In 1779 he obtained a prize from the Royal Academy of Sciences for the best construction of the mariner's compass, and two years afterwards another for his "Theory of Simple Machines." But his reputation rests chiefly on his invention of the torsion balance (*balance de torsion*). This ingenious instrument, which was suggested by a series of experiments on the elasticity of metallic threads, is employed for increasing minute forces.—R. M. A.

COURCY or COURCEY, SIR JOHN DE, an English warrior who died about 1199. He went to Ireland with a band of English, to assist the tyrant Dermot Macmorogh to regain the crown of Leinster, which he had lost by his violent oppressions. In 1186 Courcy succeeded John, son of Henry II., as viceroy of Ireland. Being afterwards deprived of this post he took arms, and for some time resisted the royal forces. He was at length apprehended, and thrown into prison, whence he was released by King John. He then set sail for Ireland, but was driven on the coast of France, where he died.—R. M. A.

COURT, ANTOINE, a celebrated French protestant minister, was born in 1696, and died in 1760. In 1715 he set himself to reorganize the French protestant church, which had been broken and scattered by the revocation of the edict of Nantes—a work in which he was successful beyond his most fervent hopes. He founded, about 1730, the French theological school at Lausanne, which he directed till his death.—R. M. A.

COURT DE GÉBELIN, ANTOINE, son of the preceding, was born at Nismes in 1725. He, like his father, was called to the ministry, but soon abandoned active religious ministrations to devote himself to his favourite study of mythology. In 1763 he settled in Paris, and in two years afterwards he commenced the publication of his great work, "Le Monde Primitif, Analyse et Comparé avec le Monde Moderne." Gébelin wrote a work entitled "Les Toulousaines," in favour of the reformed religion, and established in Paris an office, in which all protestants could record their complaints, grievances, and views in general, and thus he became the centre of that party throughout the kingdom, and the advocate of liberty, religious and civil. He died of a lingering and painful disease in 1784.—J. F. W.

COURTENAY, JOHN, was born in Ireland in 1741. He obtained an introduction to Lord Townshend, which his talent and conviviality improved to intimacy, so that the viceroy took his friend with him on his departure, and appointed him his secretary when he was made master-general of the ordnance. Courtenay commenced his political career in 1780, as member for the borough of Tamworth, which he continued to represent till 1796; after which he sat for Appleby, having in the meantime been made surveyor of the ordnance. On the resignation of Lord North, Lord Townshend retired from the ordnance, and Courtenay accompanied him. They were again in office for a short time under the coalition ministry. Courtenay was held in sufficient consideration to be placed on the committee for the impeachment of Warren Hastings. In 1806 he was appointed a commissioner of the treasury, and shortly after retired from public life, and died March 4, 1816. As a man of letters, Courtenay wrote with point and spirit, and some of his poetical pieces have merit. Most of them allude to the passing incidents of the day. The "Poetical Review of Dr. Johnson" is the best of these compositions. He wrote two or three pamphlets on the French revolution.—J. F. W.

COURTNEY, WILLIAM, Archbishop of Canterbury, was born in 1341, and died in 1396. When bishop of London, he summoned before him Wickliff the reformer, upon which occasion a tumult was excited amongst the citizens of the metropolis. Courtney was afterwards raised to the see of Canterbury, and is remembered as a persecutor of the Wickliffites.—R. M. A.

COURTEVILLE, RALPU, a musician, supposed to be the son

of Ralph Courteville, a gentleman of the royal chapel, who died in 1675. In 1691 he was appointed organist of St. James' church, Piccadilly, and was the author of the standard psalm tune known as St. James'. While he was of good repute as an accomplished musician, he was also a literary reviewer and critic of some celebrity. He was supposed to be in the pay of the state, for the purpose of writing up the government of Sir Robert Walpole, and was consequently stigmatized, by the opposite party, by the appellation of Court-evil. The dates of his birth and decease are unrecorded.—E. F. R.

\* COUSIN, VICTOR, a celebrated French philosopher and litterateur, was born at Paris, 28th November, 1792. After giving high early promise, Cousin was appointed in 1815 by M. Royer Collard to deliver lectures on the history of philosophy at the Sorbonne. His prelections, which were characterized by great vigour and brilliancy, attracted an unusual amount of attention. They were, however, suddenly interrupted by the reactionary measures of government, which in 1820 caused M. Royer Collard to withdraw from the council of the university. M. Guizot, who was then also a lecturer at the Sorbonne, shared the same fate. The leisure which Cousin had thus unwillingly forced upon him he employed in perfecting his philosophical studies. He travelled also for some time in Germany, where the too free expression of his liberal sentiments brought him acquainted with the prisons of Berlin. To this period, it may be added, belongs his edition of Proclus—*Procli philosophi Platonici Opera*, 6 vols. The reign of jesuit ascendancy having ended, Cousin was restored to his chair of philosophy in 1828, and commenced those series of lectures which immediately attained a popularity altogether unprecedented since the age of scholasticism. Two thousand auditors listened in admiration to his expositions of abstruse and difficult doctrines. "The daily journals found it necessary," says Sir William Hamilton "to gratify, by their earlier analyses, the impatent curiosity of the public; and the lectures themselves, taken in short-hand and corrected by the professor, propagated weekly the influence of his instruction to the remotest provinces of the kingdom." After the revolution of 1830 Cousin resigned his chair and became inspector-general of education. In 1832 he was made a peer of France, and in the same year published his celebrated report on the state of education in Prussia and Holland. He was meanwhile a regular contributor to the *Journal des Savants*, and, having been chosen member of the French Academy, as well as of the Academy of Moral and Political Sciences, took an active part in their various labours. Cousin again held office as minister of public instruction during the short administration of M. Thiers in 1840. Since the revolution of 1848 he has kept wholly aloof from political affairs.

M. Cousin, whose studies have embraced the entire range of moral and metaphysical philosophy, fluctuated for some time amongst its various systems. Plato, of whose works he has given a translation, Reid and the Scotch philosophy, Kant, Proclus, and Hegel, have each engaged him in turn. He at length professed to adopt a system of impartial and universal eclecticism—a method which is to turn philosophy into a new path, and heal her manifold divisions. More of a Cicero than a Plato, he takes high rank as an expounder of philosophy rather than as a philosopher. His lectures, entitled "*Cours de l'histoire de la philosophie*," are extremely brilliant, and present a lively, if not always a just view, of the various systems of philosophy that have appeared in the world. Philosophy, according to Cousin, is nothing else than reflection elevated to the rank and authority of a method. Indeed philosophy is nothing but a method. His system, such as we understand it, may be indicated in a few words. There are three ideas necessarily inherent in human reason: the idea of the finite, revealed to the consciousness by the interaction of the *ego* and the *non ego*; the idea of the infinite or of necessary substance, the common principle of the *ego* and the *non ego*, which also is an infinite cause; and the idea of the relation that exists between these two. Ideas, it should be remarked before proceeding farther, are not mere words, neither are they *beings*, but they are the mode of existence of eternal reason, and only in some manner lent to other reason. These three terms of the fact of consciousness belong to every individual, are common to the race; and as the reason of the human race manifests itself in history, the three ideas must also necessarily reveal themselves in the sequence of human affairs, so that psychology becomes the true

interpreter of history. Accordingly M. Cousin carries his theory into history, and boldly asserts that there must be three great historical epochs corresponding to the three ideas included in human reason, and that there can possibly be no more. It is curious to compare the different results at which a Cousin, the champion of ideas, and a Carlyle who would banish all such phantoms from the mind, severally arrive in regard to the same subject. Cousin, around whom come trooping at the slightest wave of his philosophic wand, the "ideas" of all the sciences of the eighteenth century, pronounces that century "one of the greatest that have appeared in the world." Carlyle, whose keen eye, wandering over its hundred years, can discern nothing greatly noble or heroic, brands it with the stigma of unexampled poverty and meanness. In such opposite directions do hero-worship and idea-worship wander from the simple truth! "It (*i.e.* the eighteenth century) brought," says Cousin, "the middle age to a close; it fulfilled that tragic mission—it fulfilled only that; a century, a single century, is seldom charged with two missions at once." (1) And so the centuries, like so many well-drilled regiments, march in order through the philosophical imagination, each with its mission-inscribed banner flaunting in the air. And this is the philosophy of history!—M. Cousin has latterly applied himself to a minute and conscientious examination of the history of France during the first half of the seventeenth century. Distrusted with the meanness and distraction of his own age, he has sought relief in the greatness of the past. The period which he has chosen is that, to use his own words, "inspired by the genius that prompted Henry IV., Richelieu, and Mazarin; dictated the edict of Nantes, and the treaty of Munster and the Pyrenees; and whence sprung Corneille's Cid, Des-Carte's *Discours de la Méthode*, Pascal's *Provincials*, Molier's *Misanthrope*, and all the finest sermons of Bossuet—the genius to be everywhere recalled and glorified; because it is the genius of France herself at the hour of the completest development of her national grandeur." The fruit of his studies in this direction is already, at least in part, possessed by the world in his admirable historical biographies of Madame de Longueville, Madame de Sablé, Jacqueline Pascal, and Madame de Hautefort. Cousin has laboured incessantly to wean his countrymen from the utterly worthless literature which has for so many years corrupted the popular mind. And it is but right to add, that the purpose of his writings has been admirably seconded by the perfect honour and consistency of his life. His principal works, besides those already mentioned, are "*Fragments Philosophiques*," 2 vols.; "*De la Metaphysique d'Aristote*"; "*Philosophie Scolastique*"; "*Leçons sur la Philosophie de Kant*"; "*Fragments Littéraires*"; together with editions of the works of Maine de Biran, Bailard, P. André, &c.—R. M., A.

COUSTOU, GUILLAUME, an eminent French sculptor, brother of Nicolas, born in 1678; died in 1746. He was a successful student at the academy, and was sent to Rome to perfect his resources. Returning to Paris, he was intrusted with large works, occasionally in conjunction with Nicolas.—W. T.

COUSTOU, GUILLAUME, son of the preceding, was born at Paris in 1716. Like his father and uncle, he obtained the great prize of the academy, devoted five years to study at Rome, and subsequently returned to Paris to be received with acclamation into the academy. He was the treasurer of that institution at his death in 1771.—W. T.

COUSTOU, NICOLAS, an eminent French sculptor, born at Lyons in 1658. At the age of twenty-three, obtaining the highest academy prize in his art, he was sent to Italy, provided with means by the government. On his return some most important works were intrusted by the government to his execution, and he was at once admitted into the academy. He died in 1733, having been for forty years a member of the academy. For his services to art, Louis XIV. gave him two pensions, amounting in all to six thousand francs.—W. T.

COUTHON, GEORGE, born at Orsay in Auvergne in 1756, was an advocate at Clermont when the French revolution broke out. He embraced its principles with enthusiasm, and was sent to the representative assembly by the department of Puy-de-Dôme, and soon became conspicuous as a leader of the jacobins. He voted for the death of the king, and subsequently, as too moderate in their republicanism, for the arrest of the Girondist deputies. The "Mountain" rewarded his zeal by appointing him a member of the committee of public safety. He was one of the two deputies sent to conduct the siege of Lyons. The

atrocities that followed the reduction of the city, comprised a wanton destruction of property, as well as an indiscriminate massacre of the inhabitants. Couthon fell with his chief, Robespierre. He tried to kill himself in prison, but had not sufficient nerve to inflict more than a scratch. He was guillotined, July, 1794. He was weak in constitution; bland and almost feminine in countenance; eloquent in speech; but so cruel and faithless that he was called the Panther of the Triumvirate.—T. J.

**COVENTRY, THOMAS**, Lord-keeper of the great seal, was born in Worcestershire in 1578, and died in 1640. He was educated at Oxford, whence he removed to the inner temple. In 1616 he received the honour of knighthood, after being appointed to the office of solicitor-general. He was made attorney-general in 1621, and four years afterwards lord-keeper by Charles I. He was, finally, made a baron of the realm, on the 10th April, 1628, with the title of Lord Coventry of Aylesborough.—R. M., A.

**COVERDALE, MILES**, the celebrated translator of the bible, was born in the district of Coverdale in Yorkshire in the year 1488. He was sent to the Augustine monastery in Cambridge, of which Barnes, the martyr, was then prior. Ordained in 1514, he soon after renounced popery, and devoted himself wholly to the advancement of the Reformation. During this time Coverdale found a valuable patron in Cromwell, by whom he must certainly have been often shielded from danger. In 1532 he went abroad, assisted Tyndale in his biblical labours, and in 1535, encouraged probably by the course of events in England, hastened through the press the first translation of the whole bible in English. Three years after he was employed in editing the bible, which Grafton had received permission to print in Paris. The French capital was chosen because the best paper and presswork could be commanded there. The fate of this magnificent edition is well known. Pounced upon by the harpies of the inquisition, only a small part of it escaped destruction. Some copies were fortunately brought to London, by the aid of which, with Coverdale still as editor, Grafton was enabled at last to publish what is called Crammer's, or the Great Bible. In 1551 Coverdale was raised to the see of Exeter, but was ejected on the accession of Mary, and thrown into prison. Released in two years, he repaired to Geneva, where he assisted the English exiles with their translation of the scriptures—usually called the Geneva Translation. He returned into England on the accession of Elizabeth, but found that the principles of the Geneva reformers, which he had imbibed, would not permit him to resume his bishopric. Bishop Grindal collated him to the rectory of St. Magnus, London Bridge, which he resigned in 1566, two years before his death.—R. M., A.

**COWARD, WILLIAM**, an English physician, born at Winchester, and died in 1725. He devoted much of his time to literary pursuits. His book, entitled "Second Thoughts concerning the Human Soul," was followed by "The Grand Essay." The latter, which is a defence of the "Second Thoughts," was, on account of its doctrines, condemned by an order of the house of commons to be burnt by the hands of the common hangman.

**COWLEY, ABRAHAM**, born in London in 1618, at Fleet Street, near the end of Chancery Lane. His parents are described by Dr. Sprat, his first biographer, as "citizens of a virtuous life and sufficient estate." Before he was twelve years the reading of Spenser made him irrecoverably a poet. His early education was at Westminster school, from which he passed to Trinity college, Cambridge. He was elected scholar of the house in 1626. In the same year that he entered Westminster, he published his "Poetical Blossoms." In 1638 he published "Love's Riddle," a pastoral comedy, written while he was at Westminster, and "Nausfrugium Joculare," which was acted by his fellow-students at Cambridge. While at Cambridge he wrote the greater part of his poem the "Davidis." These quiet studies he was not allowed to pursue. The great civil war of England was raging—Cowley's lot was cast with the royalists. He was ejected from Cambridge by the parliamentarians, and found a temporary refuge at St. John's, Oxford. While there he published his satire of the "Puritan and Papist." On the surrender of Oxford, Cowley followed the queen to Paris, and as secretary to Lord Jermyn (afterwards earl of St. Albans), conducted the correspondence, carried on chiefly in cypher, of the king and queen. He was for ten years away from England, engaged in the service of the royalist cause, for which he had made several journeys to Jersey, Scotland, Holland, &c. In 1656 he was sent to London, to give such assistance there as circumstances might admit. He then

published, 1st, "Miscellanies;" 2nd, "The Mistress;" a series of love-poems, first printed a few years before; 3rd, "Pindaric odes;" and 4th, "The Davidis." In the year 1657 Cowley took the degree of doctor of physic at Oxford. On Cromwell's death he returned to France, and remained in the character of secretary to the royal family till the Restoration. His studies as a physician led to the composition of his Latin work on plants. The Restoration came, and with it much expectation and much disappointment. If Cowley was not rewarded in proportion to the real service he rendered, he yet was not neglected. Through the interest of the duke of Buckingham he was given a beneficial lease of some of the queen's lands, and he now retired from all public business to live in the country. Pope's account of Cowley's death represents him and Dean Sprat as walking home from the house of a friend with whom they had dined. "They did not set out for their walk till it was late, and had drunk so deep that they lay out in the fields all night. This gave Cowley the fever that carried him off" (1667). Sprat does not record this, but the statement is not inconsistent with his narrative. Cowley was in his domestic relations a kindly man. His mother lived to old age, supported and venerated by her son. Cowley was one of three brothers, of whom one survived him and inherited his property. The poet's courtesy of manners is commemorated by his affectionate panegyrist, who records with gratitude that Cowley did not, like other poets, inflict his verses on such friends as fell into his power. He was interred in Westminster abbey near Chaucer and Spenser. Eight years after his death a monument was erected to him by the duke of Buckingham. King Charles, who knew him well, said that he had not left behind him a better man in England.—J. A. D.

\* **COWLEY, HENRY RICHARD CHARLES WELLESLEY**, second lord, is a son of the eminent diplomatist, the first lord, who was the youngest brother of the great duke of Wellington. Lord Cowley adopted his father's career, and has been a diplomatist from his youth upwards. Born in 1804, he was attached to the embassy at Vienna at the age of twenty. In 1829 he was appointed paid attaché at the Hague, whence he was transferred to Stuttgart as secretary of legation in 1832; and in 1838 he was removed to fill the same position at Constantinople. In 1848 he was elevated to higher diplomatic rank, being sent in February as minister plenipotentiary to Switzerland, and in the July of the same year on a special mission to Frankfurt. In the June of 1851, he was appointed minister plenipotentiary to the Germanic confederation. After the *coup d'état* Lord Normanby was removed from the embassy at Paris, and Lord Cowley was appointed to the very responsible post. On him devolved the negotiations which formed the Anglo-French alliance against Russia in 1853; and his mission to Vienna in 1859, to mediate between France and Austria, he is understood to have discharged with singular tact. His lordship succeeded his father in 1847.—F. E.

**COWPER, WILLIAM**, an eminent English poet, was born at the parsonage house of Great Berkhamstead in Hertfordshire, on the 26th November, 1731, being the eldest son of John Cowper, who held the living of that place. The family was an ancient and distinguished one, dating from the time of Edward IV., and numbering amongst them a lord chancellor and a judge of the common pleas—the granduncle and grandfather of the poet. From his birth he was a frail child, both in physical and mental organization, and the death of a tender mother, ere he had attained his sixth year, deprived him of that care which might have counteracted the tendencies which so sadly overshadowed his whole life. Shortly after this event he was sent to a public school, whence he was sent, in his tenth year, to Westminster school. The change seems to have operated unfavourably upon his mind, increasing his constitutional despondency, which took the form of brooding over his spiritual condition, and alternately fluctuating between the extremes of hope and despair. He applied himself, notwithstanding, to his studies with diligence, and acquired a high character for scholarship. In his eighteenth year he was transferred, by his father, from the sixth form at Westminster to a stool in a solicitor's office; a change than which nothing could have been more uncongenial to him, intellectually or morally. Here it was his fortune to have as a fellow apprentice one who, as a boy, had been clever, daring, and refractory, and, as a young man, had a singular aptitude for acquiring knowledge, even without the appearance of study. This was Edward Thurlow, afterwards lord chancellor of Eng-

land. The future poet and the future peer became friends, and the former introduced the latter to his uncle's family at Southampton Row, where their time was spent more pleasantly than in chambers. An additional attraction, which drew Cowper thither, was his handsome and accomplished cousin Theodora. Their intimacy soon assumed the tender form of mutual love, a love forbidden by the lady's father, and at length sacrificed to his commands. The separation is said to have affected Cowper less deeply and less permanently than his cousin. The lady, during a long and unwedded life, gave abundant and generous proofs of her interest in her lover's welfare. Meantime he passed from the solicitor's to chambers in the middle temple. Solitary and uninterested in the profession for which he was designed; the shadow of that dark phantom which was to pursue him through life and embitter his existence, now first cast its gloom over his mind. "I was struck," he says, "with such a dejection of spirits as none but they who have felt the same can have the least conception of. Day and night I was upon the rack; lying down in horror and rising up in despair." A twelvemonth spent in this state is succeeded by a state of constant humiliation and prayer; then a change of scene dispels the misery of the poor self-tormentor, and makes his heart buoyant once more, but the dark phantom is again near him, turning this very blessing into poison. Cowper so far obeyed the wishes of his father as to become a member of the bar in 1754, but the membership was little more than nominal; the study was uncongenial to the poetic mind of Cowper, as it has been and will be to such men in all times. The death of his father, two years after, released him from even the semblance of legal study, and though he continued to live, first, in the middle, and afterwards in the inner temple, his time was spent in the society of wits, poets, and men of general literature, with which these ancient seats of jurisprudence were abundantly stocked. Thus time was running by for Cowper unprofitably enough; the indulgence of literary tastes brought no gain, but the reverse; and, at two and thirty years of age, he found himself with his little patrimony well-nigh spent, and no appearance that he should ever repair the damage by a fortune of his own getting. In fact he was all but in want, and in his distress he expressed to a friend his hope that the clerk of the house of lords should die, the gift being in the appointment of his kinsman, Major Cowper. The wish spoken, as Cowper afterwards penitently said, "in the spirit of a murderer," was shortly accomplished. Major Cowper offered that and two other more lucrative appointments to his cousin, William, who ultimately accepted the former. The fitness of the nominee was, however, to be tested by an examination before the house. To one so shy and sensitive this prospect was full of terror; the preparation for the ordeal but increased his discomposure, and brought on a nervous fever; and in its train came the terrible malady, now fully developed, which thenceforth was to trouble his life. The details of this period we pass over as lightly as our duty permits. One shudders over the dark record which the poet himself left us, over-charged no doubt though it be by his too sensitive feelings. To evade the examination by self-destruction became the absorbing desire of his mind. Poison, drowning, and hanging, each were determined on—the former was partially attempted but interrupted; the second prevented by the state of the river; the third he essayed three times with terrible pertinacity, but each and all were over-ruled, even when life was almost extinct, so marvellously, that we cannot but concur in his own observation—"My life, which I had called my own, and claimed a right to dispose of, was kept for me by Him whose property indeed it was, and who alone had a right to dispose of it." Then followed the horrors of a half-awakening to a sense of his crime, days of agony, nights of despair; vain were the ministrations of friends, vainer the relief sought in books. At length the pressure on the mind and the brain was too great for reason. The intellect wavered, reeled, broke down, and he was placed in a private asylum at St. Albans, under the care of Dr. Cotton (see COTTON, NATH.) in December, 1763. Seven months passed ere his recovery. To profit by the kind and judicious care of his physician he prolonged his stay at St. Albans a year longer, and he then left it with a signal change wrought in him; reason restored, spiritual delusions dissolved, and hopeful and healthy views of religion to cheer and sustain him. Some poems which he composed during his residence at Dr. Cotton's exhibit this change, and contrast agreeably with the fearful sapphies

which he wrote just before his restraint. He became and continued to the end of his life a thoughtful, earnest, practical christian. But the world, especially the world of London, was no longer a congenial place for Cowper. "I remembered the pollution which is in the world, and the sad share I had in it myself, and my heart ached at the thought of entering it again." His brother John procured him a quiet lodging in the town of Huntingdon, whither he repaired in June, 1765. Here he improved in health and spirits, passing his time in reading, walking, and the society of a few friends, amongst whom were the Unwins, who thenceforth occupy a prominent place in his life. This happy mode of life was interrupted by the death of the elder Mr. Unwin, in July, 1767, the result of a fall from his horse. This led to the removal of Mrs. Unwin and her son with Cowper, to whose happiness the former were essential, to the neighbouring village of Olney, attracted thither by the desire to be near the Rev. John Newton, then its curate. Newton was no ordinary character; vigorous in mind and body, earnest in the discharge of his duties, he was exacting upon those who laboured with him or were under his ministrations. The change was not a beneficial one to Cowper, from the calm domestic worship to the public prayer meetings, the active, embarrassing, and exciting ministrations in visiting the sick and the dying, and caring for the wants of a poor and populous district. Newton did not understand, or pause to consider the delicate organization of his new friend; he pressed him as he would a man of strength of mind and body in the service of the cause which he had himself so much at heart. The death of John Cowper in 1770 was a blow that almost crushed him. Then it was that Newton, injudiciously, but with the kind intention of stimulating and diverting his mind, persuaded Cowper to join him in the composition of those hymns, afterwards so well-known as the Olney hymns, one of the most valuable contributions which an uninspired muse has bestowed upon the christian church. How far this occupation conducted to the state of mental derangement that soon followed, it is not easy to say. That the effect was prejudicial there can be no doubt. Other causes combined; he had, in a great degree, abandoned the pleasant habit of reading, which was so soothing at Huntingdon; he ceased almost entirely to communicate with his friends; the younger Unwin had gone to his curacy; and thus his only society was Mrs. Unwin and Newton. We may incidentally refer here to the surmise that Cowper at this time made proposals of marriage with Mrs. Unwin. The intimate intercourse and tender attachment subsisting between them were, no doubt, sufficient to justify such a conjuncture under ordinary circumstances, but their case was exceptional; the disparity of years and the infirmity of the man made the interest of the lady rather that of the tenderest of mothers. At all events there is no evidence of the fact of any offer ever having been made, and Southey disbelieves it. In January, 1773, the old malady showed itself, but it was not till July that Dr. Cotton visited him, and then followed the second act in the terrible drama—longer, darker, than the first—ending in imbecility of the mind; and during all this time with incessant and unwearyed love Mrs. Unwin watched over and soothed him. The hours of his tedious recovery were occupied in gardening, carpentry, and the taming of hares and familiarizing himself with their character. His old love of poetry, too, revived, and he composed some verses and made some translations. Newton had now removed to Newport Pagnell, and Mrs. Unwin, to divert his mind from this new deprivation, urged Cowper to undertake a poem of greater scope and magnitude than the occasional pieces with which he had heretofore occupied himself. The theme suggested by her was "The Progress of Error." Happily for the fame of Cowper the suggestion was at once acted on. Cowper set to work diligently in December, 1780, and by the following March that poem and three others, "Truth," "Table Talk," and "Expostulation," were completed. A publisher was found to undertake the publication at his own risk, and in 1782 a volume containing these four poems and some other pieces appeared with the name of Cowper as their author. The reception of the volume was not over-flattering. It was coldly noticed except by the *Monthly Review*, which had the sagacity to discover in it the true poetic genius.

It was while preparing for publication that Cowper formed an acquaintance which exercised no small influence upon him. In a neighbouring village lived a Mrs. Jones, the wife of a clergyman, and with her was a sister, the widow of Sir Robert Austen.

One day Cowper observed these ladies from Mrs. Unwin's, and he was so struck with the appearance of Lady Austen that, at his request, Mrs. Unwin invited them to tea; the invitation was accepted, and the attraction of the charming and accomplished widow captivated Cowper. She was equally pleased with the poet, the acquaintance soon ripened into a sincere regard, and finally ended in Lady Austen's taking up her residence in the next house at Olney, in order to enable her to enjoy uninterrupted the society of Cowper and Mrs. Unwin. The sprightliness of "sister Anne," so he called her, was an efficacious remedy for Cowper when seized with a fit of his constitutional depression. She would induce him to write songs to which she would set music; and to her narration of the history of John Gilpin is due the composition of that celebrated poem which, aided by the recitation of Henderson, conducted as much as anything he ever wrote to the fame of Cowper. A higher honour was reserved for Lady Austen. Mrs. Unwin was the mind that counselled the first large poem of Cowper, so Lady Austen was the muse who inspired the "Sofa." "I want a subject for a poem," said he to her one day. "Write on any—write on this sofa," was the reply. "The Task," of which the "Sofa" was the first book, was accordingly begun in the summer of 1783, concluded in the autumn of 1784, and published the year following. The time was favourable for the production of a poem whose inspiration was nature, that appealed to universal experience, that possessed the charms of thoughtful observation, sentiment conveyed in pure, easy, and poetic diction. "The best didactic poems," says Southey, "when compared with the 'Task' are like formal gardens in comparison with woodland scenery." Its success was therefore complete and instantaneous, and the critics confessed that he whom they had scarce noticed a few years before, stood now revealed as a great and original poet, and so this latter volume created a demand for its neglected predecessor, and a second edition, comprising all heretofore published, soon made the writings of Cowper a permanent part of our literature. Before the publication, however, of the "Task," the happy relations that had caused it to be written were terminated for ever, and Lady Austen left Olney never again to meet Cowper. The blank thus left in their circle was ere long filled up by the intimacy established with the Throckmortons, a wealthy Roman catholic family residing at Weston, whither in 1786 he removed. Meantime Cowper was busy with his translation of Homer, and was in the enjoyment of better means; an anonymous friend, probably his cousin Theodora, having settled on him an annuity of fifty pounds a year. But trial was again in store for him. His friend William Unwin died of fever, and the shock so affected him that he was seized with an access of his old malady, which continued more fiercely than before for six months. His mental recovery was sudden, his health improved daily, and he resumed his occupation and regained his cheerfulness. At this time he was presented by the professors of the university of Edinburgh with a copy of the poems of Burns. He estimated them highly, though, as he said, "his light was hid in a dark lantern." The admiration was reciprocated by the Scotch bard—"What a glorious poem," said he, "is Cowper's 'Task.'"

For the next four years the record of Cowper's life may be summed in a few words. He laboured diligently at his translation, corresponded a good deal with Lady Hesketh, Newton, and other friends, contributed occasional articles to the *Analytical Review*, and wrote poems and songs; but his calm was constantly disturbed by the failing health of his dear friend, over whom in turn he now anxiously watched with sinking heart and gloomy forebodings. In 1791 his translation of Homer was published, which added still further to his reputation, and amidst other congratulations procured him those of his long-separated friend, Lord Thurlow. The depression which succeeded made it imperative that Cowper should be again engaged in literary occupation. His bookseller solicited him to undertake an edition of Milton with annotations. He accepted the engagement, but it was not to his taste; he laboured at it for a while, and at length abandoned it, the only result being that it led to an acquaintance with Hayley, then engaged in a similar work; an acquaintance which eventuated in a sincere and uninterrupted friendship. Meantime he solaced himself with composing small pieces, and amongst them one, "Yardley Oak," found by Hayley after his death, incomplete, but containing passages of great beauty. The health of Mrs. Unwin now began to break up. Two attacks of paralysis were

followed by mental failure, and all the wretchedness of a querulous and impatient sufferer. Cowper nursed her with unremitting tenderness and a devotion under which his own mind became enfeebled. Let us hurry over the sad narration—the debasing superstition which led to consultations with a wretched half-witted village schoolmaster as one divinely-inspired, oracular voices, dreams and penances. A pension from the crown of £300 a year opportunely enabled them to go from place to place in the vain hope of restoring her health. At length she died in December, 1796. Cowper was led into the presence of the dead, he flung himself to the other side of the room with a passionate expression of feeling, then he became calm and never mentioned her name or spoke of her again. Mr. Johnson, in whose house Cowper was, attended to him with the kindest solicitude during his long darkness and depression. He was at last induced to occupy himself with the revision of his Homer, an occupation that served somewhat to withdraw his mind from the contemplation of his own delusions. This task was concluded in March, 1799. He then attempted to resume his poem on the Four Ages, but the work was too great for him; but he composed "The Castaway," notable as his last poem, as well as for its terrible and despairing gloom. Feeble, gloomy, and filled with spiritual misgivings, his end approached. The last reading to which he listened was his own poems, save that he could not endure the memories connected with John Gilpin. The last expression of his state was—"I feel unutterable despair." His last words when refusing a draught—"What can it signify?" He died on the 25th April, 1800, in his sixty-ninth year. He lies buried in East Dereham in Norfolk, where, on a monument raised by his attached cousin, Lady Hesketh, is inscribed an epitaph by his friend Hayley.

As a poet Cowper deservedly holds the highest place amongst his contemporaries. He was the restorer of its vigour to blank verse, that was languishing since the days of Dryden; and his translation of Homer, though not free from faults and inequalities, is incomparably the best that has ever appeared. Of his original poems we have already spoken. Cowper had the fortune in his own day to achieve his full popularity, a popularity that has not since decreased—though, perhaps, we do not to-day form as high an estimate of his poetic powers—and will ever continue. There is that in his writings which secures their immortality—earnest sincerity, uncompromising truth, a piety that is always healthy, a tenderness that tempers the severity of satire, a playfulness that robes sarcasm of its sting.

There is another character in which we have not yet spoken of Cowper. Southey calls him the best of English letter-writers. His voluminous correspondence with Lady Hesketh and others fully justify that praise. For vividness, ease, grace, and elegance, his letters cannot be surpassed, and in their gloomier moods are painfully picturesque and affecting.—J. F. W.

**COWPER, WILLIAM**, a surgeon and anatomist, born at Bishop's Sutton, Hampshire, in 1666, where he now lies buried. His first work was entitled "Myotoma Reformata," 1694, being a work on the muscles of the human body. He was the discoverer of two glands in the human body, now known by his name as Cowper's glands, which had hitherto been overlooked, and which he described in a paper in the Philosophical Transactions of the Royal Society, vol. xxi., p. 364. In 1698 he published his great work entitled "Anatomy of Human Bodies, with figures drawn after the life, and engraven in one hundred and fourteen copperplates, illustrated with explications containing chirurgical observations." He wrote several papers in the Philosophical Transactions. He was also the author of some remarks in Drake's *Anthropologia*. Mr. Cowper was an indefatigable worker. He is said to have hastened his death by his laborious life. He died in 1710, aged forty-four years.—E. L.

**COWPER, WILLIAM**, Earl, lord chancellor of England, was born somewhere about the year 1664. His family belonged to the higher position of the middle ranks, his father, grandfather, and great-grandfather, having all played prominent parts in the troubles of their times. Cowper's first education was received at St. Albans, and thence it is probable that he was removed to Westminster. There is no trace of his having studied at any university. At the age of eighteen he entered the middle temple, and began the study of the law. This he prosecuted irregularly, having occasional fits of intense application, and leading in the intervals a life of dissipation. He never became learned either in law or general scholarship. In 1686, being

still a student, he married his first wife, a young lady of no fortune. This made exertion on his part necessary, and in 1688 he was called to the bar. He was fortunate beyond his expectations, and in a few years rose to be leader of the home circuit. In 1695 he entered parliament as member for Hertford. His natural inclinations led him to espouse the whig side, and he was rewarded for his exertions in favour of the court by an appointment as king's counsel. Success followed in parliament as rapidly and strikingly as at the bar. Cowper remained in the house till the prorogation by William in 1700. In 1702 he was again returned as member for Bercalston. Queen Anne finding it advisable in 1705 to secure additional strength in her ministry by an infusion of whigs, Cowper was made keeper of the great seal. Besides actively discharging the duties as judge, between this time and 1707, he rendered important services by the duties which he performed as one of the commissioners for carrying out a union between England and Scotland. In 1707 he received the reward of his great exertions, by being created the first lord chancellor of Great Britain. The conduct of the war having rendered the ministry unpopular, they resigned in 1710. Cowper continued without office till the accession of George I., when he again became lord chancellor. During his second term of office he was concerned with various important measures. He supported the impeachment of Oxford, Bolingbroke, and Ormond; was one of the principal men to incite active steps against the rebels in 1715; and presided as lord high steward at the trials of the rebel lords in the same year. The causes of his resignation in 1718 are not well known; but it is believed to have originated in his having taken the part of the prince of Wales in some of his quarrels with George I. It was not in disgrace that he resigned, because, as Lord Campbell expresses it, he "submitted to an elevation in the peerage, being made an earl." Among the statesmen of his time Cowper stands high. He held the usual liberal creed of the day, that political privileges were to be extended to all protestants, but not to catholics; that all white men should be free, but that black men came under a different category. When the voice of public opinion was loud in its favour, he denounced the infamous South Sea bill. Among his last acts, were a strenuous opposition to a measure for imposing a special tax upon Roman catholics; and an endeavour, in a manner highly creditable to him, to mitigate the absurd and severe regulations of the British quarantine laws. In private life he had the fortune to gain the affections of all who came in contact with him. A little harmless vanity was—after he had overcome the errors of his youth—perhaps his worst defect. Without being exactly a scholar, he was liberal in his encouragement of learning and the fine arts. A fine gallery of paintings, still existing in his country house near Hertford, attests the munificence of his taste. He has left few writings. One or two of his charges as judge have been printed, and there are extant some letters written to the newspapers of the day. "An Impartial History of Parties," by Cowper, is to be found in the appendix to the first edition of the *Life in Lord Campbell's Lives of the Chancellors*, vol. iv., p. 421.—(*Historical Register*, 1723; Welsby's *Lives of eminent English Judges*).—J. D. W.

**COX, DAVID:** this admirable painter was born at Birmingham in 1793. He was one of the early members of the Society of Painters in Water Colours, and few have done more to uphold the importance of that branch of art. It is a sure indication of his merits that his productions of forty years ago are still rising in value. A collection of his paintings, exhibited in the year 1859, has done much to enhance his reputation. David Cox resided the greater part of his life at a small cottage on Harborne heath, Warwickshire, though Wales and Yorkshire have furnished the principal subjects for his paintings. He died on the 7th June, 1859.—W. T.

**COX, SIR RICHARD,** was born in Bandon, in the county of Cork, in the year 1650. After being called to the bar he was made recorder of Kinsale by Sir Richard Southwell in 1685. The troubles which followed in Ireland upon the accession of James II. alarmed Cox, and he removed with his family to Bristol. Here he wrote "Hibernia Anglicana." Upon the arrival of the prince of Orange in England, Cox, who had published a pamphlet in favour of the Revolution, was made under-secretary of state, and shortly after went to Ireland as secretary. He was afterwards made recorder of Waterford, and then a justice of the common pleas, in September, 1690; and

in a few months after he was appointed military governor of Cork. In 1692 he was knighted by Lord Sidney, and in the following year he was elected a member of the philosophical society, and also one of the commissioners of forfeited estates in Ireland. On the dissolution of the commission Cox employed himself in study and research, and wrote an "Essay for the Conversion of the Irish." In 1700 he was promoted to the chief-justiceship of the common pleas, and to a seat in the privy council. On the death of William he was summoned to England, to give his advice on Irish affairs, and his clear and sagacious views and enlightened judgment were of great value to the government; and to him are due the statute "for quieting possessions," and that "for the recovery of small debts." So thoroughly were the abilities and character of Cox appreciated, that when Mr. Methuen, the lord chancellor of Ireland, was sent as ambassador to Portugal, Cox was promoted to that office. In 1705 Sir Richard, with Lord Cutts, was appointed lord justice during the absence of the duke of Ormonde in England. The duke was recalled in 1707, and the earl of Pembroke was appointed his successor. Cox soon found himself obliged to resign the seals, and meet the active enmity of those to whom his politics had made him obnoxious. This he did with the firmness natural to his character. He answered fully and ably every accusation that was brought against him, and exposed and confounded his accusers. On the death of Anne, Cox retired from public life; and in April, 1733, he was seized with apoplexy, of which he died in the following month, at the age of eighty-three.—J. F. W.

**COX, RICHARD,** an English prelate, born in 1499, and died in 1581. In the early part of his life he was imprisoned for heresy, but being released, was chosen master of Eton; and on the accession of Edward, one of whose tutors he had been, became a privy councillor, and chancellor to the university of Oxford. After another imprisonment—this time under Mary—he took refuge on the continent. Recalled when Elizabeth came to the throne, he was raised to the see of Ely. Cox was one of the translators of the Bishops' Bible. He contributed the four Gospels, the Acts of the Apostles, and the Epistle to the Romans.

**COXCIE OR COIXI, MICHEL,** a famous old Flemish painter, born at Mechlin in 1497. He was for a short time a pupil of Bernard Von Orley, but afterwards residing at Rome he zealously studied the works of his great contemporary, Raphael. He decorated with paintings many of the churches of Antwerp and Brussels. He was so close a follower of the style of Raphael as by some of his countrymen to be denounced as a plagiarist of his designs. He died at Antwerp in 1592.—W. T.

**COXE, WILLIAM,** archdeacon of Wilts, the eldest son of Dr. W. Coxe, physician to the king's household, was born in London, 7th March, 1747, and received his preparatory education at the Mary-le-Bonne grammar school and Eton. In his eighteenth year he entered King's college, and, among other honours, obtained the bachelor's prize two years in succession, for the best Latin dissertations. Having devoted himself to the church, and not to medicine as his father intended, he was admitted to deacon's orders in 1771, and in the same year received the curacy of Denham, near Uxbridge. At different periods of his life he visited the principal countries and capitals of Europe, examined with signal diligence and zeal the great repositories of historical evidence both at home and abroad, and gave to the world in ponderous tomes the results of his extensive research. On receiving a proposal from the duke of Marlborough to become tutor to the young marquis of Blandford, he threw up his curacy, and accompanied the young nobleman on his continental travels. At the end of two years failing health obliged him to give up this appointment; but in 1775 we find him in company with Lord Herbert, travelling through France, Germany, Italy and Switzerland. His first published work, entitled "Sketches of the Natural, Civil, and Political State of Switzerland," was received so favourably that a second edition was called for. He next gave to the world "Russian Discoveries"—a book which one can no more read continuously than a logbook or a gazeteer. In 1784 appeared "Travels into Poland, Russia, Sweden, and Denmark," the result of his observations during a tour in the northern parts of Europe. Ecclesiastical preferments now began to flow in. Two years after the time of his last work, the society of King's college, Cambridge, presented him to the living of Kingston-on-Thames, which he resigned in 1788, on being presented to the rectory of

Bemerton by the earl of Pembroke. It was the good fortune of Mr. Coxe to have access to rare manuscripts at home, as well as in foreign countries. The Hardwicke, Grantham, Waldegrave, and Poyns collection were laid open to his inspection, as well as the Stanhope, Melcombe, and Egremont papers; from which he collected an uninterrupted narrative of the "Life and Administration of Sir Robert Walpole." In 1802 the "Memoirs of Horatio Walpole" appeared, which may be regarded as a continuation to those of his brother. In the following year Mr. Coxe was elected one of the canons residential of the cathedral of Salisbury; and in 1805 appointed archdeacon of Wilts by Bishop Douglas. In the same year he espoused Eleonora, daughter of W. Sharp, Esq., consul-general of Russia. Four years after his marriage the "History of the House of Austria" was published. The only works of importance which remain to be noticed are—"The Historical Memoirs of the Kings of Spain of the House of Bourbon" and "The Memoirs of the Duke of Marlborough." For these, and several other works of humbler ambition, Archdeacon Coxe was admitted to several learned societies in England, the Learned Society of St. Petersburg, and the Royal Society of Sciences at Copenhagen. He expired at Bemerton rectory, at the ripe age of eighty-one. Among the minor works of Mr. Coxe we may notice "The Literary Life and Select Works of Benjamin Stillingfleet," 3 vols.; "The Lives of Handel and Smith;" "A Vindication of the Celts;" an edition of Gay's Fables, with notes; "Sketches of the Lives of Corregio and Parmegiano," &c.—G. H. P.

COYPEL, Noël, a French painter, born in 1628. He studied first under Poucet at Orleans, then under Quillerier. He was employed by Charles Errard on the works of the Louvre. He was received into the academy in 1659. In 1672 he was appointed by the king director of the French Academy at Rome. He returned to Paris after three years' absence, and painted several frescos in the Tuilleries. He seems to have aimed at a combination of Poussin and Le Sueur. He died in 1707.—ANTOINE, his son, was born in 1661. He was a wilfully bad painter. Sent to study at Rome, he preferred Bernini to Raphael! He was much employed, however, in decorating royal palaces, and was made principal painter to the king in 1715. He died in 1722. He executed several etchings in a very finished style.—Noël NICHOLAS, was another son of Noël Coppel, but by another marriage. In his time he was highly esteemed as a painter, but posterity has not seen fit to endorse that estimation. He was received into the academy, however, at the early age of twenty-eight. He died in 1735.—W. T.

COYSEVOIX, ANTOINE, a French sculptor of Spanish family, born at Lyons in 1640. He was elected a member of the French Academy in 1676. He executed some of the finest sepulchral monuments in Paris, and several admired statues for the gardens of Marly and Versailles. He died in 1720, chancellor of the academy.—W. T.

CRABBE, GEORGE, was born on the 24th December, 1754, at Aldborough in Suffolk, where his father was collector of the salt duties. He was in a great measure self-educated, and at a very early age displayed a taste for reading, and a fondness for poetry. His father observing this "bookish turn," resolved that he should be trained for the medical profession, and he was accordingly, in his fourteenth year, apprenticed to a surgeon, near Bury St. Edmund's. He remained three years in this place, and in 1771 was transferred to another practitioner at Woodbridge in Suffolk, with whom he completed his apprenticeship. Meanwhile he devoted many of his leisure hours to writing poetry, and published anonymously at Ipswich a short piece entitled "Inebriety, a Poem." About 1776 he was sent to London to complete his medical education. He returned in less than a year, and was encouraged by his friends to set up for himself as a surgeon and apothecary in his native place, but meeting with very little success, he resolved, about the close of 1779, to repair to London and apply himself to literature. The first poetical pieces which he offered for publication were rejected, and his first poem that was printed, entitled "The Candidate," yielded him no profit, in consequence of the bankruptcy of the publisher. During the whole of his first year's residence in the metropolis, he experienced nothing but disappointments and repulses. He applied for assistance to Lord North, Lord Shelburne, and Lord Thurlow, but without success. Absolute want stared him in the face, and his landlady threatened him with a gaol. In these critical circumstances the despairing

poet wrote a touching and manly appeal to Edmund Burke. The great statesman, though he was at that period (1781) engaged in the hottest turmoils of parliamentary warfare, immediately relieved Crabbe's necessities, and having examined the compositions he had on hand, and selecting the "Library," took the poem himself to Dodsley, and induced that bookseller to publish it on favourable terms. But Burke's kindness did not stop here, he invited Crabbe to Beaconsfield, where he resided for some time, was treated in every way as one of the family, and was introduced to Fox, Reynolds, Thurlow, and other distinguished friends, who took a deep interest in his welfare. By the advice of his patron, the poet resolved to enter the church. He was ordained a deacon in December, 1781, and took priest's orders in the following year. After serving a short time as curate in his native town, through the influence of Burke he obtained the situation of domestic chaplain to the duke of Rutland, and took up his residence at Belvoir castle. Through the unwearied exertions of the same generous friend, Lord Thurlow was induced in 1783 to present Crabbe with two small livings in Dorsetshire, telling him as he did so, that "he was as like Parson Adams as twelve to the dozen." Meanwhile the poem entitled "The Village," the greater part of which was written at Beaconsfield, and revised by Dr. Johnson, was published in 1783, and met with great success; and two years later the "Newspaper" appeared. The poet had for several years cherished a strong and somewhat romantic attachment to a Miss Sarah Elmly, the niece and heiress of a wealthy yeoman at Parham in Suffolk. He married this lady in 1783, and settled quietly down to the regular and faithful discharge of his clerical duties. In 1789 Lord Thurlow was induced by the duchess of Rutland, to exchange Crabbe's Dorsetshire livings for those of Muston and Allington in the vale of Belvoir. For upwards of twenty years he resided successively at Parham, to which his wife had succeeded, at Great Glenham Hall, and at Muston. In 1813 the duke of Rutland gave him the rectory of Trowbridge, Wilts, together with the smaller living of Croxton, near Belvoir, both of which he held to the time of his death.

After an interval of twenty-two years Crabbe again came forward as an author in 1807, when he published the "Parish Register," which was read in manuscript, and highly relished by Fox, who was then on his death-bed. "The Borough" appeared three years after. His last publication, "The Tales of the Hall," was published in 1819, and for these, and the remaining copyright of his previous poems, Mr. Murray gave him £3000. In 1822 he paid a visit to Sir Walter Scott at Edinburgh, of which an interesting account is given in Lockhart's Life of Scott. The latter years of Crabbe's protracted life were spent in quiet and comfort at Trowbridge, where his amiable disposition and faithful discharge of his duties gained him the esteem and affection of his parishioners. He died there after a short illness, 8th Feb., 1832, in his seventy-eighth year, and was buried in the chancel of the church.

Crabbe is entitled to a place in the foremost rank of descriptive poets. The distinguishing characteristics of his poetry are originality, vigour, and truth in description, and especially in the delineation of character. His writings abound in profound and sagacious remarks, which have all the weight and terseness of proverbs, and he exhibits great skill in inculcating the most impressive moral lessons. His graphic powers, however, were frequently wasted on unworthy objects, and his taste was by no means equal to his other qualities. His style is neither pure nor graceful, and is often not only homely and prosaic, but vulgar and clumsy. In spite of these defects, however, it may be safely predicted that Crabbe will permanently retain a high place in the roll of English poets.—(*Life of Crabbe*, by his son; Lord Jeffrey's *Essays*, vol. iii.)—J. T.

CRAIG, ADAM, a Scotch musician of some eminence at the end of the seventeenth century. He was one of the leading performers at the concert on St. Cecilia's day, in 1695, at Edinburgh. Mr. Tytler, in the *Transactions of the Antiquarian Society* (vol. i., 1792), says, "Adam Craig was reckoned a good orchestra player on the violin, and teacher of music. I remember him as the second violin to M'Gibbon in the gentleman's concert." He published "A collection of the choicest Scots Tunes, adapted for the harpsichord or spinnet," Edinburgh, 1730. According to Professor Mackie's MS. Obituary, he died in October, 1741.—E. F. R.

CRAIG, SIR JAMES GIBSON, Bart., was one of the most

remarkable men of his age. He was the second son of William Gibson, Esq. His mother was Mary-Cecilia, daughter of James Balfour, Esq., of Pilrig; and his father's mother, Helen Carmichael, was the sister of John, fourth earl of Hyndford. At a very early age he was admitted member of the Society of Writers to the Signet, and commenced business on his own account; and in that department of law he speedily rose to distinction, and attained an eminence which certainly was not surpassed by any of his professional brethren, and which he maintained to the very end of his lengthened life. His professional career was indeed one of remarkable success—the well-earned result of great talents, applied with indefatigable industry, and guided by undeviating integrity.

But it is as a politician that the character of Sir James Gibson Craig belongs to the history of his country. He was one of the very few persons in Scotland who, prior to the French revolution, had the courage to avow, on the subject of political rights, opinions at variance with those of the ruling powers. While yet a young man he stood forward as the fearless champion of those whig principles from which he never swerved one inch, and which, after an arduous struggle of forty-five years, he lived to see triumphant in the passing of the reform bill in 1832. When the reform agitation arose in 1830, he had attained his sixtieth year; but his amazing energy, which was still unimpaired, enabled him, during the stormy period that followed, to discharge with equal boldness and skill the duties of that leadership to which his character and his services entitled him, and which was accorded to him by the universal consent of his party. It cannot be doubted that to his tact, and sagacity, and firmness, it was mainly owing that Scotland was saved from a serious convulsion during the two years that the reform agitation lasted. On all matters connected with the political affairs of Scotland he was consulted and trusted by the whig government from their first accession to power; and in 1831 he was created a baronet of the United Kingdom. This was the only acknowledgment of his services that he could ever be prevailed on to accept either for himself or his family, though it is well known that very high honours and very substantial rewards were pressed on his acceptance. His patriotism was untainted by aught that could be called selfish or sordid. Although the great object to which his political life had been devoted was achieved in 1832, he still continued to take an active interest in every important movement, whether public or local. Scarcely had the political storm subsided in Scotland, when an ecclesiastical controversy sprang up which agitated that country for ten years, and resulted in 1843 in the great secession from the established church, which is generally called "the Disruption." To this movement, which was countenanced by many of his political friends and associates, Sir James was from the first opposed; not because he was hostile to the principle of non-intrusion in the abstract, and so far as it professed to place a check on the abuse of patronage, but because he believed that the legislation of the church courts on the subject was *ultra vires* and illegal.

The more obvious characteristics of Sir James' mind—those which manifested themselves most prominently in all his acts—were energy, and firmness, and power. But the moral sentiment which exercised a controlling influence over all these, was *truthfulness*. It was the operation of this ever-present principle which mainly produced that remarkable *consistency*, which will always be admired as an honourable distinction of his lengthened career. It was his perfect truthfulness, no less than his great practical wisdom, that inspired the confidence of those (and they were not a few, even from among those most opposed to him in politics) who had recourse to him for advice in matters of delicacy or difficulty; they knew that the counsel which wisdom dictated would be truthfully tendered. Sir James was by nature essentially and eminently benevolent; his enjoyment of society was proved by his liberal and extensive hospitality; and his domestic life was one of uninterrupted purity, and harmony, and happiness. The name of Craig was assumed by him on his succession as heir of entail to the estate of Riccarton. He was born in Edinburgh on the 11th October, 1765, and died at Riccarton on the 6th March, 1850. He was survived by two sons and seven daughters, and was succeeded in the baronetcy and in the estate of Riccarton by his eldest son, Sir William Gibson Craig.—T. B. C.

CRAIG, JOHN, one of the most eminent of the Scottish

preachers at the period of the Reformation, was born in 1511, and educated at St. Andrews. His great abilities recommended him to the favour of Cardinal Pole, and by his advice Craig joined the dominicans at Bologna, where he was made rector of one of their schools, and intrusted with various ecclesiastical commissions. The perusal of Calvin's Institutes, however, having converted him to protestantism, Craig was arrested and sent to Rome, where he was tried by the inquisition, and condemned to be burnt. His life was saved, however, by the death of Pope Paul IV., on the day before his intended execution. He returned to his native country about 1560. The Reformation had shortly before been established in Scotland, and Craig was at once nominated one of the preachers. He was appointed the colleague of John Knox in the parish church of Edinburgh, and in 1579 one of the ministers of the royal household. In the following year he drew up the famous National Covenant. He also compiled part of the Second Book of Discipline, and wrote "Craig's Catechism," and an answer to an attack on the Confession of Faith. He died 12th December, 1600, at the age of eighty-eight.—(McCrie's *Life of Melville*).—J. T.

CRAIG, JOHN, a Scottish mathematician, who lived in the latter half of the seventeenth century. He is principally known by his "Theologie Christianæ Principia Mathematica," a very short treatise, published in 1699, in which he attempts to prove by mathematical calculations, that the christian religion will cease to exist in one thousand four hundred and fifty-four years from the date of his book. This absurd theory was refuted by Ditton and Houtteville. It is said that Hume and other sceptical writers have been indebted to Craig's pamphlet.—R. M. A.

CRAIG, SIR THOMAS, of Riccarton, an eminent Scottish lawyer, was one of that number of learned and accomplished men who distinguished Scotland at the time of the Reformation. Tytler, in his valuable life of him, renders it probable that he belonged to the family of Craigs of Craigfintry in Buchan, and that 1538 was the year of his birth. We know that in 1552 he entered St. Leonard's college at St. Andrews, where he remained three years. He probably left in 1555, after taking the degree of B.A. From St. Andrews he proceeded to study law at the university of Paris. Craig returned to Scotland in 1561, stored with all the legal and general learning that the schools could afford. He was admitted advocate in 1563, and in the following year he was appointed to the first office he held, that of justice-depute, under the earl of Argyle, then justice-general and supreme criminal judge in Scotland. Craig held this office till 1573, when he was promoted to that of sheriff-depute of Edinburgh. These offices did not preclude his practising at the bar of the court of session. In this court Craig attained a practice which was equalled only by that of the other leader at the bar, Mr. John Sharp. His son, Sir Lewis Craig, was raised to the bench, and the old man was frequently wont to plead before him. The last office which we hear of Sir Thomas occupying was that of advocate for the church in 1606.

Craig took little or almost no part in the political events of his time. In the intervals allowed by his profession he devoted himself to the production of many valuable works in law, and to what used to be called the cultivation of the muses. His poems are all in Latin, and the best of them will be found in the *Defensio Poetarum Scotorum*. The first of his legal works, and the only one now of any consequence, was his great treatise "De Jure Feudali." Although the immediate object of its production was to prove that there was no fundamental difference between the laws of his own country and those of England, it forms independently a very valuable systematic exposition of the law of Scotland. The work, although produced before 1605, was not printed till long after Craig's death. The first edition was produced at Edinburgh by Lord Crimond (Burnet) in 1655; the second by Menckenius at Leipzig in 1716; and the third and best edition, to which a sketch of the author's life is prefixed, by James Baillie, an advocate at Edinburgh, in 1732. This edition was from the press of the Ruddimans. The second of Craig's works was written about the same time as the "De Jure Feudali." It treats "De Jure Successionis Regni Angliae," and was composed for the purpose of defending James' right against the attacks of Parsons (Doleman). A manuscript of the original is preserved in the advocates' library at Edinburgh, but it has never been published. A translation by a clergyman of the name of Gatherer appeared in 1703. When Craig composed the treatise "De Unione Regnum Britanniae,"

seems uncertain. The author accompanied James to London in 1603, and in 1604 was appointed one of the Scotch commissioners for the purpose of effecting a union between the two kingdoms. His last production was a treatise "De Hominio," written after his return from London, to confute the doctrine that the crown of Scotland owed homage to that of England. A translation was printed in 1695. Craig's death took place in 1608.—(Tytler's *Lives of Sir Thomas Craig*).—J. D. W.

\* CRAIK, GEORGE LILLIE, LL.D., professor of English literature in Queen's college, Belfast; born 18th April, 1798, at Kennoway, Fifeshire. Dr. Craik was the eldest son of the Rev. William Craik, schoolmaster of the parish now named—a man of ripe scholarship and the purest life, to whose care and christian example may unquestionably be traced much of the honourable success that has attended the career of his sons. Dr. Craik possesses indeed every quality that can contribute to the success and sustain the position of the true literary man—an industry that rarely flags, great good sense, extensive acquirements joined with singular ability, and an uprightness and feeling of the dignity of his calling that have preserved him during a life which has now passed its meridian, free from the shadow of a stain. After passing through the complete curriculum, both philosophical and theological, at the university of St. Andrews, he engaged in various literary occupations in his own country; but he fortunately removed to London in 1827, and resided there until 1850, in which year he was appointed by the British government to the chair he so worthily fills. Putting altogether out of view his multitude of contributions to the best periodicals of our time—our monthlies and quarterly reviews—Dr. Craik's distinct and positive works, produced chiefly during his residence in the metropolis, do indeed testify to his indefatigable industry. The titles of some of them are these—"Pursuit of Knowledge under Difficulties;" "The New Zealanders;" "Paris and its Historical Scenes;" "English Causes Celebres;" "Sketches of the History of Literature and Learning in England;" "Spencer and his Poetry;" "Bacon, his Writings and his Philosophy;" "History of British Commerce;" "Romance of the Peerage;" "Outlines of the History of the English Language;" "The English of Shakespeare," &c., &c. He had much to do also with Mr. Knight's Pictorial History of England. We trust he will yet be able to undertake and complete what few men are so capable of treating, viz., a Philosophical History of our Tongue. Dr. Craik joins a powerful intellect to a susceptible imagination; hence one especial charm of his writings, and also the fact that they are characterized by exact method. It is no paradox, that without imagination, or the true *fusing power*, there can be no real method.—It must not be omitted, that to a pamphlet privately printed by Dr. Craik in 1846, we owe the first distinct recommendation of the method of stimulating national education now adopted by the privy council—a mode which every year's experience proves to be the only one in which the state can at present act, so that it avoid the checkmate of religious sects and differences. Dr. Craik will certainly be esteemed hereafter as one of the most estimable and useful literary labourers of this our time.

CRAMER, ANDREAS WILHELM, was born in Copenhagen on the 24th of December, 1760. A man of great erudition and unweary industry, and one of the greatest contributors to the literature of Denmark in his times. He was brought up to the profession of law, and filled the chair of that science in the university of Kiel, of which he was also principal librarian. He died on 20th of January, 1833.—J. F. W.

CRAMER, GABRIEL, a Swiss mathematician, was born at Geneva in 1704, and died in 1752. The circumstance of his competing for the chair of philosophy at the age of twenty brought him into notice, and introduced him to the favour of Jean and Nicolas Bernoulli. He became professor in 1750. In the same year appeared his "Introduction à l'analyse des lignes courbes algébriques."—R. M. A.

CRAMER, JOHANN ANDREAS, a distinguished German poet, was born at Jöhstadt, Saxony, 29th January, 1723, and devoted himself to the study of theology at Leipzig, where at the same time he entered upon a literary career by contributing to the *Bremische Beiträge*. In 1750 he was chosen oberhof-preacher of Auedinburg, and four years after, on the recommendation of Klopstock, was called to Copenhagen in the same capacity. The fall of Struensee, however, induced him to accept a high

ecclesiastical office at Lübeck in 1771. Here he remained but a few years; for in 1774 he was translated to the first chair of theology at Kiel, where he died on the 12th of June, 1788. Among his poetical works his Odes and his Paraphrases of the Psalms, Leipzig, 1755, 4 vols., rank highest. Besides these he published the *Nordische Aufsäher*, a monthly magazine, Copenhagen, 1758–59; translated Bossuet's History of the World, Leipzig, 1757–86, 7 vols.; and wrote a valuable biography of Gellert in 1774.—K. E.

CRAMPTON, SIR PHILIP, Bart, F.R.S., born in Dublin on the 7th of June, 1777. Mr. Crampton entered the army as assistant-surgeon, and saw active service in the field during the Irish rebellion of 1798. In the autumn of the same year he was elected one of the surgeons to the Meath hospital, an office which he held for nearly sixty years. In 1800 Mr. Crampton took the degree of doctor of medicine in the university of Glasgow. In 1804 he published his essay, "On the Entropoon, or Inversion of the Eyelids," and soon after, in conjunction with the late Peter Harkan, established the first private school of anatomy and surgery in the city of Dublin. In 1813 he published in the Annals of Philosophy, the description of an organ by which the eyes of birds are accommodated to the different distances of objects; which paper he illustrated with a plate representing the eye of the ostrich, so prepared as to exhibit the muscle of the cornea in its whole extent. This muscle has been called *Musculus cramptonianus*, "der Cramptonsche muskel," of the Germans, and for its discovery Mr. Crampton was honoured with the fellowship of the Royal Society. About the same time he received the appointment of surgeon-general to the forces, an office which was abolished in 1833. Early in the reign of George IV., Mr. Crampton was appointed surgeon-in-ordinary to the king in Ireland, and in 1839 he was raised by Queen Victoria to the dignity of a baronet of the United Kingdom. Sir Philip Crampton was always an ardent cultivator of zoological science, and took an active part in the formation of the Royal Zoological Society of Ireland, of which he was repeatedly president. He also on three or four occasions filled the office of president of the Royal College of Surgeons. He was a member of the senates of the University of London, and Queen's University in Ireland; of the Royal Irish Academy; of the Société de Chirurgie de Paris; of Guy's Hospital Surgical Society, &c. In addition to the essays already mentioned, Sir Philip contributed numerous papers to the medical periodicals of the day. Sir Philip originally endowed with great talent, and possessed of extreme activity both of mind and body, loved his profession ardently, and devoted his spare moments to its advancement. In private life he was remarkable for the amenity of his manners, and for the brilliancy of his conversational powers. He died at his house in Merrion Square, Dublin, on the 10th of June, 1858, aged eighty-one years and three days, and was succeeded in the baronetcy by his elder son, his excellency Sir John Fiennes Crampton, K.C.B., envoy-extraordinary and minister plenipotentiary from her Britannic majesty to the court at St. Petersburg.—W. D. M.

CRANACH, LUCAS. See KRANACH.

CRANMER, THOMAS, the first protestant archbishop of Canterbury, was descended of an ancient and respectable family, and was born July 2, 1489, at Aslacton in Nottinghamshire. In 1503 he was sent to Jesus college, Cambridge, where he was elected to fellowship in 1510, and applied himself with great industry to the acquisition of Greek, Hebrew, and theology. Before he had reached his twenty-third year he married, and having, in consequence, forfeited his fellowship, he was employed as a lecturer in Buckingham (now Magdalen) college. His wife, however, died in about a year after his marriage, and he was immediately restored to the fellowship which he had vacated. He took his degree of D.D. in 1523, and was appointed lecturer on theology by Jesus college. In 1528, while the sweating sickness was raging in Cambridge, Cranmer retired to Waltham Abbey, where he was occupied with the instruction of two pupils, the sons of a gentleman named Cressy. This was the turning-point of his fortunes. Henry VIII., who was then earnestly pressing his divorce from Queen Catherine, had at this time made an excursion to the neighbourhood of Waltham, and Gardiner and Fox, afterwards bishops of Winchester and Hereford, were in attendance upon the king, and accidentally meeting Cranmer at Mr. Cressy's table, began to discuss with him the absorbing question of the divorce. Cranmer suggested the propriety of "trying the question out of the word of God," a course

which clearly implied that it should be decided without the authority of the pope. Fox, who was then the royal almoner, mentioned this recommendation to the king, and Henry, eagerly catching at the hint, "swore by the Mother of God, that man hath the right sow by the ear." Cranmer's attendance was immediately required at the palace, and he was commanded to reduce his opinion to writing, and to devote his whole attention to the furtherance of this important matter. He was shortly after appointed archdeacon of Taunton, and one of the royal chaplains.

Henry was not yet prepared to hazard an open rupture with the pope, and sent Cranmer, along with several others, on an embassy to Rome about the close of 1529. The mission was unsuccessful, however, and shortly after his return, Cranmer was sent in 1531 as ambassador to the emperor on the same business. During his residence in Germany he married, about the beginning of 1532, Anne, niece of Osiander, the pastor of Nuremberg. Shortly after, Archbishop Warham died, and Cranmer was recalled to fill the vacant see. He was consecrated March 30, 1533. A few weeks later, 23rd May, 1533, Cranmer declared Henry's marriage with Catherine null and void; and on the 28th he publicly married the king to Anne Boleyn, whom Henry had privately espoused in the month of January. In 1536, in virtue of his office as primate, Cranmer declared the marriage of Henry to this unhappy princess void; and again, in 1540, he presided at the convocation which pronounced the unjustifiable sentence of the invalidity of the union between the king and Anne of Cleves. In these transactions, it must be admitted, that Cranmer appears to little advantage. Meanwhile the archbishop took a conspicuous part in promoting the progress of the Reformation. He assisted in passing several statutes which materially diminished the power of the pope in England. He set on foot a translation of the Bible, assisted in the correction of a second edition of the "King's Primer," and urged the king to take steps for the suppression of the monasteries, and the application of their revenues to the advancement of religion and learning. When Henry lavished these funds upon unworthy favourites, Cranmer had the boldness to remonstrate against this misappropriation of the national property. In 1538 he strenuously resisted in the house of lords, at the risk of the king's displeasure, the enactment of the obnoxious "Six Articles" proposed by the duke of Norfolk. The Reformation continued to gain ground, and Cranmer exerted himself, in the face of great opposition, to extend its benefits throughout the kingdom. Books of religious instruction were circulated among the people, and mainly through his influence every man was allowed to enjoy the inestimable boon of reading the Bible in his mother tongue. On the other hand, it must be acknowledged that Cranmer had deeply imbibed the persecuting spirit of the old religion, and the share which he took in the condemnation of John Frith, Andrew Hewat, Joan of Kent, and others who suffered for their religious belief, has left a deep stain upon the primate's character. On the death of Henry in 1547, Cranmer was appointed by his will one of the regents of the kingdom; and by his talents, learning, and high station, contributed largely to the advancement of the protestant cause. He was the author of four of the Homilies, and one of the compilers of the Service Book, and the Articles of Religion, originally forty-two in number, were mainly, if not exclusively, drawn up by him.

Edward VI. died in 1553, and the reluctant accession of the archbishop to the injudicious scheme of elevating Lady Jane Grey to the throne, combined with his religious opinions, rendered him peculiarly obnoxious to the bigoted Queen Mary. In September, 1553, he was committed to the Tower along with Latimer and Ridley; and in March, 1554, he and his fellow-prisoners were removed to Oxford, and confined in the common prison called the Bocardo. They were ultimately condemned as obstinate heretics. Ridley and brave old Latimer underwent their cruel sentence with indomitable resolution; but the fortitude of Cranmer gave way under the pressure of misery, and the prospect of tortures and death, and he was induced by the hope of saving his life to sign no fewer than six recantations. His enemies, however, had determined that his abjuration of the protestant faith should avail him nothing, and this venerable and learned prelate was, accordingly, condemned to the flames. When brought out to execution, 21st March, 1556, he was exhorted to repeat his recantation; but, to the surprise and dismay of his adversaries, he openly declared his adherence to

the reformed religion, and expressed his deep penitence for his unworthy denial of the faith. He was fastened to the stake opposite Baliol college, and suffered the cruel torture of the flames with a heroic fortitude, which his timidity and recent wavering conduct had not led his friends to expect.—J. T.

CRANSTOUN, GEORGE, Lord Corehouse, an eminent Scottish judge, the son of a landed proprietor, and grandson of William, fifth Lord Cranstoun, was admitted a member of the Faculty of Advocates in 1793. The liberality of his politics operated as a drawback to his success. Notwithstanding this he ultimately attained large practice; and for many years, along with John Clerk, enjoyed a monopoly of the leadership at the bar. He was thoroughly acquainted with law, and had the reputation at the same time, of being an accomplished scholar. In 1823 he was elected Dean of Faculty, and was elevated to the bench of the supreme court of Scotland in 1826. Some time before his death, which took place in 1850, he had resigned his seat on the bench and retired into private life.—J. D. W.

CRASHAW, RICHARD, was born in London. The precise dates of his birth and death are not recorded, but he was dead before 1652. His father was a divine of some note, and a preacher at the Temple church. Richard Crashaw's early education was at the Charterhouse; from that he passed to Pembroke hall in 1632, and took his bachelor's degree in 1634. He then removed to Peterhouse, of which he became a fellow in 1637, and took his master's degree in 1638. In 1634 he published some Latin epigrams on scriptural subjects, "Epigrammata Sacra." In 1644 he was ejected from his fellowship by the parliamentarians, and went to France, where he adopted the religion of the country. In 1646, through the interest of the poet Cowley, he was recommended to Cardinal Palotta, who found employment for him in one of the public offices at Rome. The cardinal liked Crashaw better than his brother clerks did, and they soon got rid of him by finding for him a canonry in the church of Loretto. There, soon after his appointment, he died of fever. It was reported—without, however, any grounds being stated for the belief—that he was poisoned. The poems of Crashaw are cast in the manner of George Herbert, and the pieces printed at the end of Herbert's Temple were at one time ascribed to him. Before Crashaw left England, he had adopted views of mystic devotion, and practised exercises of ascetic piety, to which the church of England gives little encouragement, and for which she makes no provision. Of his poems, those on religious themes are the best; perhaps the very best of all is his hymn to St. Teresa. It is impossible to read them without feeling that, whatever were his errors of doctrine, his was a sentiment of genuine piety. Pope praises as superior to his other poems, that on "Lessius," that on "Ashton," and his translation of "Dies Irae," and "the Wishes to his supposed Mistress."—J. A. D.

CRASSUS, LUCIUS LICINIUS, was the most celebrated Roman orator of his time; died in 91 B.C. He first attracted notice when he was only twenty-one, by his prosecution of C. Carbo in the year 119. The law which he proposed during his consulship in 95, compelling all who were not citizens to leave Rome, contributed to the bringing about of the Social War. Crassus, who had already been proconsul of Gaul, was made censor in 92, when he suppressed the schools of the Latin rhetoricians. He was, like many of the Romans of his age, a man of luxurious habits. Cicero introduces him as one of the speakers in the De Oratore.—R. M. A.

CRASSUS, MARCUS LICINIUS, surnamed THE RICH, a Roman statesman and general, was descended of a family of some note. He soon became known as the wealthiest citizen of Rome. During the dictatorship of Marius and Cinna he was forced to take refuge in Spain. On his return he joined Sylla, who received him with open arms, and appointed him to a command in his army. He was praetor when the revolt of the gladiators under Spartacus took place, and he was intrusted with the command of the army which was sent against them. He defeated them in a great battle, killing, according to report, more than 12,000. Elected consul on his return, in conjunction with Pompey, he used every means to gain the favour of the people. He entertained the whole populace at a feast where ten thousand tables were spread, and distributed, at his own expense, three months' provision of corn to each guest. He was more than suspected of complicity in the conspiracy of Catiline, but escaped conviction. Of the first triumvirate, which consisted of Pompey,

Cæsar, and Crassus, the latter was for awhile not the least powerful member. He was afterwards re-elected along with Pompey to the consulship. He obtained the command of the army in Syria, and set out on an expedition against the Parthians. After various changes of fortune he was defeated and put to death by Surena, a Parthian general, at Charra, B.C. 53.—W. M.

**CRATES**: flourished B.C. 448; and died B.C. 424. He was for some time an actor in the plays of Cratinus at Athens, and afterwards became his successor in the progress of the old comedy. He was the earliest among the writers in that field to abandon all political allusions in his drama. Aristotle mentions him as the first who gave up personal satire, and began to make narratives or poems on more general subjects. He showed great skill in the elaboration of his plots and humorous exhibitions of character. His comedies had a tendency towards broad farce. Fragments remain of eight of his plays, together with detached sentences of unknown reference. His language is characterized by simplicity and grace.—J. N.

**CRATES OF THEBES**: a pupil of the cynic Diogenes. He flourished B.C. 328 as one of the leaders of his sect. He was famous for his philosophical letters, had some tragedies, none of which have come down to us; but he was more celebrated for the consistency with which he carried into practice the asceticism he professed. He surrendered to his native city the whole of his considerable fortune, and lived with a characteristic contempt of all the luxuries of life.—J. N.

**CRATINUS**, a Greek comic poet. He is said, upon the authorities on which Suidas relied, but which however are disputable, to have been the son of Callimedes, and born in Athens in the year 519 B.C. Cratinus, as a comic poet, obtained several victories, some over Aristophanes. He lived to an extreme old age. His love of wine was the subject of frequent satire by his rival poets, and he good-humouredly replied to their banter in his comedy "*Potirion*," or the Bottle. Our chief acquaintance with Cratinus is through Aristophanes. Some humorous passages in the Knights are well translated by Mitchell. Improvements in the arrangement of the chorus, and of the Greek comedy generally are referred to Cratinus.—J. A., D.

**CRATIPPUS OF MITYLENE**: one of the Greek teachers, whose talents were mainly employed in feeding the taste for philosophy which sprung up in the latter days of the Roman republic. He is known to us chiefly through allusions in the speculative works of Cicero his contemporary, and at one time his pupil. In the *De Officiis* he ranks him among the most distinguished of the peripatetics. Plutarch mentions his accompanying Pompey after Pharsalia, and attempting to comfort the fallen general by the maxims of his philosophy. On the establishment of Cæsar's power, Cratippus was, through the influence of Cicero, presented with the Roman franchise; but he continued to give public instructions at Athens, where M. Brutus afterwards attended some of his lectures.—J. N.

**CRAWFORD**, Earls of. See LINDSAY.

**CRAWFORD**, QUENTIN, author of numerous historical works, was born at Kilwinning in Scotland in 1748. He passed his youth in India, and was engaged first in military service, and afterwards in commercial transactions, in which he accumulated a considerable fortune. On his return to Europe in 1780 he travelled for some time on the continent, and finally took up his residence in Paris, where he formed a valuable collection of books and pictures, and enjoyed the society of the most distinguished authors and artists. He died in Paris in 1819.—J. T.

**CRAYER, GASPAR DE**: this distinguished Flemish artist was born at Antwerp in 1582. He was a pupil of Raphael Coxie, a painter of poor repute. His merits soon gained him attention and honour. He was engaged by the court of Brussels to paint a portrait of the Cardinal Ferdinand, governor-general of the Low Countries. The success of this earned him a pension, and the title of painter to the court. Rubens is reported to have given the most unqualified praise of Crayer, and many Flemish connoisseurs have not hesitated to rank this fine artist with Vandyck and Rubens. He died in 1669.—W. T.

\* **CREASY, EDWARD SHEPHERD**, barrister-at-law, was born at Bexley in Kent in 1812. He was educated at Eton and Cambridge, and called to the bar in 1837. In 1850 he was appointed to the chair of history in the London university. Professor Creasy is author of the "Fifteen Decisive Battles of the World," "The Rise and Progress of the British Constitution;"

and a "History of the Ottoman Turks." Of the last work only two volumes have appeared.—R. M., A.

**CRÉBILLON, CLAUDE PROSPER**, son of Prosper Jolyot, was born at Paris, 14th February, 1707, and was educated at the college of Louis le Grand. The jesuits sought to attach him to the church, but he had no vocation that way. The theatre was his first attraction, where he assisted in writing some of the parodies on the operas. His lively and convivial talents brought him into the society of the gay young men of the day, and he was one of the originators of the celebrated Caveau. From writing poetry he turned his attention to writing romances, in which he was very successful, and is said to have won the love and the hand of an English lady of rank by the charm of his writings. One of his productions gave such offence from some political allusions that he was imprisoned in Vincennes, and, strangely enough, the patroness of his father, madame de Pompadour, procured his banishment from Paris in consequence of the indecency of his works; on which occasion he went to England, where he became acquainted, amongst other celebrities, with Richardson, Fielding, and Sterne. The latter was his particular admirer, and seems to have imitated his licentious style. Some time before his death he withdrew himself altogether from the public, and died about the year 1777. His productions are numerous, and with few exceptions are gross and immoral in their tendencies—a fact which contrasts strangely with his life, which was, though gay and convivial, yet moral and respectable.—J. F. W.

**CRÉBILLON, PROSPER JOLOT DE**, a celebrated French tragic poet, was born at Dijon on the 18th of January, 1674. The family was respectable, but not one of distinction, as is often erroneously stated. The poet's father, Melchior Jolyot, was a notary, who purchased an estate of Crébillon, which name the son assumed. The lad gave no early indications of genius, and at school was more remarkable for breaches of discipline than progress in study. In due time he was sent to Paris to study law under a man of the name of Prieur. This man of law was also a man of letters, and actually encouraged Crébillon to leave his law-books and accompany him to the theatre. The taste of the young poet now developed itself, and at last Prieur induced him to attempt a tragedy. "*La Mort des Enfants de Brutus*" was the first offspring of his muse; but it was still-born—the manager read and rejected it, and the author flung it in the fire. In 1705 "*Idomenee*" was put upon the stage. It had some success, and though faulty in many respects, gave indications of that faculty of exciting terror which afterwards was the great power of Crébillon. Two years after he brought out his "*Atrée*," which had a decided success. Crébillon was now an established celebrity. After the death of his father, who left nothing that did not belong to his creditors, necessity compelled him to adopt for his daily bread, that which he had at first commenced from the love of the drama. Accordingly, in 1709 he produced the "*Electre*," and in 1711 the "*Rhadamiste*," which is justly considered his *chef d'œuvre*. "*Xerxes*" appeared in 1714. It was performed only once, and then received so unfavourably that it was withdrawn by Crébillon. Three years now elapsed, and then followed "*Semiramis*," receiving and deserving no better fate. "*Pyrrhus*," though cold and languid, was yet written with more care in point of style than its two predecessors. Crébillon now retired for a long interval from literary life. His wife, to whom he had been tenderly attached, was dead, and he gave himself up to a misanthropic sorrow, which the affection of his son, and the attention of friends, could not for a season dispel. In 1731 he was elected a member of the Académie Française, and obtained four years afterwards the situation of royal censor. Fortune had further favours in store for the recluse. Voltaire, who was now growing into his great fame, had assailed the beautiful Pompadour in some witty and bitter epigrams. The lady was determined to have her revenge, and so she honoured and exalted the man who was esteemed the rival of Voltaire, and against whom the latter had a private pique, as well as a literary jealousy. Crébillon was appointed librarian to Louis XV., and received a pension of a thousand francs a year. In 1748 he brought upon the stage his "*Catilina*," supported by the favour of the court, with extraordinary magnificence. Once again the poet sought the public favour, in a tragedy called "*Le Triumvirat*," but it was a failure, and was withdrawn after the first representation. This was his last work, though another was partly written. Though now an old man he was still vigorous, when he was attacked with erysip-

pelas in the legs, which he neglected till it proved fatal. He died on the 17th June, 1762, and was interred with great pomp, all the actors attending. His elegy was pronounced by Piron, and a mausoleum was erected to his memory. Crébillon was a man of amiable manners, candid, modest, and simple; and though constitutionally subject to fits of gloom, he was often sprightly, fond of witty sallies, but never known to say anything that could offend others. In appearance he was tall, and had a fine head, with bright eyes full of expression.—J. F. W.

CREECH, THOMAS, the translator of Lucretius, Horace, and Theocritus, was born at Blandford in Dorsetshire in 1659, and was educated at Wadham college, Oxford, of which he became a fellow. He was elected probationer fellow of All Soul's in 1683. His translation of Lucretius, published in 1682, is his best work, and has been highly praised by Dryden. In 1689 he was appointed to the college living of Woburn, Bedfordshire, and two years after, in June 1701, committed suicide in his chamber at Oxford. He was of a morose temper, and this act has been ascribed to some constitutional infirmity.—J. T.

CREECH, WILLIAM, a well-known Edinburgh bookseller of facetious memory, whose name is associated with many of the literary men of the day. He was the son of the minister of Newbattle, and was born in 1795. For many years he carried on by far the most extensive bookselling business in Scotland. His shop stood at the east end of the Luckenbooths, now demolished, facing down the High Street, and was the regular haunt of the literati of Edinburgh at this period. From this place issued the works of Lord Kames, Adam Smith, David Hume, Henry Mackenzie, and Robert Burns. Creech himself was the author of some fugitive pieces of no great merit; but he was a pleasant companion, and possessed an inexhaustible fund of amusing anecdote. He was remarkably penurious in his habits, and his stinginess and keen tenacity of his own interests disgusted most of the authors who had dealings with him. Burns revenged himself for his niggardly treatment of him by a biting poetical sketch of the acute and witty, but selfish bibliophile, Creech died in 1815.—J. T.

CRESCIMBENI, GIOVANNI MARIA IGNAZIO GERONIMO SAVERIO GIUSEPPE ANTONIO, an Italian poet and litterateur, was born at Macerata in 1663, and died in 1728. He was educated in his native town, and gave promise of literary excellence before he went in 1680 to join his uncle at Rome, where he spent the rest of his life. His earlier productions were written in the vicious style of that age; but the perusal of the writings of Filicai and Leonio corrected this fault. From that time he laboured incessantly to diffuse a more correct taste amongst his countrymen. It was for this end that he founded the academy of the Arcadians, which was opened in 1690, and at the head of which he remained for thirty-eight years. Crescimbeni was a voluminous writer both in prose and verse. The most valuable of his works is "L'Istoria della volgar Poesia." It should, perhaps, be mentioned that he retained only the first two of his christian names.—R. M. A.

CRESPI, GIUSEPPE MARIA, Cavaliere: this artist was born at Bologna in 1665. He was a pupil of Canuti and Cignani. From his gay apparel, he was called LO SPAGNUOLO. He was a mad reckless painter, but with a ready quick cleverness that came near to genius. Mengs condemns him as the destroyer of the Bolognese school. He had a strange talent for grotesque caricature. He died in 1747.—His two sons, LUIGI and ANTONIO, were also successful painters. Luigi was a creditable writer on art. He died in 1779.—W. T.

\* CRESWICK, THOMAS: this painter was born at Sheffield in 1811. In 1828 he first came to London, and the same year exhibited two of his landscapes at the Royal Academy. From that time he became a steady contributor to the works of the academy, seldom losing a year, and at the same time sending many works to the minor exhibition of the British institution. The excellence of his pictures soon attracted attention; but it was not until 1842 that he was elected associate. In 1851 he was made royal academician. His productions are still highly valued, though they probably reached their highest point of worth some few years ago. His pictures are chiefly from scenes in England, and he has occasionally painted in conjunction with Mr. Ansdell, who has supplied the figures to the landscapes. His colour is rich, but inclines to heaviness—a characteristic which, of late years, has rather increased than otherwise—and he is partial to a monotone of hue. But his rocky streams often

possess great vigour and reality, and his shady glens have many charms of depth and power of colour. Moreover, the popularity he has acquired, as a loving transcriber of English scenes, may enable him to disregard criticism almost entirely. His success is very nearly an answer to all cavil at his works.—W. T.

CRETIN, or as it is sometimes written, Crestin, the real name being DUBOIS, a French poet, the date or place of whose birth is not ascertained. Probably he was a Parisian, and we know from his writings that he lived in the fifteenth and commencement of the sixteenth century. Francis I. having appointed him his chronicler, Cretin undertook to write the history of France, which he accomplished in twelve books in a metrical form, but, as was the fashion with other metrical chroniclers, in a dry and prosaic style. He was a man of considerable learning and praised by his contemporaries, who called him "Souverain poete françois;" a supremacy which the witty Rabelais ignored in his Pantagruel, where, in the character of Raminagrobis, he exhibits the vices and affectation of Cretin's style. He died somewhere about the year 1525. A modern critic has happily observed of him that he never could make rhyme and reason agree.—J. F. W.

CREUZER, GEORG FRIEDRICH, an eminent German philologist, was born on the 10th of March, 1771, at Marburg, where he studied, and some years after was appointed professor of philology. In 1804 he was called to the chair of ancient literature and eloquence at Heidelberg; and from that time, till his death on the 16th of February, 1858, was one of the greatest ornaments of this university. Creuzer's fame chiefly rests upon his opus magnum, "Symbolik und Mythologie der alten Völker, besonders der Griechen," which involved him in a vehement and protracted controversy with several prominent philologists. Unlike the Symbolik, Creuzer's second great work, the "Opera Omnia of Plotinus," Oxford, 1835, 3 vols., enjoyed the general approbation. His numerous editions, as well as his antiquarian treatises, are not less distinguished by learning than by deep and original thinking. To the collected edition of his German writings, Leipzig, 1837-47, 9 vols., the author added his autobiography, "Ans dem Leben eines alten Professors," as an interesting supplement.—K. E.

CREWE, NATHANIEL, as English prelate, was the fifth son of John, Lord Crewe; born in 1633; died in 1721. He was promoted to the see of Oxford in 1671, and three years after translated to Durham. Being a member of the privy council of James II. he favoured the measures of the court, and after the Revolution his name was excepted from the act of indemnity of 1690. His pardon was afterwards procured by his friends.

CRICHTON, JAMES, "the Admirable." So much romance has been thrown around this extraordinary individual, that it is difficult to ascertain the real facts of his biography. He was born, not in the castle of Cluny, but more probably at Elliock in Dumfriesshire in August, 1560, his mother being a granddaughter of Lord Lindsay of the Byres, and daughter of Sir James Stewart of Beath, a descendant of Murdac, duke of Albany, third son of King Robert II.; his father being lord-advocate, and connected with the Crichtons of Sanquhar, the ancestors of the earl of Dumfries; and his granduncle, Lord Methven being third husband of Margaret Tudor, widow of James IV. In 1570, and when ten years of age, he was sent to St. Salvator's college, St. Andrews, there adorned by many illustrious men, and he had for some time the young king as a fellow-pupil. He took his degree of A.M. in 1575 with no little honour, his name being third in the first or highest circle of graduates. The elder Crichton espoused the doctrines of the Reformation, but the son, adhering to the old faith, went over to France. There, in the university of Paris and in the college of Navarre, he issued a universal challenge, that is, to all men upon all things, and to be held in any of twelve languages named. The rhapsodist, Sir Thomas Urquhart, repeats the programme in a style of characteristic magniloquence; adding that he spent the interval in all kinds of gymnastic exercises, in music, dancing, and pastime, but that on the appointed day he for nine hours vanquished all his opponents in all the faculties. According to another authority, not greater than the last, he went to Rome, and re-enacted the same feat there. He appears also to have been some time in Genoa, and there is no doubt that he arrived in Venice about the year 1580, and made the acquaintance of the famous printer Aldus Manutius, who dedicated exuberant eulogies to his living genius, and strewed pathetic elegies over his tomb. His appearance at Venice, both

as orator and debater, commanded universal admiration, as he seems to have had incomparable command of the "knowledges" as then taught—mathematics no less than scholastic lore—and to have been strikingly fluent in various tongues. Retiring in bad health to Padua, he there again produced unbounded astonishment, and during six hours improvised a Latin poem in praise of the city, discussed the sciences—each with some one supposed to be a master in it—and exposed also some of the errors which belonged to the reigning Aristotelian philosophy. Returning to Venice, he gave himself to the same astounding displays, and Manutius has preserved the programme in the dedication of his *Paradoxa Nobilissimo Juveni Jacobo Critoно, Scoto.* The challenge is broad and formal. He pledged himself to review the schoolmen, allowed his opponents the privilege of selecting their topics either from branches publicly or privately taught, and promised to return answers in logical figure, or in numbers estimated according to their occulte power, or in any one of a hundred sorts of verse. For the space of three days, in the church of St. John and St. Paul, he sustained the trial, and justified before many competent witnesses his magnificent pretensions. After such a triumph he betook himself to Mantua, and there is said to have challenged and killed in combat one of the most renowned of gladiators, who had just slain three opponents who had rashly ventured to encounter him. The duke appointed him tutor to his son, and he not long after got up a dramatic performance, in which, during five hours, he represented effectively no less than fifteen different characters, such as a divine, a lawyer, a mathematician, a physician, and a soldier. But his career came to a sudden and tragical end. Meeting some persons in the street who quarrelled with him and set upon him, he defeated them, but one of them, his own pupil, threw off his mask and begged his life. Crichton at once fell on his knees and presented his sword to the prince, who received it, but immediately stabbed him with it to the heart. At his assassination Crichton had scarcely completed his twenty-third year. What the prince's motives were is not known—whether jealousy, envy, or the momentary rage of an "irefull heart;" or perhaps the admirable Crichton simply fell a victim in a drunken frolic. The lamentation over his untimely end was great and unusual. It is difficult to form a just estimate of Crichton's mind and attainments. He was no charlatan, though erudition of any depth, or the fruits of patient study, could not be expected of one of his years. Others had the same means of education as he had enjoyed, but he stood out among all his compeers for the number and variety of his precocious accomplishments. His verses are deficient both in poetry and Latinity, nor does his genius seem to have been equal to his undoubted acquirements. But after all allowance for exaggeration, he must have possessed a thorough familiarity with all branches of knowledge current and popular in those days, a quick apprehension, a ready and retentive memory, a marvellous promptitude and presence of mind, a boldness arising from his conscious stores and powers, an unlimited command of language in declamation and reply, a fluent mastery of several tongues, along with elegant manners and a graceful figure, improved by an eager cultivation of physical games and exercises. That he was a prodigy is admitted by Scaliger, Johnson, and Bayle.—(*Life* by Sir Thomas Urquhart, "Discovery of a most exquisite jewel," 1652. *Biography* by Mackenzie, by Tytler, by Irving, and by Imperialis.)—J. E.

**CRIGHTON** or **CREIGHTON**, ROBERT, a learned prelate, was born of an ancient family at Dunkeld in 1593, and died in 1672. At the beginning of the civil war he joined the king at Oxford. He afterwards followed Charles II. abroad, and after the Restoration was promoted to the bishopric of Bath and Wells. Crichton boldly denounced the vices of the court.—R. M., A.

**CRITIAS**, son of Callæschrus, was a pupil of Socrates, and is noteworthy both as a statesman and man of letters. In 406 B.C. he was in Thessaly endeavouring to set up a democracy. On his return to Athens he became leader of the oligarchical party. He was conspicuous among the thirty tyrants named by Lysander in 404 B.C., and in the same year was killed in battle. Cicero speaks of some of the speeches of Critias as extant in his time. He wrote a work on politics, and is said to have produced some tragedies, which are now lost. Some fragments of his elegies are still preserved.—J. B.

**CRESUS**, the last king of Lydia, succeeded to the throne 560 B.C. By a rapid series of conquests, he subdued all the Greek colonies on the coast of Asia Minor, and extended his

dominions over almost all the country, from the Aegean Sea to the river Haly. He was deemed the richest monarch of his age; and the fame of his wealth, power, and magnificence, attracted to his court many of the most illustrious sages and poets of Greece. When the prosperity of the Lydian monarchy was at its zenith, a new power suddenly arose in the East, which was destined to overthrow many of the existing dynasties, and to absorb their territories. By his accession to the throne of Media, Cyrus had obtained the sovereignty of Upper Asia, and was meditating schemes of vast ambition. Jealous of his growing power, Cresus resolved to attack him; assembled an army of four hundred and twenty thousand men; crossed the Haly, gave him battle in Cappadocia, and was defeated, on which he retreated to Sardis, his capital. Cyrus followed him, laid siege to the city, and took it B.C. 546; annexed Lydia to Persia, and condemned its vanquished king to the flames, but afterwards pardoned him and took him into favour. Cresus survived his conqueror, and enjoyed the friendship of his son Cambyes; but the date and manner of his death are unknown.—W. M.

**CROFT, Sir HERBERT**, an English writer, was born in 1751, and died in 1816. After having studied law for some time, he entered the church, but devoted himself principally to literature. He wrote "A Brother's Advice to his Sisters;" "Love and Madness;" and issued proposals for an improved edition of Johnson's Dictionary—an undertaking that was never completed. The life of Young in Johnson's Lives of the Poets was written by Croft.—R. M., A.

**CROFT, HERBERT**, an English prelate, was born in 1603, and died in 1691. Sent first to Oxford, he was next, on his father's conversion to popery, placed at Douay. He returned, however, to Oxford, and rose to be bishop of Hereford. His treatise entitled "Naked Truth," excited much attention at the time. A reply to it by Dr. Turner of Cambridge, was answered by the celebrated Andrew Marvell, who was an admirer of the bishop.

**CROKE, RICHARD** (in Latin *Crocus*), one of the revivers of classical learning in England, was born in London, and educated at Cambridge. He afterwards studied on the continent, and on his return was appointed teacher of Greek at Oxford. Henry VIII. sent him to bring over the university of Padua to his side in the matter of the divorce—a commission in which he was completely successful. He died in 1558.—R. M., A.

**CROKE or CROOK, Sir GEORGE**, an English lawyer, born in Buckinghamshire in 1559, and died in 1641. He was knighted in 1623, and in 1628 succeeded Sir John Doderidge on the king's bench. In 1636 Croke defended Hampden in the celebrated case of the ship-money, and this, strange to say, without offending the king.—R. M., A.

**CROKER, JOHN WILSON**, the Right Hon., LL.D., F.R.S., distinguished as a politician and man of letters, was born in the year 1780 in the county of Galway in Ireland; his father, who was of an English family, holding the office of surveyor-general in that county. Croker received his education in the university of Dublin. He was called to the Irish bar in 1802, and a few years afterwards was returned to parliament for the borough of Downpatrick. In the year 1827 he was elected a representative for the university of Dublin, which constituency he continued to represent until the passing of the reform bill in 1832, when he finally retired from public life. He attached himself from the first to the tory party, and at an early age obtained office under Lord Liverpool's government, having been appointed secretary to the admiralty in the year 1809. This influential post he held until 1830. During this period Mr. Croker had become familiarly known to the public in the capacity of a wit and man of letters. Croker established in 1809 the *Quarterly Review*, to which periodical he contributed largely for many years. Amongst the papers attributed to his pen, some reviews have been censured as exceeding the legitimate bounds of criticism, thus exposing their author to perhaps exaggerated obloquy. But the most remarkable writings with which he enriched the *Quarterly Review* had reference to Louis Philippe and the revolution of 1830, many of the materials for which were known to have been furnished by the ex-king himself, a resident at the time at Clermont, close to Mr. Croker's villa at West Molesey in Surrey, and holding constant intercourse with him. The earliest of Mr. Croker's works were poetical, none of them displaying a high order of talent. His "Life of the Duke of Wellington," at once adulatory in its tone and prejudiced in its views, is quite unworthy of the hero it

professes to celebrate. But his "Stories from the History of England," which suggested Scott's Tales of a Grandfather, will ever be a favourite manual in the hands of the young; and Croker's edition of Boswell's Life of Johnson, although subjected to severe criticism, has met with a success which few purely literary works have enjoyed in modern times. The popularity of this work induced Mr. Murray to propose to him the editing of Pope's works, which was accordingly undertaken several years ago; but not having been completed at the time of his death, the editorial task has passed into the hands of Mr. Peter Cunningham—a gentleman previously associated with him in the work—after a vast amount of illustration had been accumulated by the original editor for the purposes of the projected publication. Mr. Croker was married to a lady named Pennell, who survives him, and by whom he had one son, who died before he had arrived at maturity. Mr. Croker died in the year 1857, and was buried in the parish church of West Molesley, which had been restored and beautified by his exertions and liberality. A plain slab in the churchyard marks the spot where his body lies, and a bust is placed in the chancel.

CROKER, THOMAS CROFTON, was born on the 15th January, 1798, in the city of Cork. At the age of fifteen he was placed in an eminent mercantile firm in his native city, but he appears from his boyhood to have exhibited a strong taste for antiquarian and literary pursuits, rather than for the toils of business. The beautiful scenery of the county of Cork led him to make many excursions during his apprenticeship, and his mind was thus stored with the songs and legends which abound in the south of Ireland. Of these Croker made a collection, and his skill as a draughtsman enabled him to add to their value by pen and ink sketching. He furnished Moore with a large number of airs, as well as fragments of poetry and traditions for the Irish Melodies—favour which the great lyrist did not fail to acknowledge. Upon the death of his father, Major Croker, in 1818, Thomas left Ireland; and after visiting Moore in Wiltshire, he proceeded to London, where, shortly afterwards, he procured through the aid of J. W. Croker, the secretary to the admiralty, an appointment in that department, in which he continued till 1850. In 1824 he published his "Researches in the South of Ireland, illustrative of the Scenery, Architectural Remains, and the Manners and Superstitions of the Peasantry;" and the following year "The Fairy Legends and Traditions of the South of Ireland." In 1827 a second series of the "Fairy Legends" was published in 2 volumes. Croker was now elected a member of the Royal Irish Academy, and a fellow of the Society of Antiquaries. In 1829 he edited two volumes entitled "Legends of the Lakes." Two novellets bearing his name were published in 1832, "The Adventures of Barney Mahony," and "My Village *versus* Your Village." Croker took an active part in the formation of the Camden and Percy societies, serving on the council of both, and contributing many papers. The latter society published in 1843 his "Keen of the South of Ireland." He continued to edit many other works, antiquarian and national, which will be found in the proceedings of the societies to which he belonged. His collection of historical and literary manuscripts and Irish antiquities was one of the finest extant, and was sold after his death, which took place at his house at Old Brompton on the 8th of August, 1854. Croker was a man of undoubted genius and of great industry, and he has added largely to our stores of antiquarian knowledge and general literature.—J. F. W.

\* CROLY, REV. GEORGE, LL.D. Poet, dramatic author, novelist, and divine. This eminent writer was born in Dublin in 1785, and after receiving his education at Trinity college in that city, came to London and quickly became distinguished as a man of letters and pulpit orator. The earliest of his numerous writings, "The Times, a satire," was published about 1818. Poems, histories, dramas, followed in quick succession; besides which a large number of published sermons and lectures, Dr. Croly has contributed to literature some works of fiction, remarkable for power and originality—"Tales of the Great St. Bernard;" "Salathiel, the Immortal;" and "Marston, or the Soldier and Statesman." Throughout life he has been a staunch tory, and as a contributor to *Blackwood's Magazine*, an editor of the *Universal Review*, and a writer of political articles for the *Bri-tannia* newspaper, he rendered important services to his party. But he has been so fortunate as to have his labours rewarded by preferment. The living of St. Stephen and St. Benet, Walbrook, was conferred upon him by the whigs.

CROMPTON, SAMUEL, the inventor of the spinning machine called the "mule," was born in 1753 at Firwood, a small estate which had belonged to his ancestors for many generations, near Bolton-le-Moors, Lancashire. The district around Bolton had long been famous as a seat of the textile manufactures; almost every house was supplied with a loom, and by far the greater number of the yeomen made more account of their weaving shops than of their lands. Crompton lost his father when he was at the age of five, and from that period till the date of his marriage he resided with his mother on the estate of Firwood. His great invention, which was completed at this place in 1779, was one of several attempts made in the same district to supplement by machinery the labour of the spinners, who, since the invention of Kay's fly shuttle, were overwhelmed with demands for yarn for the new looms, which their utmost exertions could not meet. The mule exactly met the want of the time, and was universally adopted. The result to the inventor, however, was little more than the satisfaction he derived from giving a new and signal impetus to the industry and enterprise of his country. He was persuaded to make his invention generally known without securing a patent, and to trust for his reward to the generosity of the public and the munificence of the government. From the former he received £50, and from the latter £5000. This latter sum the house of commons voted, after hearing evidence to the effect that the result of the introduction of the mule had been to add £350,000 to the yearly revenue—it was hardly adequate to defray the expenses of the application. Mr. Crompton, having expended the whole of his small fortune in pursuits connected with his invention, was during the last years of his life dependent upon a small annuity. He died 1827.—C.

CROMWELL, HENRY, the fourth and youngest son of the Protector, was born in 1627. He was educated at Felsted in Essex; at the age of sixteen entered the parliamentary army; became a colonel in 1649, and accompanied his father to Ireland, where he displayed great bravery. He was a member of Barebone's parliament, and in 1653 married the daughter of Sir Francis Russell of Chippenham. In 1654 he was appointed lord-deputy of Ireland, and discharged the duty of that important office with great ability, although his influence was greatly crippled by the want of money and the restrictions put upon him by the council in London. On the accession of his brother, Henry Cromwell was compelled by the factions and turbulent council to exchange the title of lord-deputy for that of lord-lieutenant; and shortly after the resignation of Richard he too was obliged to relinquish his office. He retired first to Chippenham and then to Soham in Cambridgeshire, where he spent the remainder of his life in the cultivation of his estate. Henry Cromwell died in 1673, leaving six children.—J. T.

CROMWELL, OLIVER, Lord-Protector of the Commonwealth of England, Scotland, and Ireland, was born at Huntingdon on the 25th April, 1599. He was the son of Robert Cromwell, M.P. for Huntingdon in the parliament of 1593, and of Elizabeth Stuart, daughter of Sir Richard Stuart. He was named after his uncle and godfather, Sir Oliver Cromwell. His father, Robert Cromwell, second son of Sir Henry Cromwell of Hinchingbrooke, was a gentleman of good family and moderate estate, who lived a rural life, and cultivated his own lands. Among his possessions may possibly have been a brewery, a circumstance that may account for the cavalier stigma that Oliver was the son of a brewer. Robert's sister, Elizabeth Cromwell, was the mother of John Hampden, who was the head of a Buckinghamshire family of great wealth and consideration, that could trace back to a period before the Norman conquest. John Hampden and Oliver Cromwell were therefore first cousins. Of Oliver's early life little is known with any degree of certainty. He appears to have lived at home, and to have received his education at a presbyterian school in the district, after which he went to Sidney college, Cambridge, and pursued his studies there from the 23rd April, 1616, to 23rd June, 1617. His father then died, and he returned to Huntingdon. At the age of twenty-one, August 22, 1620, he married Elizabeth Bourchier, daughter of Sir James Bourchier, who brought him a certain amount of dower. Whether from the influence of the rather ascetic religion that prevailed among the puritans—asceticism being a common feature where persecution has previously prevailed—or from the influence of the low-lying marsh lands which generated unwholesome vapours, certain it is that Oliver fell into hypochondriasis and low spirits, and indulged in the inconvenient practice of

sending for Dr. Simcott in the middle of the night, in the apprehension that he was about to die. Men of large brain and robust passion have commonly much difficulty in gaining the mastery of their own spirit, and Oliver appears to have known somewhat of the mental strife that forms so prominent a characteristic in the career of such men as Martin Luther and John Bunyan, with whom Oliver may be appropriately classed; although his energies ultimately found issue in the strife of war and politics rather than in that of religious reformation. He was elected to serve in parliament for the borough of Huntingdon in 1628, and there in January, 1629, when the house of commons had resolved itself into a committee on religion, Mr. Oliver Cromwell informed the house of Neile, bishop of Winchester, countenancing arminianism. Steps would probably have been taken against the bishop, notwithstanding the prohibition of the king; but on the 2nd March the house adjourned. On the 5th warrants were issued for the apprehension of some of the riotous members, and on the 10th parliament was dissolved. No parliament was held for twelve years afterwards; the king governed by prerogative, and Mr. Oliver Cromwell returned to the country to ruminare. In 1631 he sold his property at Huntingdon, and took a grazing farm at St. Ives; and in 1636, by the death of his maternal uncle, Sir Thomas Stuart, he became possessed of an estate in the Isle of Ely valued at nearly £500 a year; engaged vigorously in local polities, and earned for himself the title of "Lord of the Fens." To the short parliament which met in April, 1640, he was returned for the town of Cambridge, in opposition to the court candidate; but the commons, instead of voting supplies, began to talk of grievances, monopolies, ship-money, star chambers, high commission, breach of their privileges, innovations in religion, and other matters too stimulating for the taste of the king, who on the 5th May dissolved parliament, and committed several members to the Fleet. The affairs of the kingdom, however, were rapidly getting into confusion, and a new parliament was indispensable. It met on the 3rd November, 1640, and is known as the famous Long Parliament. To this also Mr. Cromwell was returned for the town of Cambridge.

To trace Mr. Cromwell's after proceedings, a word must be said on Charles' dispute with the parliament. The parliament which met in March, 1628, had presented a petition of right to the king, praying—1. That no loan or tax might be levied but by consent of parliament. 2. That no man might be imprisoned but by legal process. 3. That soldiers might not be quartered on people against their wills. 4. That no commissions might be granted for executing martial law. To these the king answered, "I will that right be done according to the laws and customs of the realm." This reply, however, was not satisfactory, and both houses addressed the king for a more definite settlement of the laws of the kingdom. In June, 1628, Charles gave answer in due form, "Soit droit fait comme il est désiré;" thereby converting the petition into a law of the realm, and definitely agreeing that no loans or taxes should be levied but by consent of parliament. The principle had been infringed, and Mr. Hampden, who at his own risk and cost tried the case against the crown in 1638, was cast and adjudged to pay ship-money. The parliament that met in November, 1640, where Mr. Cromwell appeared very ordinarily apparelled and without a hatband, proceeded to take up the question, and at once resolved that the levying of ship-money and the opinions of the judges upon it were illegal. Pym, Hampden, Holles, and men of kindred stamp, were the leaders of this new parliament, and with them Mr. Cromwell cast in his lot, using his sharp and untuneable voice to great service, and being, as Sir Philip Warwick justly observes, "very much hearkened unto." The commons in fact urged on reforms with terrific haste. They impeached Archbishop Laud, and took him into custody; threatened the judges and compelled them to give bail; impeached Sir Robert Berkeley, one of the judges, and actually took him off the bench in Westminster hall; passed a bill for triennial parliaments, and another to abolish the star chamber; voted the bishops out of parliament; brought Strafford to trial, and afterwards to Tower-hill; resolved that there should be no dissolution without consent of both houses, and when the king attempted to apprehend the five members—Pym, Hampden, Holles, Hazelrig, and Strode—resolved "that whoever should attempt to seize any of their members or their papers, the members should stand on their defence." London was in a tumult. An armed multitude carried the five members

in triumph to Westminster, and four thousand mounted gentlemen and yeomen from Buckinghamshire made their appearance, to see that no wrong was done to their member, Mr. Hampden. A civil war was about to commence, and the king quitted Whitehall, not again to visit it except as a captive.

These proceedings had carried the parliament over rather more than a year. The king and court quitted Whitehall on the 10th January, 1642. On the 7th February Mr. Cromwell offered to lend £300 for the service of the commonwealth, afterwards increased, it would seem, to £500. In August of the same year, 1642, he was already on foot, doing active service—"Mr. Cromwell in Cambridgeshire has seized the magazine of the castle at Cambridge, and hath hindered the carrying off the plate from the university, which, as some report, is to the value of £20,000 or thereabouts." In September (Sept. 14, 1642) Mr. Cromwell commenced his military career, being then forty-three years of age. Robert, earl of Essex, was "lord-general for king and parliament," which meant for parliament against the king, and William, earl of Bedford, was general of the horse, having, or about to have seventy-five troops of sixty men each; in every troop a captain, a lieutenant, a cornet, and a quartermaster. In troop 67 Oliver Cromwell, member for Cambridge, was captain, and in troop 8 another Oliver Cromwell—probably the eldest son, killed early in battle, and lost sight of in after history—was cornet. Cromwell's rise in the scale of military rank was as follows. In September, 1642, he was captain; in March, 1643, he was colonel. On the 2nd July, 1644, was fought the battle of Marston Moor, at which, according to the newspapers of the time, "upon the left wing of horse was the earl of Manchester's whole cavalry, under the command of Lieutenant-general Cromwell."

At this time General Cromwell was the first cavalry officer in England on the side of the parliament. This he was, not only in the estimation of the soldiers, but in the opinion of Sir Thomas Fairfax and the house of commons. Fairfax before the battle of Naseby wrote to the commons requesting that Cromwell might be spared from his parliamentary duties, to command the whole of the horse. When men were in a strait they needed Oliver, could depend upon him, and were not disappointed. Fairfax who had been rather worsted at Marston Moor, and perhaps supposed that Cromwell's success there depended on his command of cavalry, has "resolved to decline the usual way of a general, and to assume the command of the horse, and leave the infantry to his major in case Lieutenant-general Cromwell come not up in time enough."

On the 14th of June, 1645, was fought the battle of Naseby, General Cromwell having arrived two days before, "amid shouts from the whole army." Oliver, as usual, routed everything, seized the train and cannon of the royalists, took many prisoners, their standard, ensigns, seventy carriages, and the king's own wagons, in one of them a cabinet of letters supposed to be of great consequence. In fact Oliver, and Oliver chiefly, shivered the royalist army to atoms, and the king's cause was ruined beyond recovery. General Cromwell now settled the club-men; stormed Bristol, Winchester, and Basing-house; finished the first civil war; and handed England over to the parliament very much in the style of a conquered country—for which he received the thanks of parliament and a grant of £2,500 a year.

In 1648 his military talents were again in requisition. He was in the north at Carlisle, Berwick, and in Edinburgh. He was commander-in-chief of the army of operation, but still remained only lieutenant-general. In December, 1648, he returned to London, and on the 29th of January, 1649, he signed the death warrant of Charles I. His position at this period is worth remarking. Practically he was the foremost man in the country; but perhaps the only party on which he could thoroughly depend was the army, and even a portion of the army was tinctured with doctrines subversive of military discipline. The parliament contained all the elements of disunion, and without the army was impotent. A legislative assembly that assumes also the executive power of the state, has commonly proved itself a failure, and General Cromwell now began to occupy the chief position in the executive government. He was, however, surrounded by difficulties. After the death of the king, probably not more than one-half of England was on the side of the parliament. Also, there was in England a party of anarchy, the red republicans of that day, called Levellers, who, had it not been for Cromwell's consummate ability and

resolution, would certainly have attained a much more prominent place in the history of England. Ireland, again, was completely in favour of the Stuarts, and Scotland had proclaimed Charles II. immediately after the death of his father. General Cromwell wisely began at home. He soon settled the Levellers, and put out the smouldering fire of social-anarchy like a man who neither trifled nor jested, trifling being almost the only thing that Oliver could not do. Having settled England he went to Ireland. On the 22nd of June, 1649, his commission was made out. This, however, arranged only the military part of the business. The parliament then "considered of settling the civil power of the nation of Ireland, whether by commissioners or otherwise. The house, after a short debate, voted that Lieutenant-general Cromwell be chief governor of Ireland, and likewise that the civil and military power of that nation be settled on him during the time of his commission"—three years. General Cromwell thus became lord-lieutenant of Ireland, with plenary power to do what he pleased. What he did please to do was perhaps severe enough—terrible knocking of every body on the head when they resisted, under the belief that "this bitterness will save much effusion of blood"—a belief verified in fact, and even in the opinion of those who have written against Cromwell. Drogheda (Tredah) and Wexford were taken by storm and the garrisons slaughtered. The example was successful: the other towns surrendered upon easier terms. In less than a year the country was subdued, and Cromwell leaving his son-in-law, Ireton, in command, returned to England, was met in triumph at Hounslow heath, and had the palace of St. James' allotted for his residence.

Soon after the death of the king, Prince Charles, who had taken refuge at the Hague, assumed the title of Charles II. In the spring of 1650 the commissioners from the Scots negotiated with him at Breda. In June he repaired to Scotland, but before landing was obliged to undergo the process of taking the covenant. The parliamentarians at once resolved to attack him, and General Fairfax ought from his rank to have taken the command; but his wife, a presbyterian, persuaded him to withdraw from public life, whereupon "Oliver Cromwell, esquire, was constituted captain-general and commander-in-chief of all the forces raised, or to be raised, by authority of parliament within the commonwealth of England" (26th June, 1650). The Lord-general Cromwell instantly fell to work with his new commission. On the 29th June, three days after his appointment to the supreme command, he set out for Scotland. On the 22nd July the army passed through Berwick, thence to Cockburnspath, Dunbar, Haddington, and Musselburgh, the Scottish army under General David Lesley lying between Edinburgh and Leith. Cromwell could not attack Lesley in his fastnesses, and in a fortnight he found that sickness and want of provisions compelled him to retreat. He fell back on Dunbar, Lesley following him at once. Cromwell was blocked up and surrounded, as he himself expresses it, "at the pass of Copperspath, through which we cannot get without almost a miracle." His faith, however, did not fail him. "All shall work for good," he said—"Our spirits are comfortable, praised be the Lord." On the 2nd of September Oliver observed that Lesley was altering his position, coming down the hill, and moving his left wing of horse over to his right wing—dangerous experiments, it would seem, in the face of the lord-general. A council of war was held. It was resolved not to wait for Lesley's attack, but before break of day to begin the battle of Dunbar. "The enemy's whole numbers," says Oliver, "were very great, almost six thousand horse, as we heard, and ten thousand foot at least, ours drawn down as to sound men to about seven thousand five hundred foot, and three thousand five hundred horse." "The enemy's word was THE COVENANT, which it had been for divers days; ours was THE LORD OF HOSTS." In an hour the lord-general utterly demolished the presbyterian army, with a loss to himself, as he says, of "about twenty or thirty men" (3rd September, 1650).

From Dunbar Cromwell returned to Edinburgh to besiege the Castle, which was surrendered to him by Colonel Walter Dundas, the governor, on the 24th of December. He remained in Scotland till August, 1651. He had taken possession of Perth, and being thus to the north of the Scottish royal forces, which were stationed with Charles at Stirling, Charles ventured a desperate game—a sort of double or quits for the whole stake that Oliver had gained and Charles had lost. Charles broke up his quarters,

and marched southward into England. On the 22nd of August the royal standard was raised at Worcester, and there on the 28th the lord-general was in presence of the king. Cromwell went to work without delay, threw a bridge of boats over the Severn, and another across the Teme. These boat-bridges were ready on the afternoon of the 3rd September—the same day on which had been fought the battle of Dunbar a year before; "whereupon," say the papers of the time, "the general presently commanded Colonel Inglesbie's and Colonel Fairfax's regiments, with part of his own regiment and the life-guards, and Colonel Hacker's regiment of horse, over the river—his excellency himself leading them in person, and being the first man that set foot on the enemy's ground." The battle of Worcester ended in a total rout; and about seven in the evening the king, with various dukes, earls, and lords, fled from the city by St. Martin's gate to find a refuge with the Penderels, and to take shelter in the royal oak and across the sea. Cromwell behaved magnificently. "My lord-general did exceedingly hazard himself—riding up and down in the midst of the shot, and riding himself in person to the enemy's foot offering them quarter, whereto they returned no answer but shot." This was Oliver's last battle, and the last occasion on which Scotland ever appeared in a national capacity. Scotland had gone to wreck with factions and dissensions, and her individuality as an independent kingdom had no longer a place in history. At Aylesbury, on his return to London, Cromwell was met by a deputation from the commons and council of state. Hampton Court was prepared for his residence, and an estate of four thousand pounds a year, in addition to his former grant, was voted to him.

We now briefly review this military career of Oliver. Nine years before we found him an English squire, engaged in the cultivation of his lands; now we find him the incomparable soldier who has achieved in fair and open war the conquest of England, the conquest of Ireland, and the successful invasion and annexation of Scotland; and this without anything that could be called a reverse. His progress was ever onward, forward, upward. However the fortunes of others might fluctuate, Oliver was always making way, always driving definitely toward a single point, and that point the supreme power. He was not only the man of supreme ability, but acknowledged to be so—the man to whom the nation was obliged to apply; for he alone had the master-hand that could guide the vessel of the state through the storms, the troubles, the quicksands, and the dangers which on every side beset the commonwealth. No sooner had the military operations terminated than it became necessary to settle the form of government, and it was here in all probability that Cromwell first allowed the ambition of personal aggrandizement to mix with what he conceived to be his duty to his country. The power was virtually in his own hand, and there can scarcely be a doubt that he desired its legal recognition. If the nation had placed the crown on his head at this period, he would probably have allowed it to remain there without further question. But the parliament was jealous of his influence, and war with Holland once more withdrew the attention of the nation from the settlement of the constitution. It was absolutely necessary, however, that there should be an executive government, and Cromwell resolved to take the power into his own hands by the forcible dismissal of the members. He took a file of musketeers, went down to the house, ordered the speaker out of the chair, told the members they had sat there long enough for all the good they had done, and, waxing vehement, cried out—"You are no longer a parliament; I say you are no longer a parliament; the Lord has done with you—he has chosen other instruments for carrying on his work." He told Vane he was a juggler, Chaloner that he was a drunkard, Allan that he cheated the public, Martin and Wentworth that they were exceeding improper persons; told one of the soldiers to "take away that fool's bauble"—the mace; and finished by turning out the members and locking the door. This was on the 20th April, 1653, and in July he summoned by his own authority the little or Barebone's parliament, so called from one Praise-God Barebone, a leather-seller of Fleet Street, who was one of the honourable members.—(See BAREBONE.) On the 12th December of the same year the Barebone parliament resolved to resign its power into the hands of Cromwell, having possibly been chosen for that purpose; and on the 16th December the Lord-general became Lord-protector of the Commonwealth of

England, Ireland, and Scotland. The Instrument or document which established the protectorate was read in Westminster hall with formal ceremonies, in presence of the council of officers, the lord-mayor and aldermen, the commissioners, and other officials.

By the Instrument of government Cromwell was to call parliaments every three years. He had also power to make war or peace; and he and his council could make laws which should be binding during the intervals of parliament. By these provisions the government resembled a monarchy. But no parliament could be dissolved until it had sat five months; and bills passed in parliament were to become law after a lapse of twenty days, even if not confirmed. By these provisions the government resembled a republic with a president. But inasmuch as Cromwell was commander-in-chief of the army, as well as first magistrate of the state, and the protectorship was elective—the real nature of the government was that of an elective autocracy with nominal limitations, which must infallibly be broken down and fall to the ground. Disputes could not fail to arise regarding the authority and jurisdiction of the various powers in the state, and hence another step was still necessary to place the Protector on the highest summit. This issue came in 1657. In April of that year a committee of parliament mooted the question of kingship and royal title. The republican officers, however, declared against the assumption, probably more from antipathy to the name than to the fact, which was already sufficiently established for all practical purposes. Cromwell declined the title on the pretext that "he could not with a good conscience accept the government under the title of king." Nevertheless his powers were enlarged by a new instrument called the Petition and Advice; an annual sum of £1,300,000 was allotted for the support of his government; he was empowered to create a second chamber or ostensible house of lords—which had only a brief existence, being dissolved by the Protector fourteen days after it met; and he was empowered to nominate his successor, the protectorship thereby ceasing to be elective, and his Highness becoming to all intents the autocrat of the realm, with powers which a good man might use well, but which in other hands would be nothing short of an atrocious tyranny, more dangerous to the state than the despotism of the Stuarts, and absolutely intolerable to the people of England. His government was not a monarchy in which the king reigns by law, with recognized rights and recognized limitations of prerogative, but a tyranny—a military tyranny converted into a constitutional autocracy by the powers that had been formally conferred or were immediately usurped, and which were used without reserve against the parliament and the courts of law.

The Protector, as a statesman, is one of the most remarkable studies ever submitted to the scrutiny of the politician or the student of history. He appeared to combine the elements of almost unlimited power with the elements of unlimited weakness. England under his own rule was unquestionably the strongest state in Europe, yet no sooner had he departed than it fell, as if by magic, into the utmost extremity of impotence. Its next monarch was a pensioner on the bounty of the magnificent Frenchman. In the field he was everywhere triumphant, yet no sooner was he gone, than the military operations of England became puerile and ludicrous. Oliver's flag, the red cross of St. George, swept from the ocean every hostile banner. France, Holland, and Spain, were humbled into maritime submission, and the Barbary corsairs were scourged into good behaviour—piracy was annihilated, and the naval supremacy of England was established as an unquestioned and indisputable fact. Yet Oliver gone—and the Dutch with impunity sail up the Thames and the Medway. He had the most moral court that had ever been known in the history of Europe, yet a few short years saw vice unblushing enthroned, and the silken shoe of the courtesan treading the halls that had echoed to the jackboots of Oliver Cromwell and his pious Ironsides. In Oliver's time the judge sat in the magnificence of rectitude, and for the first time in the history of modern nations justice was administered in the fear of God. Yet Oliver gone, and Judge Jeffreys springs from the pandemonium of the corrupted English law. Everything seemed to decay and to ferment into corruption. As if the force of gravity had been removed from the terrestrial economy, no sooner was the iron-will of Oliver removed from the state of England, than chaos, confusion, and failure seemed to invade every department of the realm, and every operation of the body

politic. Defeat, disgrace, and shame, took the places of victory, honour, and estimation, until the fury of England was once more roused, and the last Stuart, in ignominious flight, took refuge with the neighbour nation, whom Oliver would have bearded with the sword. The contrast between England in the time of the Protector, and England in the days of Charles and James, is one of the most remarkable that has been recorded on the page of history. Tragedy or comedy, it is the strangest drama that has been played in England since the Saxon dynasty died out at Hastings, and England became the heritage of the feudal and punctilious Norman.

Although the Protector failed to transmit a constitution to England, he taught the great lesson of his day—the greatest lesson that England or the world has ever learnt—that of religious toleration. This, in fact, was his grand achievement—the great and noble work, which will ever weave around the brow of Oliver a chaplet of unfading glory. Oliver Cromwell was the apostle of religious toleration.

The latter portion of the protectorate was a dreary experience of the pain and trouble which attend on those who govern factious men. It was another evidence that power is not happiness, and that the highest dignities of the world confer no lasting happiness, and can never satisfy the longings of an ardent spirit. Oliver did his duty after his own fashion, and according to his own understanding, forgetful that laws made by the common judgment of the nation are quite as essential as the individual inspirations of even the wisest rulers. If he did not die the death of a martyr, he in some sense lived the life of a martyr, and faced his difficulties with a heroic soul that would not acknowledge defeat.

The time came that Oliver must die, and this, perhaps, was the noblest scene of his eventful life. He had lived with England in his heart, and he died with England in his heart, praying, in the sublimity of death, that God would give his people consistency of judgment—one heart and mutual love—interceding, as it were, with him who had been his own protector for those who had not seen so clearly into the invisible world, and praying, as all good men should pray, that God would pardon those who desired to trample on his dust. So died the great Protector on the 3rd of September, 1658, the boldest and most successful man that England has ever seen—a man who stands alone in the history of his country—yet an enigma, a dark riddle, which all men guess at, yet none are agreed about the answer.

Cromwell was taken ill at Hampton court, on the 12th August, of a fever, partly brought on, perhaps, by his deep feeling of regret at the death of his favourite daughter, Mrs. Claypole. He removed to Whitehall, and there he died on the 3rd September, in the sixtieth year of his age, having held the title of Protector four years, eight months, and eighteen days. It was the anniversary of his two great victories at Dunbar and Worcester, and the same day happened the greatest storm of wind ever known in England. On the 23rd November the state funeral took place, with great pomp, in Henry VII.'s chapel, at Westminster abbey. The coffin containing the body had been privately deposited some time before in the abbey, and it was only the effigy that lay in state at Somerset-house, and to which the official and costly honours were paid.

In 1660 the Restoration took place, for which the English church to a recent period still gave thanks, as an "unspeakable mercy;" and on the 30th January, 1661, the bodies of Oliver Cromwell, Henry Ireton, and John Bradshaw, were drawn upon sledges to Tyburn. The account is thus given in the newspapers of the time—"When these three carcasses were at Tyburn, they were pulled out of their coffins, and hanged at the several angles of that triple tree, where they hung till the sun was set, after which they were taken down, their heads cut off, and their loathsome trunks thrown into a deep hole under the gallows. The heads of those three notorious regicides, Oliver Cromwell, John Bradshaw, and Henry Ireton, are set upon poles on the top of Westminster hall by the common hangman. Bradshaw is placed in the middle, Cromwell and his son-in-law, Ireton, on both sides of Bradshaw."

Cromwell left two sons and four daughters—Richard, who succeeded him; Henry, lord-lieutenant of Ireland; Bridget, married first to Ireton, afterwards to Fleetwood; Elizabeth, married to John Claypole, Esq., of Northamptonshire; Mary, married to Lord Fauconbridge; and Frances, married first to a grandson of Lord Hawick, and afterwards to Sir John Russell.

The last representative of the Protector was Oliver Cromwell, great-grandson of Henry Cromwell. He practised as a solicitor in London, and died at Cheshunt-park in 1821.—P. E. D.

**CRQM WELL, RICHARD**, third son of Oliver the Protector, and the eldest who survived him, was born at Huntingdon on the 4th October, 1626. With his brothers Oliver and Henry, he was educated at Felsted in Essex, and afterwards removed to Lincoln's Inn, where he was admitted in 1647. He took no part in the military enterprises of his father, but seems to have been of an indolent and thoughtless disposition, that led him to prefer his own ease to the more onerous affairs of state. At the age of twenty-three he married Dorothy, daughter of Richard Major of Hursley in Hampshire, retired to Hursley, and lived in comparative obscurity. On the establishment of the protectorate, he became member for Monmouth and Southampton, and was appointed first lord of trade and navigation. In 1656 he was returned for Hampshire and the university of Cambridge, and in 1657 succeeded his father as chancellor of the university of Oxford. About this period he nearly lost his life by an accident, while attending the levee of the Protector. The steps upon which he was standing gave way, and Richard was precipitated to the ground with such violence as to cause him serious injury. He recovered, however, and was made a privy councillor, a colonel in the army, and president of Oliver's short-lived house of lords. In August, 1658, he was summoned to the sickbed of the Protector, and on the 3rd September the Protector was no more. The next day Richard Cromwell was proclaimed Lord Protector. He received compliments of condolence and congratulation from the ministers of foreign states, from the army and navy, from one hundred congregations and churches, and from counties, cities, and boroughs, with promises of adhering to his highness with their lives and fortunes against all opposers. For a few months the affairs of state went on with tolerable regularity. In January, 1659, Richard met his parliament, and made a speech to both houses. A financial investigation followed, and it was found that the treasury would not support the expenditure. The parliament was divided; some were protectorists, some republicans, and some probably may have had thoughts of Charles II. The country was again falling into confusion, and Richard had no governing faculty to control the approaching anarchy. The republican officers, headed by Fleetwood and Desborough, formed themselves into an opposition party known as the Wallingford-house cabal, and demanded the dissolution of parliament. With this demand Richard complied, and on the 22nd April, 1659, parliament was dissolved by proclamation, and Richard's authority virtually ceased. The members of the Long Parliament were called together by invitation of the officers, and to this parliament Richard, on the 25th May, made his submission; provision being made nominally for the payment of his debts and his removal from Whitehall. A large portion of the debt incurred for the funeral ceremonies of Oliver had descended to Richard, and, either to escape arrest or in the hope of procuring a settlement, he withdrew to France, and remained some time in Paris. In prospect of a rupture between France and England, he retired to Geneva. About the year 1680 he returned to England, and, under the assumed name of Clark, took up his residence at Cheshunt in Hertfordshire, where he lived "peaceful and forgotten to the advanced age of eighty-six, amusing himself and his friends with the memorials of the past, and exhibiting from time to time two large chests filled with the addresses and felicitations that had been presented to Oliver, portions of which he would laughingly read to his auditors." Richard died in 1712, leaving two daughters, who survived him.—P. E. D.

**CROMWELL, THOMAS**, Earl of Essex, an eminent statesman under Henry VIII., was the son of a blacksmith at Putney, and was born there about 1490. He spent some time at Antwerp as clerk in an English factory, and afterwards went to Rome, where he increased his knowledge of the Latin language. On his return to England he entered the service of Cardinal Wolsey, whose confidence he completely secured, and on the downfall of his patron courageously defended him in the house of commons from the charge of treason. His fidelity to the fallen minister gained for Cromwell the respect of the king, who conferred on him the honour of knighthood in 1531, made him a privy councillor, and his confidential favourite and prime minister. He held in succession the offices of chancellor of the exchequer, principal secretary of state, master of the rolls, and keeper

of the privy seal. He was also appointed chancellor of the university of Cambridge, visitor-general of English monasteries, and lord-chamberlain of England. Ultimately he was elevated to the peerage, and appointed vicar-general and vice-regent in religious matters next to the king. He employed his great influence to promote the cause of the Reformation, and zealously forwarded the overthrow of the papal authority, the reading of the holy scriptures, the dissolution of the monasteries, the demolition of images, and the religious instruction of the people. He also instituted parish registers, and various other social improvements. The king rewarded his zeal by the gift of some thirty monastic manors and valuable estates, and in 1539 created him Earl of Essex. The honours and wealth heaped upon him, as well as his energetic support of the principles of the Reformation, raised him up many powerful enemies. The haughty nobles despised him as a plebeian, while he rendered himself obnoxious to the common people by the subsidies which he exacted. Conscious of his danger, he sought to consolidate his power, and to strengthen his position at court by promoting the marriage of the king to Anne of Cleves; but this step ultimately proved his ruin. The disgust of Henry at his bride, soon led to his strong dissatisfaction with the promoter of the marriage. The enemies of the falling minister promptly availed themselves of the favourable opportunity afforded by the king's caprice to pour a flood of complaints into the royal ear. Cromwell was suddenly arrested and accused of treason, heresy, oppression, bribery, and extortion, without the liberty of reply. He was of course found guilty, and executed on Tower Hill, 28th July, 1540. Like his friend and fellow-reformer Cranmer, Cromwell has been both unduly eulogized and vituperated. He was not a high-minded patriot or a sincere and consistent protestant; but an ambitious statesman, often unscrupulous and rapacious in his policy. It must be admitted, however, that he had a vigorous understanding and a very retentive memory, combined with great shrewdness and knowledge of character; and though his motives may have been often of a mixed nature, he was the author of many valuable ecclesiastical and social reforms.—J. T.

**CRONE, DOMINICO PIETRO**, a musician, was born at Bergamo in 1566, and died, probably at Naples, in the first quarter of the seventeenth century. His first engagement was as cantor at the cathedral of Oristano in Sardinia. Thence he proceeded to Spain in 1592, where he remained for some time without an appointment, but was at length admitted a member of the chapel of Philip II., on whose death he retained the same office under his successor, Philip III. He was next engaged as master of the royal chapel at Naples, this territory being at the time a state of Spain. Here he published, in 1609, his "Regole per il Canto Fermo," a treatise of much practical utility; and in 1613 his great work, "El Melopeo y Maestro," in twenty-two books, extending to nearly twelve hundred folio pages. This voluminous essay, written in Spanish, is a summary of all the theoretical books upon music that had preceded it, comprising, in particular, considerable avowed quotations from Zarlino; it contains a complete course of instruction in ecclesiastical composition, with elaborate examples of the most complicated forms of canonical writing; it gives a complete description of all the instruments then known in Spain; and it devotes a large space to the discussion of the moral relationship between master and pupil, and of the important social and artistic influence the former has the power to exercise, together with the general view of the state of music at the time. In appropriating so much space to the examination of such extraneous branches of the subject as these last, the author anticipates the love of disquisition that distinguishes the writings of Dr. Marx in our own day. "El Melopeo" was commenced before Crone left Bergamo, but laid aside for some years, and resumed in consequence of the writer's observation of the great requirement in Spain for a work on musical theory. This makes it strangely remarkable, that throughout its voluminous extent it contains no reference to the forms of song and dance music peculiar to that country. This book, though reprinted at Antwerp in 1619, is of extreme rarity.—G. A. M.

**CROPPER, JAMES**, a philanthropist and most efficient promoter of negro emancipation, was born at Winstanley in Lancashire in 1773, of pious parents, members of the society of Friends, to which persuasion he belonged through life. He entered a mercantile house in Liverpool, at the age of seventeen years, and soon won the confidence and respect of his employers. His mercantile career was successful and marked by high integrity.

He was one of the earliest advocates of the principles of free trade, and in 1808 took an active part in the efforts to procure the repeal of the "orders in council" which had proved so injurious to commerce. In 1816 he met with Mr. Clarkson, and soon joined the abolition party, entering warmly into their plans for the civilization of Africa, as a means of putting an end to slavery—an object which the abolition of the slave-trade in 1807 had failed to effect. In 1821 he published a series of "Letters to William Wilberforce" on the superior advantages of free labour. Two years afterwards he published two pamphlets on the economical advantages of free labour, and the importance of bringing the cotton and other productions of India into competition with the slave-grown commodities of the West Indies and America. When the last great effort to obtain the freedom of the slaves was commenced in 1831, he was the first, with counsel and means, to sustain the "agency committee," whose labours in organizing a systematic scheme of lectures all over the kingdom formed an important element in the final success of the abolitionists. He died at Farnhead in 1840, aged sixty-seven years.—R. M., S.

CROSSE, ANDREW, an electrician, whose researches in science led him to a discovery of the laws of crystallization, and to many useful applications of electricity. The descendant of an ancient Somersetshire family, he was born in that county in 1784, at Fyne Court, Broomfield. At an early age he displayed a great love of natural science, more especially electricity. At the meeting of the British Association in 1836, which took place at Bristol, he was induced, not without difficulty, to come forward, and astonished both the chemical and geological sections with the account of his experiments. Science owes to this patient and ingenious observer the suggestion of much of which he has never reaped the honour. He appears to have been an humble and reverent man, ever anxious to share with his fellow-creatures the moral and philosophical truths which his life was spent in seeking. He died in July, 1855. Memorials of Andrew Crosse, published by Longman, 1857, supply particulars of his life and researches.—C. A. H. C.

\* CROWE, MRS. CATHERINE—the maiden name of this lady was STEVENS—was born at Borough Green in the county of Kent, and married in 1822 Lieutenant-colonel Crowe of the British army. Her first literary production was a tragedy, "Aristodemus," published in 1838; and this dramatic effort was succeeded by a great number of novels which have attained no inconsiderable popularity.

CRUDEN, ALEXANDER, author of the "Complete Concordance of the Holy Scriptures of the Old and New Testament," was born at Aberdeen in 1701, and studied at Marischal college, with the view of entering the Christian ministry. Before his studies were completed, however, his mind fell into derangement, and he was confined for some time in a private asylum. On recovering he left Aberdeen for London, where, after being for some time occupied as a private tutor, he opened in 1732 a bookseller's shop under the Royal Exchange, and employed himself at the same time as a corrector of the press. In 1733 he began to draw up the Concordance, which was published in 1737, and an improved edition of it in 1761. The first edition was dedicated to Queen Caroline, who had given the author some reason to expect her patronage of the work; but her death having occurred shortly before its publication, the author's hopes from that distinguished quarter were doomed to disappointment, and, his affairs becoming embarrassed, he withdrew from trade and fell into a state of melancholy, which was accompanied with a return of some of his former mental delusions. Imagining that he had received a divine commission to rebuke and reform an ungodly and degenerate age, he assumed the style and title of Alexander the Corrector. He continued to earn his support partly by publications of his own, and partly by superintending the works of other authors in their progress through the press. He was the author of "A Scripture Dictionary, or Guide to the Holy Scriptures," 2 vols, 8vo, which appeared at Aberdeen shortly before his death, which took place November 1, 1770. He was found dead upon his knees. The Concordance is a work of immense labour, great accuracy, and of enduring usefulness to the church of Christ. He was also the compiler of the elaborate index attached to Newton's edition of Milton. It is singular that a mind so prone to run into enthusiastic heats and fancies, should have been capable of a kind of labour at once so toilsome and so mechanical and dry.—P. L.

\* CRUIKSHANK, GEORGE, a remarkable artist, born in London about 1795, the son of a caricaturist of some note in his day. His first efforts were designs for infant primers, and song-books, comic and sentimental. In the *Scourge*, and other like publications, he exhibited his masterly satiric talent. In 1817 he was allied with Mr. William Hone in the production of illustrated political pamphlets. In 1820 the trial of Queen Caroline furnished the satirist's pencil with ample occupation. "Non Mi Ricordo," and the "Queen's Matrimonial Ladder," reached an extraordinary number of editions. Soon after this, however, Mr. Hone discontinued his publications, and our satirist began to abandon what we may distinguish as his first or political manner. In his second manner, the genial generous humour of the artist found full room in the illustration of comic narrative. His aquatint plates for Mr. Pierce Egan's Tom and Jerry; his drawings on wood for the Three Courses and a Dessert; his etchings for Mr. Ainsworth's Jack Sheppard; for Mr. Charles Dickens' Sketches by Boz, and Oliver Twist; for Mr. Thackeray's Fatal Boots and Cox's Diary; his illustrated editions of Fielding and Smollett, and of Grimm's German Tales, are all widely known, and as excellent as they are famous. In 1843 was produced, with great success, "George Cruikshank's Omnibus," succeeded in 1845 by "George Cruikshank's Table Book," of which Mr. Gilbert à Beckett was the editor. In many of these plates, the delicate manipulation of the etching needle is carried to a height hardly to be matched in the whole range of the art. From about 1847 may be traced Mr. Cruikshank's third manner; in which he sought to be less the critic and the satirist than the moral teacher. Mr. Cruikshank had joined the temperance movement. He published a series of plates called the "Bottle," advocating his peculiar views with Hogarthian energy and power. These met with an extraordinary success, and the "Bottle" was dramatized at every minor theatre. The "Drunkard's Children" followed with less success. Among the oil paintings he has produced, are his "Tam o' Shanter;" "Runaway Knock;" "Cinderella;" and "Disturbing the Congregation," the last purchased by the prince consort, and engraved. Finally, it may be stated, that Mr. Cruikshank is no less excellent as a man, than he is admirable as an artist.—W. T.

CRUIKSHANK, W. CUMBERLAND, a celebrated surgeon of the last century, better known, perhaps, for his reputation as an anatomist and physiologist. He was born in Edinburgh in the year 1745. He was originally intended for the church, but this did not accord with his own views, and he was allowed to study medicine under the direction of Dr. Moore for three years. About this time Dr. William Hunter was in want of an anatomical assistant, and, through Dr. Moore's representations, Mr. Cruikshank was chosen. He therefore arrived in London in 1771, and was immediately appointed by Dr. Hunter to the care and arrangement of his library and museum. In a little time he was associated with Dr. Hunter in his lectures, which he gave with great success; and, at his death, he became connected with the highly esteemed Dr. Baillie. In addition to his anatomical engagements he had an extensive private practice. He attended Dr. Samuel Johnson, the great lexicographer and moralist, in his last illness. Mr. Cruikshank enjoyed the intimacy of most of the literary men of his day, and merited their esteem. His conversation was peculiarly brilliant and delightful. He died on the 27th June, 1800. In 1797 he was admitted a fellow of the Royal Society. He also received an honorary degree from the university of Glasgow, and was a member of the Imperial Academy of Vienna. His publications, though few in number, are of intrinsic value. In 1786 Mr. Cruikshank published the work upon which his professional merit rests, and one which fairly takes its position among the standard volumes of medical science. This was entitled "The Anatomy of the Absorbing Vessels of the Human Body." A second edition, with many additions, was published in 1790. It has been translated into French, Italian, and German. In 1798 appeared an octavo volume "Experiments on the Inensible Perspiration of the Human Body, showing its affinity to Respiration." —E. L.

\* CRUM, WALTER, an eminent British chemist, was born in Glasgow in 1796. Though actively engaged as a partner in one of the most extensive bleaching and calico-printing establishments in Scotland, he has made several valuable contributions to the science of chemistry. His Memoir on Indigo, published in 1823, placed him at an early age in a distinguished

position as an original investigator; and his analysis of the blue colouring principles of that dyestuff, though made at a time when the appliances for organic research were inferior to those at present in use, is still regarded and quoted as the most satisfactory yet obtained. Several of his inquiries have been directed to the application of chemistry to the industrial arts; and among them his method of examining weak solutions of bleaching powder is deserving of notice as an ingenious instance of chromatic testing. In his last and most elaborate investigation, he has described one insoluble hydrate, two insoluble binacetates of alumina, and has made known a remarkable allotrope of that base, which is soluble in water, gelatinized by acids, and devoid of power as a mordant. He was for many years vice-president of the Glasgow Philosophical Society; was elected president in 1852, and has since been named president of the Andersonian University. He is a fellow of the Royal Society of London, and a member of several other scientific bodies.—F.P.

CTESIAS, a celebrated physician, a native of Cnidus in Caria, a famed seat of medical knowledge. He was a contemporary of Xenophon. He was for about seventeen years resident at the court of Artaxerxes Mnemon, in Persia, as private physician. How he came there is not certain. Diodorus says he was a prisoner of war, retained and honoured because of his medical skill. The manner of his leaving, too, is disputed. He states himself that, desiring to return to his native city, he asked and obtained leave of the king. Ctesias wrote a great history of Persia, long since lost—there are fragments of it in Diodorus, Athenaeus, Plutarch, &c.; and a treatise on India. Of this, as of the other, there is an abridgment in Photius.—J. B.

CUBIÈRES, SIMON LOUIS PIERRE, Marquis de, a French naturalist, was born at Roquemaure on 12th October, 1747, and died at Paris on 10th August, 1821. He was first a page of Louis XV., then a captain of cavalry. He was a man of the world and a courtier, and at the same time devoted attention to science. He had a good mineralogical collection, a chemical laboratory, and a small botanic garden. He made an excursion to Rome and Naples, and descended into the crater of Vesuvius. He also visited Sweden, and examined the scientific collections there. He accompanied Louis XVI. to Paris on 6th October, 1789, and on that occasion his hat was struck by a bullet intended for the king. He was afterwards imprisoned at Versailles. On his release, he went to Rome as one of the commissioners appointed to preside over the conveyance of the works of art in painting and sculpture; and he subsequently was appointed conservator of the statues in the Versailles garden.—J. H. B.

CUDWORTH, the famous philosopher, was born at Aller in Somersetshire in 1617. His father, rector of the parish, having died, his mother was married to Dr. Stoughton, under whose care his young step-son was so well prepared for the university, that in his thirteenth year he was admitted into Emanuel college, Cambridge. In 1632 he matriculated, was created M.A. in 1639, and soon after chosen a fellow. Such was his rising fame, that in a short time the number of his pupils exceeded all precedent, the famous Sir William Temple being one of them; and in 1641 he was presented to the rectory of North Cadbury in Somersetshire. In 1642 he published a discourse concerning "The true nature of the Lord's Supper," and another called "The Union of Christ and the Church Shadowed." In 1684 Cudworth took the degree of B.D., and was chosen master of Clare-hall, his predecessor having been dispossessed by the parliamentary visitors. In the following year he became regius professor of Hebrew, and now devoted himself to academical labours, and especially to the study of Hebrew antiquities. In March, 1647, he preached before the house of commons, and his sermon, on 1 John ii. 3, 4, received the thanks of the house, and was afterwards published. In 1651 he took the degree of D.D. Shortly afterwards he left the university for a season, pecuniary difficulties being usually alleged as the cause; but he returned after three years' absence, having in 1654 been chosen master of Christ's college. In 1657 he was appointed one of a committee for the revision of the English translation of the bible, but, as Whitelocke records in his Memorials, "it became fruitless by the parliament's dissolution." Through his intimacy with Thurloe, Cromwell's private secretary, he was often consulted by the Protector on university matters. But his loyalty was only in suspension, and on the restoration of Charles II. he wrote a Latin ode of welcome. In 1662 the bishop of London presented him to the

rectory of Ashwell in Hertfordshire, and in 1678 he was installed prebendary of Gloucester. It was in this year, 1678, that Cudworth published at London in folio his "True Intellectual System of the Universe, wherein all the reason and philosophy of Atheism is confuted, and its impossibility demonstrated." The imprimatur is dated in 1671, for the publication had been virulently opposed by some parties at court. This huge and erudit work is only a fragment. There are three false theories of the universe, or three prevalent modes of atheism, or as he says, "Fatalists that hold the necessity of human actions may be reduced to three heads: 1st, Such as, asserting the Deity, suppose it irrespectively to decree and determine all things, and thereby make all actions necessary to us. 2nd, Such as suppose a Deity that, acting wisely but necessarily, did contrive the general frame of things in the world, from whence by a series of causes doth unavoidably result whatever is done in it. And lastly, Such as hold the material necessity of all things without a Deity." These propositions are discussed in the inverse order in which the author has stated them; and it is the last of them—atheistic fatalism—which occupies that portion of the "Intellectual System" which was published by its author. The "Treatise on Eternal and Immutable Morality," published after his death, seems to be the sketch of the second division; and the "Discourse on Liberty and Necessity" was apparently the rough outline of the third part. The most important of his works—that on which its author laid the greatest stress, and over which he had longest pondered—was thus never completed. In the first chapter of the "Intellectual System" Cudworth describes the old philosophy, affirming it to be theistic prior to the time of Democritus and his atomic physiology, and there is a long and learned history of the theory. In the second are rehearsed the arguments made in defence of it. In the third he passes to what he calls the hylozoic atheism, that especially of Strato, who held that a species of life without intelligence pervaded matter—"whatever is being made by certain inward natural forces and activities." The fourth chapter "swells," as he says himself, "into a disproportionate bigness," and enters into a long and very laboured argument filled with diversified proofs and criticisms, that the unity or "oneness" of the divine essence was a common belief in antiquity. Many of the exegetical remarks are acute and powerfully supported, though not a few are recondite and fanciful, resting on expressions which are sometimes casual and not to be insisted on, and sometimes poetical and not to be taken as sober and formal avowals of belief or opinion. There may be seen in these discussions the unconscious effort which a theorist often puts forth in tenaciously grasping at what is apparently for him, and in cunningly explaining away what is hostile to his purpose. Some of his most ingenious paragraphs are rather specimens of imposition than exposition, of imposing a sense rather than educating it. The last chapter, which is somewhat miscellaneous, readuces previous objections, and answers them; restating in other forms arguments already employed, but yet giving utterance to more original thought than is found in the previous portions of the work. In the second treatise—"On Eternal and Immutable Morality," Cudworth manifests his hostility to every form of materialism, holding that the mind possesses pure conceptions which are not "phantastical" or derived from the senses, but are themselves eternal truths. Among these are the conceptions of right and wrong, and they are not "unreal," as Hobbes maintained, because they were not perceptible by the senses; but they must have existed for ever in the divine mind, and are, therefore, as little liable to change or destruction as is the Supreme Intelligence. Cudworth, therefore, infers that those are little better than atheists who preach that God may command what is contrary to moral rules; and says truly, "That nothing which is naturally just or unjust can be made so by mere authority." Sound theism must maintain that God is unchangeably good, and holy; and that all his commands must resemble their source, the "law being holy, and just, and good." In all moral as distinct from positive duties, the statute pronounced by the divine will has its deep and immovable foundation in the divine nature. To men the expressed will of God is the rule of duty, but the ultimate basis of obligation lies in his pure and unchanging essence.

The learning in which Cudworth's idealism is set, is vast and multifarious. He was at home in every region of the classics, and he quotes them with a profuse exuberance which often retards

his progress and obscures his reasonings. Yet he does not simply retail their opinions, for their views become mingled with his own; and his apology in the spirit of the times is, that he thought that "the mixture of philology throughout the whole would sweeten and allay the severity of the philosophy." In fact, he writes in the style of the old philosophy; so thoroughly was he imbued with it, that he writes like a Neo-Platonist in disguise. It is not a series of quotations arrayed and commented on, as in Warburton; but the soul is Platonic as well as the dress and ornament. It is not borrowing Plato's clauses, but throwing off thoughts and imagery in Plato's spirit. It is not a few garlands culled from Greek philosophy, and tastefully arranged; the atmosphere is laden with the perfume of living flowers. His fault is, that he sees far too much affinity between Platonic ideas and revealed truths, though he does not go the length of Theophilus Gale, his compeer, in tracing all Greek wisdom to Hebrew communication. Had Cudworth been less learned, he would have been reckoned more acute and original. Not so subtle as Hobbes, but vastly more erudit; equal to him in power, but below him in style—he not only demolishes the author of the Leviathan with honest and open assault, but piles up a monument of Greek lumber over his remains. The idealism of Cudworth, though not tenable on many points, was an exalted and noble protest for the dignity of human nature, which the materialism of Hobbes would have debased and fettered, robbing it of all that was ethereal and divine, and making it but a succession of sensational phenomena.

In the course of his illustration of Strato's species of atheism, which gives a kind of animated being to the universe, Cudworth propounds a theory of his own, as to an inherent energy which he calls "a plastic nature—a substance intermediate between matter and spirit"—the instrument by which laws are able to act without the immediate agency of God. But it is a needless and unsatisfactory hypothesis to ascribe causation to a reasonless thing or being, as if there dwelt in nature such a vitality as belongs to a plant. Cudworth regarded nature as something different from God; for omnipotence "would despatch its work in a moment, whereas nature makes errors and bungles when the matter is inept and contumacious;" and divine providence would appear "operose, solicitous, and distractious," did we imagine that everything was done immediately by Divinity himself. But it is a vain speculation truly to insert a power which is not God, but does his work; which is beneath him, and yet is so liable to be identified with him; and which prosecutes certain ends, and yet "cannot act electively nor with discretion."

Cudworth belonged as a divine to the "latitude-men" at Cambridge—a party, as Mackintosh says, "who came forth at the Restoration with a love of liberty imbibed from their Calvinistic masters, as well as from the writings of antiquity, yet tempered by the experience of their own agitated age." Cudworth was no polemic; he placed religion in the emotional, not in the intellectual part of man's nature. Suspicions were entertained of him that he held such views of the trinity as were ascribed to Milton and Clarke.—(Nelson's *Life of Bishop Bull*, p. 383.) His enemies, the licentious and sceptical admirers and followers of Hobbes, raised many charges against him, accusing him of the very error he had laboured so strenuously to overthrow. He was suspected, as Shaftesbury tells us, "of giving the upper hand to the atheists;" or as Warburton says, "he was held up as being an atheist in his heart, and an Arian in his book." Dryden, in his preface to his translation of the *Aeneid*, insinuates that he has raised "such strong objections against the being of a God, that many think he has not answered them." Such malicious misrepresentation prevented him, according to Warburton, from finishing his great work. The "Intellectual System" was translated into Latin and annotated by Mosheim, 1733, and an edition was published with his notes in English, London, 1845. Dr. Cudworth died at Cambridge, June 26, 1688, and was buried in the chapel of Christ's college. Some of his MSS. are still preserved in the British museum, such as a "Commentary on the Seventy Weeks of Daniel," a "Treatise on the Creation," one on the "Learning of the Hebrews," and another called "An Explanation of the notion of Hobbes concerning God and of the extension of Spirits." It raises a smile to hear no less a man than Henry More saying of the discourse on the "Seventy Weeks," that "it is of as much price and worth in theology, as either the circulation of blood in physie, or the motion of the earth in natural philosophy;" while Isaac D'Israeli

replies with a sneer, "Judaism still remains." Cudworth's daughter, Damaris, Lady Masham, was the intimate friend of Locke, and cheered the philosopher. Her father's manuscripts were left to her care, and after being for some time mistaken, nay purchased, as those of Locke, and used by Dodds in his Bible, they were, after other mischances, safely lodged in the British museum.—(*Life of Birch*, prefixed to the edition of his work, 1845.)—J. E.

CUJAS, JACQUES, born at Toulouse in 1520; died at Bourges in 1590. His father was a weaver or wool-comber, and the name was originally written Cujas. Towards the close of his life, the subject of our notice, then known all over Europe by the Latin form of Cujacius, chose to sign himself *De Cujas*. He is said to have learned Latin and Greek without the assistance of masters. In the year 1547, Cujas commenced teaching law at Toulouse. The Institutes of Justinian formed his text, and crowds of students—some from distant countries—came to his lectures. For seven years he was thus occupied; each year his reputation increased. Till his day Roman law was everywhere taught with reference to the immediate requirements of practice in the courts of law. Alciat and Cujas introduced another mode of teaching, and may be described as the founders of the historic school of law. A professorship of law became vacant at Toulouse. Cujas' claims to the office were absurdly opposed, and at length rejected. He then passed from Toulouse to Cahors—from Cahors to the university of Bourges. Cujas and the professors whom he met at Bourges quarrelled, and he did not remain long there. In August, 1557, he went to Paris, and from it was invited to occupy a professorial chair at Valence. At this period he published his "Notes on the Institutes;" on the *Recepta Sententiae de Paulis*; and on some of the titles in the Digest. In 1558 he married the daughter of a Jew, who practised medicine at Avignon. In 1559 we find him again at Bourges. Margaret de Valois, duchess of Berri, was anxious for the reputation of the university, and she invited Cujas to occupy the chair of law. She was married to the duke de Savoie, and in 1566 we find Cujas at Turin, conseiller to him. In the following year he returned to France, and was given the superintendence of the university at Valence, with the important privilege of appointing to such professorships as might become vacant. Religious war drove him from Valence. He went to Lyons for refuge, but there found things worse. We afterwards find him at Besançon and Avignon, still teaching, or solicited to teach law. He thought to have settled at Avignon, but the inducements to that course were altered by the death of his wife, and he returned to Valence. Among his pupils were De Thou and Joseph Scaliger. In 1573 he was appointed conseiller honoraire du parlement de Grenoble. The religious war had created considerable confusion with respect to property in the south of France, and when something like peace was restored, Cujas was appointed one of the commissaires, to remedy, as far as possible, the mischiefs. In 1584 Gregory XIII. made some fruitless efforts to induce Cujas to settle at Bologna. In 1586 he married Gabrielle Hervé. Cujas refused to support the claims of the cardinal de Bourbon against those of Henri of Navarre to the throne of France. "I cannot," said the old jurist, "consent to falsify the laws of my country." He wished to avoid mingling in the strange distractions of the period in which his lot was cast. Cujas' death took place in 1690. He directed that his funeral should be private. This was impossible, as his pupils determined to bear the body in state. The catalogue of Cujas' books at the period of his death still exists in the imperial library at Paris. There were among them more than five hundred manuscripts. To transcribe the praises of Cujas from the works of succeeding jurists would be an endless task. D'Aguesseau says that he has written the language of law better than any modern, and perhaps as well as any of the ancient jurists. Gravina's praise is yet more high, and so in our own day is that of Lemarinier.—J. A. D.

CULLEN, WILLIAM, a distinguished physician, born at Hamilton in Scotland, on the 18th April, 1712. His father was an attorney, and factor to the duke of Hamilton. Dr. Cullen was one of nine children, and gave early indications of unusual intelligence and a retentive memory. He was apprenticed first to a surgeon-apothecary in Glasgow, and in 1729 went to London to obtain further knowledge of his profession, and shortly after was appointed surgeon to a

merchant vessel trading to the West Indies, of which his uncle was captain. He soon, however, returned to his own country, and practised in the parish of Shotts, a region proverbial even in Scotland for bleakness and poverty. In the year 1734, and three following years, he attended the medical classes of Edinburgh, where he distinguished himself. In 1736 he commenced practice as a surgeon in Hamilton, and was very successful in his treatment of the duke of Hamilton, whose friendship and good offices he thus secured for the rest of his life. It was at this time that Cullen became acquainted with William Hunter. In 1740 Cullen took the degree of M.D. at Glasgow, and in 1744 commenced giving lectures there on the practice of medicine. In 1746 he began his first course of lectures on chemistry in conjunction with Mr. Carrick, and in 1756 he was called to Edinburgh to fill the chair of chemistry vacated by the death of Dr. Plumer. At the same time that he lectured on chemistry he also gave lectures on clinical medicine at the Royal Infirmary. In 1763 the professor of *materia medica* in the university, Dr. Alston, died, and Cullen was suddenly called upon to deliver his course, which he did with great success. These lectures having been published by some of his pupils, induced him subsequently to give to the world his great work entitled "A Treatise of the *Materia Medica*," which was published in 2 vols. 4to, in 1789. On the death of Dr. Whyte in 1766, Cullen was appointed to the chair of institutes, or theory of medicine. It was in this chair that he began to attract attention by the novelty of his views with regard to the functions of the nervous system. Although at the present day little that Cullen held could be regarded as conclusive, yet he grasped many of the fundamental facts of nervous physiology. He distinguished between the functions of the nerves of sensation and motion, and dwelt upon the nervous system as the seat of all psychological manifestations. Upon his physiological views he built up his great pathological doctrine of excitement and collapse, which formed the basis of his subsequent teachings in the chair of practical medicine. To this chair Cullen was appointed on the death of Dr. Rutherford in 1768. He did not, however, occupy it at first alone. He and Dr. Gregory were both candidates for the vacant chair, which resulted in a friendly compromise, by which each was to fill the chair of practical and theoretical medicine alternately. On the sudden death of Dr. Gregory in 1773, Cullen became the sole professor of the practice of medicine. From the time that Cullen began to lecture on the institutes of medicine his reputation gradually increased, and he drew to the university of Edinburgh students from all parts of the world. In 1777 he published his great work in 4 vols. 4to, entitled "First Lines of the Practice of Physic." In this work the mental training he had undergone was made evident in the introduction of views on the nature and treatment of disease, much simpler, and truer to nature than any that had hitherto been published. He had previously, in 1769, published a work on the classification of diseases, with the title, "Synopsis Nosologice Methodica," and his first lines may be regarded as a more complete exposition of the views of the nature of disease he had laid down in this remarkable work. Dr. Cullen resigned his professorship of medicine in 1789. He died on the 5th of February, 1790, leaving behind him only a small fortune, but an imperishable name.—E. L.

**CULPEPPER, NICHOLAS**, an English astrologer and herbalist, was born in London in 1616, and died there in 1654. He wrote a curious herbal, in which he describes the qualities of plants, more especially in an astrological point of view.—J. H. B.

**CUMBERLAND, RICHARD**, dramatic author, novelist, and poet, was born on the 19th of February, 1732, in the master's lodge of Trinity college, Cambridge, at that time the official residence of his maternal grandfather, Dr. Bentley. In his sixth year he was placed at the Bury St. Edmund's grammar school; at the age of twelve was removed to Westminster school, where Vincent Bourne was then usher of the fifth form, and where he had for schoolfellow Warren Hastings, Colman, and Lloyd; and two years afterwards became an under-graduate of Trinity college, Cambridge. Soon after taking his B.A. degree, he was elected to a fellowship of his college. This was brilliant success for a boy only eighteen years of age. Young as he was, Richard Cumberland almost immediately after obtaining his fellowship became the private secretary of the earl of Halifax, through whose interest he subsequently obtained the post of crown agent for the pro-

vince of Nova Scotia. As Ulster-secretary he afterwards accompanied Lord Halifax to Dublin, and in Dublin was offered a baronetcy by his patron. This dignity he declined, and from that date his influence with Halifax waned and speedily came to an end. On leaving Ireland he was appointed clerk of the reports in the office of trade and plantations, and some time afterwards was advanced to be secretary of the board of trade. In 1780 he was sent on a secret mission to endeavour to draw Spain away from the French interest; but the result of his diplomacy was the reverse of success, and in 1781 he was recalled under circumstances peculiarly calculated to wound his sensitiveness. The expenses of his mission, amounting to no less than £5000, Lord North's ministry declined to refund; and the unfortunate man, in order to satisfy the demands of his creditors, was compelled to part with his paternal estate. Soon after this Burke's economy bill broke up the board of trade, and Cumberland was compensated for the abolition of his post by a small pension. On this disastrous conclusion to his official career he retired to Tunbridge Wells, and for the remaining thirty years of his life devoted himself to literature. He had been an author from his earliest manhood, and from first to last his pen was alike versatile and productive. He gave the world at least thirty dramatic performances, including operatic pieces, tragedies, and comedies, several of which kept the stage for a time. Besides his dramatic writings, Cumberland was author of other but dull and now forgotten works. He wrote farther the "Memoirs of Richard Cumberland," for which the author obtained £500, and in which he gossips, with a garrulity and magnificence truly amusing, of himself, his family, his genius, and his writings. He died in London on the 7th of May, 1811. As a man Cumberland was much more admirable than as a writer; he was generous to an extreme, punctiliously honourable. Vanity, however, was his weakness, and irritability his failing. He was the original of Sheridan's Sir Fretful Plagiary in *The Critic*.—J. S.

**CUMBERLAND, WILLIAM AUGUSTUS**, duke of Cumberland, one of the princes of the English blood-royal, was the third son of George II., and was born in 1721. He selected the military profession, and became conspicuous for his extraordinary courage, rather than for his professional skill. He was wounded fighting by his father's side at the battle of Dettingen in 1743, and was defeated at Fontenoy by Marshal Saxe. He had a better fate, however, in his campaign against Prince Charles Stuart in Scotland, whom he defeated at Culloden in 1746. But he tarnished the glory of his victory by his shocking cruelty to the vanquished Highlanders, which procured him the well-earned name of the Butcher. The duke was again defeated in 1747 by Marshal Saxe at the battle of Lawfield. In 1757 he was equally unfortunate at Hastenbeck against Marshal d'Estrees, and was compelled to conclude the convention of Closterseven, surrendering his army to the enemy. The duke died in 1765, and though during the greater part of his career he had been exceedingly disliked by the people, the state of public affairs caused his death to be greatly lamented. He was a prince of vigorous understanding, courageous, truthful, and honourable; but his nature was hard, and what seemed to him justice was rarely tempered with mercy.—J. T.

\* **CUNARD, SIR SAMUEL**, Bart., was born at Halifax, Nova Scotia, in 1788. His father was descended from a Quaker family, who emigrated from Wales to Philadelphia early in the seventeenth century. At an early age, Samuel Cunard entered on a mercantile life, prospered remarkably, and, becoming a large shipowner, engaged in the West India trade and the South Sea whale fishery. In 1815 he contracted with the admiralty to convey the mails to Boston, St. John's (Newfoundland), and Bermuda, in connection with the old Falmouth packets, and this service he has ever since continued, screw steamers being substituted in 1848 for sailing packets. In 1839, in conjunction with Messrs. Burns of Glasgow, and Messrs. Marson of Liverpool, he contracted with government to convey the American mails by steam-ships, superseding the old ten-gun brig packets, and the regularity with which this service has been performed her majesty's ministers acknowledged in 1859, by raising Cunard to the dignity of a baronet of the United Kingdom.—W. W.

**CUNNINGHAM, ALLAN**, was born at Blackwood, near Dalswinton in Dumfriesshire, on the 7th December, 1784. His father was factor or land-steward to Mr. Miller of Dalswinton. Allan was apprenticed to his uncle, a builder, but the scheme did not hold, probably on account of his devotion to the muses,

and the young poet proceeded to London in the year 1810. Here he connected himself with the newspaper press. In the same year appeared Cromek's *Remains of Nithsdale and Galloway Song*, nearly all the pieces in which, though published as originals, were composed by Cunningham. In 1814 he became foreman or clerk of the works to Sir Francis Chantrey, in whose establishment he continued until the death of that eminent sculptor in 1842. Perhaps no foreman ever rendered more important services to his principal than did Cunningham to Chantrey. His vivid and intelligent criticism delighted and informed all visitors to the studio, while his powers of conversation and his unflagging activity were the means of bringing to Chantrey many an important and lucrative commission. It was through Cunningham that Sir Walter Scott and Southey were induced to sit. Chantrey is said to have been indebted to him for many poetic suggestions; in particular, for the happy thought of placing a bunch of snow-drops, newly gathered, in the hand of one of the *Sleeping Children*—the celebrated monument in Litchfield cathedral. Shortly before his death, Cunningham was prostrated by a stroke of paralysis, the enfeebling effects of which can be traced in portions of his last work, "*The Memoirs of Sir David Wilkie*." He died on the 29th October, 1842. Cunningham was an indefatigable writer. Besides several novels, he was the author of a dramatic poem called "*Sir Marmaduke Maxwell*," and of an epic entitled "*The Maid of Elvar*." He wrote "*The Lives of Eminent British Painters, Sculptors, and Architects*," for the Family Library, and published an admirably edited re-issue of Burns' works, in eight volumes, to which he prefixed a life of the poet, containing many facts and anecdotes till then unknown. His poems are for the most part in the manner of Burns, but greatly inferior.—T. A.

CUNNINGHAM, ALLAN, an eminent botanist and traveller, was born on 13th July, 1791, at Wimbledon in Surrey, where his father, a native of Renfrewshire, was a gardener. Having become connected with the garden at Kew, he was introduced to Robert Brown, and was by him made known to Sir Joseph Banks. By this means his botanical merits were noticed, and he was appointed on 4th September, 1814, botanical collector in the southern hemisphere for the royal gardens at Kew. Along with Mr. James Bowie, he sailed from Plymouth on 29th October, 1814, and proceeded to Rio Janeiro. He then visited various places in the neighbourhood of Rio and in Brazil, and made extensive collections. Subsequently he visited New South Wales, and settled for a time at Paramatta. Thence he proceeded with an expedition to trace the courses of the Lachlan and Macquarie rivers, under the command of Mr. John Oxley, the surveyor-general. His next expedition was to the north and north-west coast of New Holland, under the direction of Captain Philip Parker King. Van Diemen's Land was also in part explored by him, and he likewise examined the botany of New Zealand and of Norfolk Island. In all these excursions Mr. Cunningham made extensive and valuable collections, and contributed largely to the botany of Australia. After an absence of seventeen years, he returned to England in July, 1831, in a very indifferent state of health. He was offered the situation of colonial botanist in New South Wales, on the death of Mr. Thomas Fraser, but he declined in favour of his brother Richard, also a distinguished botanist, who was killed in April, 1835, by one of the native tribes, two years after getting the appointment. Allan now accepted the office, and proceeded to Sydney. The duties of this new office appear to have been too laborious for him. His strength failed, and he died on 27th June, 1839, at the age of forty-eight. The greenhouses and conservatories of Britain owe many of their finest ornaments to the exertions of Allan Cunningham. The following are his publications—"A Specimen of the Indigenous Botany of the Mountain Country between the Colony round Port Jackson and the Settlement of Bathurst;" "Remarks on the Vegetation of certain Coasts of Terra Australis."—J. H. B.

CURRAN, JOHN PHILPOT, born at Newmarket in the county of Cork, Ireland, in 1750; died in London in 1817—the son of James Curran, who held the office of seneschal of Newmarket, and Martha Philpot. The future orator was educated at a classical school in Newmarket, then conducted by the Rev. Nathaniel Boyse. From Newmarket he was sent to the endowed school of Middleton, in the county of Cork, from which he entered Trinity college, Dublin. Here, in 1770, he became a scholar of the house. In 1773 he went to London to

keep law terms at the inns of court. Curran entered the middle temple, and seems from the first to have studied with great diligence, but without any guidance. He speaks in a letter written soon after he was fixed in London, of reading for ten hours a day, "seven at law, three at history and politics." He attended debating societies, and spoke at several of them. The claims of the Roman catholics were a frequent subject of discussion: from the earnestness with which he advocated their cause, and from some peculiarity in his dress, he was taken for a Romish ecclesiastic, and was called the Little Jesuit from St. Omer. His only acquaintances at this time in London were a few law students. He saw Goldsmith once in a coffee-house, Garrick two or three times on the stage, and Lord Mansfield on the bench; with Macklin he formed some acquaintance, which was afterwards renewed in Dublin.

Curran had physical defects which would have unfitted a less determined man for oratory—a stutter, a shrill voice, a provincial accent. To remove these defects he read each day aloud, imitating the tones of the most skilful speakers. His person was short and stunted, and he constantly recited before a glass, "to acquire such gesticulation as was best adapted to his imperfect stature." Curran married in the second year of his residence in London. In 1775 he was called to the Irish bar, and went the Munster circuit. It is said that his success was slow. This seems a mistake. His fee-book shows that in his first year, he received eighty-two guineas, in the second, between one and two hundred, and so on in proportion. "The monks of the screw or the order of St. Patrick," of which Curran was the prior, was a political and convivial club, instituted in 1779. It consisted of professed and lay members—the lay members had no rights, except the important one of dining in the refectory. The professed members were chiefly barristers and members of parliament. Their meetings were conducted with fantastic solemnity. They met, as they called it, "in convention," each of the members wearing the habit of the order, a black tabinet domino. Latin graces were pronounced by the precentor or chaplain before and after commons. In 1783 Curran was returned to parliament, and about the same time obtained a silk gown. He sat in parliament during this and the next session, till the summer of 1797. What Burke has called the Irish revolution, occurred in the year before Curran first sat in parliament. The right of self-government had been asserted for Ireland, as if to show of how little value are abstract rights. The representative body was entirely and utterly corrupt, the constituencies were worse. In a sentence we may state what he did in parliament. His first speech was on the right of the commons to originate money bills, December 16, 1783; attachments, February 24, 1785; commercial regulations, July 23, 1785, and August 15, 1785; pensions, March 13, 1786; catholic emancipation, October 17, 1796. The perpetual mutiny bill was repealed, a habeas corpus act was passed, an act for the independence of the judges, and an act in favour of dissenting protestants, but catholic emancipation was resisted. Curran, on one occasion, was in one of his loudest dithyrambics; his swarthy cheek burned, his black bright eyes flashed fire, his very person seemed enlarged as he listened with delight to the violent applause of his tumultuous admirers; he looked over to the treasury benches to see the effect on Fitzgibbon, then attorney-general, whom he expected to behold writhing under the lash. Fitzgibbon was fast asleep. "I envy," said Curran, who was not at the moment himself to be envied, "I envy his tranquillity. I do not feel myself so happily tempered as to be lulled to repose by the storms that shake the land. If they invite any to rest, that rest ought not to be lavished on the guilty spirit." Fitzgibbon awoke, and replied scornfully to what he was told Curran had said. A duel followed. The parties exchanged shots, and left the ground unreconciled.

Curran passed his vacations as often as he could in the neighbourhood of his birthplace. He is said to have been fond at all times of attending rustic wakes and weddings, and he describes himself as forming his first notions of eloquence from the language and the songs of the mourners over the dead—customs now falling into disuse, or existing only in retired districts of Ireland. In 1787 Curran visited France. Some compliment being paid him by the superior of a convent in a town through which he passed, he told them he was prior of a monastic institution in his own land, and in this character claimed to be intrusted with the key of the wine cellar during his stay. The

monks were amused with his playful sally, and a few days were pleasantly passed among them. In the next year he visited Holland. His views of both France and Holland were unfavourable. The next year, 1789, was a remarkable one in the history of the empire. The king's illness led to different arrangements as to a regency in England and Ireland, and more than inconvenience might have arisen had the illness continued.

Curran ceased to practise in the court of chancery. Fitzgibbon was now chancellor. The solicitors thought it unsafe to send business to a man who lost no opportunity of saying offensive things to the presiding judge; and it is probable that the judge had no wish to hear more frequently than was unavoidable so rash an advocate. The first recorded speech of Curran's in any court of judicature was at the privy council, where Fitzgibbon (now Lord Clare) presided, and Curran took the opportunity of describing Lord Clare, under the pretence of giving the imaginary portrait of the former chancellor. The circumstances of Ireland now called Curran to practise in the criminal courts. In 1794 he defended Mr. Hamilton Rowan, accused of circulating a seditious libel. His client was convicted and sentenced to a lengthened imprisonment. While in prison a charge of high treason was brought against him. He was fortunate enough to make his escape, and some years after obtained a free pardon. This was the first of a series of state trials, some for libel, some for high treason, in which Curran was engaged for the defence. In most of these trials there were convictions. In all, or almost all, the few topics of defence were necessarily the same. The guilt was undeniable, and all the advocate could do was to see that the forms of law were not violated. A good many of Curran's speeches are preserved. We are more struck by the occasional law arguments in which he addressed the court, which are generally put forward with great simplicity and propriety of language, and which, in some cases, seem to us to have deserved more success than they met. The strong language which Curran was fond of using, and which, in an English court of justice, could scarcely have been uttered, often disguised the real strength of his arguments.

Curran's zeal for his clients in these disastrous times made him an object of suspicion with government. Persons less obnoxious were at the time often thrown into prison, detained there for a long time, and then discharged without trial. From such dangers it is probable that Curran was only saved through the friendship of Wolfe (afterwards Lord Kilwarden), during part of the period attorney-general, and then chief-justice. Wolfe, who saw the malice of the people, whose official position perhaps gave him information of dangers unsuspected by Curran, entreated him in the year 1794 or 1795 to separate himself from a hopeless cause and a desperate party—"My office," he added "will be soon vacant for you, and then the way will be clear." Curran told him he knew the men with whom he acted; that they were not a desperate party, and that his fortunes were linked with theirs. This is his son's narrative, who, however, could not have heard what he states from either of the parties, and does not give any authority.

Curran did not sit in parliament after 1797. When the union was carried, he seemed to feel it as a private grief. He spoke of leaving the country—of going to America—of practising at the English bar. It was impossible for a man of Curran's age to break the ties that continued to bind him to what he now called "the dead soil." In 1802 he visited France, and disliked everything he saw. In 1803 Emmet's mad insurrection took place. Emmett had been attached, if not engaged, to a daughter of Curran. Letters of his led to suspicion and to the search of Curran's house, and to his being summoned before the privy council. He regarded this as an insult, and ascribed it, no doubt unjustly, to the enmity of Lord Clare. In 1806 Fox being prime minister, he was made master of the rolls. The office of the master of the rolls did not then incapacitate the person holding it from sitting in parliament, and Curran in 1812 was an unsuccessful candidate for the representation of Newry. In 1814 he retired from the bench in broken health and spirits. In 1814 he visited Paris; in 1815 he resided in the neighbourhood of London, between Brompton and Chelsea. Moore at the time lived not far from him. Curran's health now gradually declined. There was more than one paralytic attack. He lived in great seclusion. He had parted with his carriage; a single male servant attended him. His apartments were small and unexpensive. A few friends now and then dined with him. In

the spring of 1817 he felt his death approaching, and with gloomy resignation would frequently say, "I wish all was over." He died in London in the following October. A public funeral was suggested; but the thought was soon relinquished, and the body was interred in one of the vaults of Paddington church, a few friends attending. Twenty-three years afterwards his remains were removed to Glasnevin cemetery in the neighbourhood of Dublin. Curran, towards the close of his life, often spoke of writing the history of his times, and he also meditated a novel. He used to repeat a few sentences as if from each, but we believe nothing was actually committed to paper.

Curran amused himself with writing verses and with music. He is said to have played well on the violin and violoncello, and while so engaged to have meditated the brilliant passages of his speeches. He denied the possibility of anything worth hearing ever being produced without study. All his own striking passages—his "white horses," as he called them—were prepared. He was fond of the society of young men, with whom he conversed with entire unreserve. When master of the rolls he would stroll into the hall of the four courts, try to meet a few acquaintances, and arrange a small dinner-party for the day. These parties are still remembered with delight by the few survivors.

It is probable that the highest praise to be found of Curran is in a letter from Byron to Moore—"I never met his equal. . . His imagination is beyond human. . . He has fifty faces and fifty voices when he mimics." Curran sat for Charles Matthews. As Matthews entered the room, Curran said you are a first-rate artist, and, since you are to do my picture, allow me to give you a sitting; and in his latter and feeble days, addressed him with—"Dont speak to me, you are the only Curran now." Curran's speeches are described as inaccurately reported. No doubt many of them are; but the principal passages—those which are most often referred to for praise or blame—are faithfully given. Mr. Phillips, in his life of Curran, tells us that "it is a mistake to suppose that he either trusted to the impulse of the moment, or was careless as to the graces of composition. A word cannot be displaced in any of his principal passages—such as the description of an informer, or that on universal emancipation—without destroying the euphony of the whole." He also says, that "the speeches on Rowan's and Finnarty's trials, and in the case of Massey and Headfort, and the argument in the cases of Judge Johnson and the corporation of Dublin were corrected by himself." We should have inferred this from an examination of the speeches. The lives of Curran by his son, by Mr. Phillips, and that by Mr. Davis prefixed to the best edition of his speeches, are each in their way works of great interest. Each contains a good deal not found in the others; but everything we have heard of him confirms the estimate of Byron, who met him in 1813:—"Curran—Curran's the man who struck me the most. Such imagination! there never was anything like it I ever saw or heard of. I have heard that man speak more poetry than I have ever seen written, though I saw him but seldom; and occasionally I saw him presented to madame de Staél at Mackintosh's. It was the grand confluence of the Rhone and the Saône; and they were both so d—d ugly, that I could not help wondering how the best intellects of France and Ireland could have taken up respectively such residences."

Before concluding we must refer to Dr. Croly's character of Curran, written with very great power and consummate beauty of style. Croly had heard Curran in some of his greatest displays. The essay to which we refer was originally printed in one of the London journals a few days after Curran's death. It is fortunately preserved in the appendix to Curran's life by his son.—J. A. D.

CURRIE, JAMES, M.D., was born on the 31st of May, 1756, at Kirkpatrick-Fleming in Dumfriesshire, of which parish his father was the clergyman. Being originally intended for a mercantile life, as soon as he had received the rudiments of a general education he went to Virginia, but upon the breaking out of the American war in 1776, he returned home, and soon after commenced the study of medicine in the university of Edinburgh. He took his degree of doctor of medicine at Glasgow in 1780, and immediately proceeded to London. His intention was to go out to Jamaica, but a sudden attack of illness preventing this, he commenced practice in Liverpool in 1781. Here he soon met with great success in his profession. In 1785 he wrote a biographical memoir of a deceased friend, which appeared in the Transactions of the Manchester Philosophical Society. This was his first literary attempt. He contributed a paper on tetanus

and convulsive disorders to the Memoirs of the London Medical Society in 1790. In 1792 he was elected a fellow of the Royal Society. In 1797 he published the work on which his professional reputation chiefly rests, entitled "Medical Reports on the Effects of Water, Cold and Warm, as a remedy in Febrile Diseases." The name of Dr. Currie is best known to general readers by his edition of the works of Robert Burns, including his poems and letters, with a criticism, by himself, on the writings of Burns. This was edited by Dr. Currie for the benefit of the poet's family. In 1804 Dr. Currie felt his health giving way, and abandoning practice, he spent some time at Bath and Clifton. The following year, considering himself better, he took a house at Bath and recommenced practice; however, he soon failed again in health, and died on the 31st August, 1805, at Sidmouth.—E. L.

**CURTIUS, METTUS**, a Sabine of the time of Romulus, from whom, according to one tradition, the name of the *Lacus Curtius* in Rome was derived. After the rape of the Sabine women, when the two armies were opposed, two champions stood forth between them—Mettus Curtius for the Sabines, and Hostus Hostilius for the Romans—the former was victorious, but was immediately after attacked by the Romans. He fled, and in despair leaped into the marsh, the site of which ever after received his name. The other tradition traces the name to Marcus Curtius, who, it is said, in 362 B.C., leaped into a chasm which opened in the forum, and which the oracle declared could only be closed by throwing into it that on which Rome's greatness was based.—J. B.

**CUSA, CUSS, or CUSEL NICOLAS, DE**, a celebrated German cardinal, was born in 1401, and died in 1464. His real name was Chryffitz or Krebs. Cusa, who was born of poor parents, studied law, and afterwards entered the church. His influence in the great ecclesiastical assemblies which were common in those days, dates from the council of Basle, during the sitting of which, he wrote his "Catholic Concordance." He advocated reform in the church, but after the rupture between Eugene IV. and the council of Basle, his love of peace moderated the expression of his sentiments. Cusa was an humble holy man, versed in the learning and philosophy of his time, and eminent also as a writer. He was attached to the mystics, although he did not admit their doctrine of immediate intuition.—R. M., A.

\* **CUSACK, JAMES WILLIAM, M.D.**, a lineal descendant of Sir Thomas Cusack, the celebrated lord-chancellor and speaker of the Irish commons in the reign of Edward VI., was educated in Trinity college, Dublin, where he obtained a scholarship, and subsequently a classical gold medal. On receiving his testimonial letters from the Royal College of Surgeons in 1812, he became resident-surgeon to Steeven's hospital, and was appointed surgeon to Swift's asylum for lunatics. With the former of these institutions he was connected, as resident or as visiting surgeon, during the lengthened period of forty-five years. From the time of his appointment his fame as an operating surgeon rapidly rose; and his practice soon became extensive. Mr. Cusack was one of the original projectors of the Park Street school of medicine, where he lectured for many years. On the death of the late Sir Philip Crampton, Bart., he was appointed surgeon-in-ordinary to the queen in Ireland; he is also university professor of surgery in Trinity college, Dublin, and was, in 1858, for the third time appointed president of the Royal College of Surgeons in Ireland. Mr. Cusack's contributions to medical literature are very numerous, consisting of valuable essays on practical subjects to be found in the medical periodicals of the day.—W. D. M.

**CUSACK, SIR THOMAS**, knight, lord-chancellor of Ireland, was one of the most eminent men in that country, from a period extending from 1530 to his death. Having adopted the study of the law, he rapidly rose to eminence, and filled in succession the highest offices therein and in the state. He became justice of the common pleas, chancellor of the exchequer for life, by patent dated 13th March, 1535, master of the rolls in 1542, keeper of the great seal in 1546, lord-chancellor in 1550, and was three times lord-justice of Ireland, and president of the council of English; he was in great favour with the English government, and was rewarded by several grants of priories and monasteries by Henry VIII.; he was styled by the English as "Honest Sir Thomas Cusack." Many letters are still preserved of his in the state paper office and British museum. He died 1st April, 1571, and was buried with his second wife before the high altar of Trevet church, where his tomb still exists.—J. F. W.

**CUTTS, LORD JOHN**, an English officer, died in 1707. He served under Monmouth and the duke of Lorraine, and distinguished himself greatly in the wars of William III. It was he to whom Steele, who was indebted to him for his captain's commission, dedicated his first work, entitled "The Christian Hero." He was created a baron of the kingdom of Ireland, with the title of Baron Cutts of Gowran.—R. M., A.

**CUVIER, GEORGES-CHIETIEN-LEOPOLD-DAGOBERT**, Baron, the most distinguished naturalist of his age, and eminent as a writer and statesman. He was born at Montbeliard, now in the department of Doubs, in France, but at the time of his birth the chief town of a principality dependent on the duke of Wurtemberg. His family appear to have originally come from a village in the Jura of the name of Cuvier. His father, who married late in life, was a half-pay officer of a Swiss regiment in the service of France. His mother was young and accomplished, and paid great attention to the early education of her son. He was born on the 23rd of August, 1769. His parents were protestants, and throughout life Cuvier was distinguished for his attachment to the protestant religion. When at school he was distinguished for his great memory, and the avidity with which he studied Greek, Latin, and French. He also acquired great skill in drawing. In 1784 he obtained a presentation to the Carolinian academy at Stuttgart, which had been founded by the duke of Wurtemberg for the training of young men for public and diplomatic offices. The studies in this institution were divided into five classes, and Cuvier distinguished himself most in the department devoted to the study of the principles and science of government. In his subsequent career he expressed himself strongly in favour of such a branch of study for young men. He also cultivated with great zeal the various branches of natural history, and became the favourite pupil of M. Abel, the professor in that department. Whilst in the academy he obtained prizes in every department of study, and at the end of his course was one out of five or six who were presented with a medal for their general proficiency. In this academy he was the fellow-student of Schiller, the great German dramatist, and of Soemmering, the anatomist. Although thus distinguished, he did not remain at Stuttgart long enough to obtain any public employment, and perhaps to this circumstance we may trace his distinguished career as a naturalist. At the age of nineteen he accepted the post of tutor to the only son of Count d'Henrich in Normandy. The residence of the count was near the sea, a situation well adapted to foster the love of the study of natural objects that he had acquired under the guidance of Professor Abel. The turmoil of the great Revolution, which was so soon to place him beside its hero, did not reach him in his quiet residence, and he was enabled to lay the foundations of his great natural history knowledge in seclusion and peace. But even here an event occurred which quickly brought him to the sphere of his future activity. The Abbe Tessier, known for his articles on agriculture in the *Encyclopedie Methodique*, was obliged to fly Paris, and, under the garb of a surgeon, sought refuge in Valmont, a small town near the residence of the count. Here a society was formed for the promotion of agriculture, and at one of its early meetings young Cuvier detected, in the surgeon of Valmont, the writer of the articles in the *Encyclopedie*. This incident led to a friendship between the two, which eventually resulted in the invitation of Cuvier to Paris. Whilst in Normandy, Cuvier worked with so much diligence at the anatomy and forms of the lower animals, that after Tessier's introduction he became a constant correspondent of Lacepede, Olivier, Geoffroy, and other eminent men in Paris. It was here that he pursued those researches which enabled him to reorganize the whole of the invertebrate division of animals, which had been included by Linnaeus in his class *Vermes*. Here he also diligently dissected the mollusca, which subsequently enabled him to follow with so much success the classification of the mollusca, pointed out by Adanson, and founded rather upon the structure of the animal than of its shell.

In 1795, through the exertions of Tessier, he was invited to Paris as a member of the new commission of arts. He was also appointed assistant to Mertrud in the superintendence of the *Jardin des Plantes*, and professor of natural history to the central school of the museum. In these positions he commenced that career by which he acquired the reputation of being the greatest teacher of his day, and the museum of the *Jardin des Plantes* became the most famous collection of com-

parative anatomy in Europe. He now began to publish various papers, more especially on the structure of the lower animals, and in 1798 produced his work entitled "Tableau Elementaire de l'Histoire Naturelle des Animaux." In the same year he commenced the publication of his researches on fossil bones, by the publication of a paper on the "Bones Found in the Gypsum Quarries of Montmartre." In his earlier papers he had devoted considerable attention to the comparison of fossil and recent species of animals, and in the bones of Montmartre he found a rich depositary for the exercise of his skill, in comparing recent with extinct species. He early seized the idea that each group of animals was formed on a plan, and that the whole structure of each species was adapted to its living requirements. He was thus enabled by small fragments of bone, to reconstruct the whole fabric of an animal, and thus to give a living picture of the creatures that inhabited the earth in past times. It was by these researches that he was enabled subsequently to give to the world his great work on the "Fossil Bones of Quadrupeds," in which numerous forms of animal life were presented which had long since been destroyed by the revolutions of the globe.

In 1796 the National Institute of France was formed, and Cuvier was made a member, and in 1798 he was made secretary. On the death of Daubenton in 1800, he was named his successor as professor of the philosophy of natural history in the college of France. He still, however, held his position of professor in the Jardin des Plantes. His lectures had been so successful here, that they were published by his pupils M.M. Dumeril and Duvernoy, in five volumes. The first appeared in 1800, and the fifth in 1805. They have since been republished, and in 1839 in ten volumes. They contain a vast mass of interesting matter on the subject of zoology and comparative anatomy, and are written as they were delivered, in an eloquent and attractive style. Cuvier lectured from copious notes, and was remarkable for his accurate and fluent style, and the interest which he threw into the subject of his discourses. But a new sphere of activity awaited him. The first consul was not long in detecting the administrative ability of the eloquent teacher of natural history. In 1802 Cuvier was appointed one of six inspectors, to establish lycées or public schools in the principal towns of France. He established those of Marseilles, Nice, and Bordeaux. During his absence on this duty, the National Institute was remodelled, and Cuvier was appointed secretary to the section of natural sciences, with a salary of six thousand francs a year.

In 1803 he married the widow of M. Duvanceel, a former fermier-general. By this marriage he had four children, none of whom survived their father. He was an attached husband and father, and few men of his eminence have been more remarkable for the regularity and simplicity of their social life. One of his children, a daughter, lived to be old enough to be betrothed, but died within a few days of her appointed marriage. She was eminent for the beauty and piety of her character; and the affections of the great philosopher were so bound up with this amiable child, that it is said her death hastened his own end.

Nothing gave a greater brilliancy to the conquests of Napoleon and the position he had thereby attained, than his appreciation of the importance of scientific pursuits. With a much sounder estimate of the value of natural science as a branch of education, than was exhibited by the other governments of Europe, he everywhere introduced into his new colleges the study of the natural history sciences, and in Cuvier he found a man profoundly convinced of the importance of these studies to the advancement of mankind. Discoverer as he was, he did not pursue science for his own self-elevation, but was supported in his labours by the thought that he was contributing to the working out of the great designs of Providence, and the welfare of the human family. One of the most brilliant productions of his pen was a report called for by Napoleon on the history of the progress of science since the year 1789. This luminous composition was presented to Napoleon in the council of state. In this remarkable treatise, which was published in Paris in five volumes in 1829, he endeavoured to show the connection between the advancement of knowledge and human happiness. He maintained that the object of science was "to lead the mind of man towards its noble destination—a knowledge of truth; to spread sound and healthy ideas amongst the working classes of the community; to draw human beings from the empire of prejudice and passion; to make reason the arbitrator and supreme guide of public opinion." From this passage it will be seen

that Cuvier's pursuit of science was founded on no mere self-glorification, but that his heart was as large as his mind was great, and that he considered the highest destination of the achievements of his genius to be the advancement of his race.

In 1809, 1810, and 1811 we find Cuvier still employed by the imperial government in reorganizing the educational institutions of the continent of Europe. The sword of the conqueror everywhere made way for the minister of education. In 1810 he organized the universities of Piedmont, Genoa, and Tuscany. In 1811 he was in Holland and the Hanseatic towns. His labours extended not alone to the higher classes in the universities, but to schools for the mass of the people. He held that instruction led to civilization, and civilization to morality; that unless the education of the working classes was sound and extensive, they could not appreciate the value of knowledge in them who governed them and exercised professions, and who had received their special education in the universities. Those only who are intimately acquainted with the continent of Europe, can fully appreciate the benefits conferred by the intelligent labours of this great man.

Successful as he had been in the other parts of Europe, he had a more delicate mission to perform when sent by the emperor to Rome to organize the university there. But such was his good sense and benignity of manner, that protestant as he was, he found no difficulty in acquitting himself of his arduous task, in a manner that gained for him the esteem and approbation of all with whom he came in contact in the capital of the Roman catholic world. On his return Napoleon appointed him master of requests in the council of state, and in 1814, just before his abdication, he named him councillor of state, an appointment which was confirmed by Louis XVIII. He was shortly after appointed chancellor of the university by the same monarch, a post which he held till his death. In 1818 he was elected a member of the French Academy, and in 1819 he was appointed president of the committee of the interior in the council of state. In the same year Louis XVIII. created him a baron. In 1822 he became grand-master of the Faculties of Protestant Theology in the university of Paris. Under his mastership fifty new protestant cures were established in France. Numerous professorships of natural history in the minor schools of France were established under his direction. He became also at this period a vice-president of the French Bible Society. In 1826 Charles X. bestowed upon him the decoration of grand officer of the legion of honour, and his former sovereign, the king of Wurtemberg, made him a commander of the order of the crown. In 1827 he lost his daughter and only remaining child. In 1830 he commenced a new course of lectures in the college of France on the progress of science in all ages. In 1832 Louis Philippe made him a peer of France. On the 8th of May of that year he opened the third part of his course with an introductory lecture. After an unusually eloquent lecture, describing the objects of the course, he concluded:—"These will be the objects of our future investigations, if time, health, and strength shall be given me to continue and finish them with you." But the health failed, the strength went, and the time was shortened; for the next day he was seized with a fit of paralysis, and he expired on the 13th of May, in the sixty-third year of his age. He was taken in the midst of his days to his everlasting rest. But his works remain the imperishable monument of his genius. These will be the possession of humanity, when the Revolution in which he lived shall have sunk to the insignificance of a passing event in the history of a nation, and the names of its heroes shall be forgotten.

During his lifetime Cuvier twice visited England—once in 1819; and during his absence he was elected a member of the French Academy. He was here again in 1830, and this time an important event took place; for the revolution of July occurred, and the baron came the servant of one monarch, and returned the servant of another.

In this short sketch of his life, it is impossible to speak in detail of the writings of Cuvier. We have spoken of some of his papers, of his lectures, his reports, and his great work on fossil bones; but these give but a very imperfect idea of his labours. The list of his papers and works, as given in Agassiz's *Bibliographia Geologica et Zoologica*, published by the Ray Society, amount to two hundred and seven, and this is probably far below the mark. It is not necessary to refer to his papers here, remarkable as many of them are; but this notice would

be incomplete did we not refer to three other of his works. We have before spoken of his "Ossemens Fossiles;" in 1825 he republished the introductory essay to this work, under the title "Discours sur les Révolutions de la surface du Globe." This work has been translated into most of the languages of Europe, and into our own by the late Professor Jamieson of Edinburgh, under the title of "Theory of the Earth." In this work we have the grand outline given of a history of the earth, and with few modifications, it is that which is held by the most distinguished geologists of the present day. To Cuvier is due the credit of having brought together the scattered facts of mineralogy, chemistry, botany, and zoology, in such a manner as to make them tell the history of the world.

Another great work was his "Regne Animal." Wherever the gross ignorance of a false education has not excluded the study of natural science this work is known. It was originally published in Paris in 1817 in four volumes. Several editions have since appeared. It has been translated twice into the English language, and into almost every other European language. It contained a résumé of all that was known on the structure and habits of the animal kingdom, and has in no way been superseded, in a zoological point of view, by any other work. In this work Cuvier was assisted, in the department of insects, by Latreille. In the department of ichthyology he obtained the services of Valenciennes. This part of zoology being in an unsatisfactory state led Cuvier, in conjunction with Valenciennes, to make further researches, the results of which have been published in the "Natural History of Fishes," a work that was commenced in 1828, and has been completed since the death of Cuvier.

In concluding this notice of his literary introductions we ought not to forget his "Eloges." It is the practice of the academy in France to devolve on some one of its members the duty of pronouncing an eloge on the death of any distinguished man. This duty often fell to the lot of Cuvier, and the eloges thus pronounced have been some of the most remarkable produced before this learned assemblage. The dead thus honoured were very numerous, but amongst them we may mention—Bruguière, Daubenton, Le Mourier, Priestley, Adamson, Lampiere, Bonnet, Fourcroy, Pallas, Rumford, Werner, Sir Joseph Banks, Delambre, Berthollet, Lapepede, Fabbroni, Ramond, Sir Humphry Davy. These eloges have been published separately in three volumes. A correct view of the lives of these great men can hardly be said to be obtained without the eloges of Cuvier.—E. L.

CUYP. See KUYP.

CYPRIANUS, THASCUS CÆCILIUS, a distinguished bishop of north Africa, born at the commencement of the third century, probably at Carthage. Belonging to a distinguished family, he obtained an education fitted to foster a nobility of spirit and understanding. His father was a heathen; and he himself became a teacher of rhetoric in his native city. By the exhortations of a christian presbyter, Cæcilius, he was led to embrace the christian faith, and received the rite of baptism, after he had been thoroughly instructed in the new religion, in 246. He now devoted himself wholly to the study of the scriptures and church doctrines, denied himself every kind of luxury or superfluity, sold his two estates, and distributed their proceeds among the poor. Soon after his baptism he was chosen presbyter in 247; though this was contrary to the letter of the church laws. Next year, 248, the voice of the people and the majority of the clergy called him to the bishopric of Carthage. His elevation, although heartily concurred in by the people, offended some of the older presbyters, who commenced a systematic opposition to his efforts for the good of the church. His severe and rigorous character as a disciplinarian brought him into collision also with the corrupt clergy of his diocese. When the persecution of Decius broke out in 250, Cyprian was immediately selected as a victim; the cry of the multitude was, "Cyprianum ad leonem." By a timely flight from the city he escaped the rage of his adversaries. During the period of his exile he did not neglect the church, but kept up an active correspondence with many of its members. After Easter he returned to Carthage in 251. The reputation and authority of Cyprian rose very high after a pestilence which visited with fearful ravages the kingdom in general and Carthage in particular; during which he showed great kindness to the sick, and freely administered both assistance and consolation. During this dreadful time he also wrote his

celebrated epistle to Demetrianus. Cyprian soon after became involved in a controversy with Stephen, bishop of Rome, respecting the baptism of heretics, in 253. When Stephen refused to receive the African legates sent to Rome, Cyprian appealed to the Asiatic bishops, in whose name Firmilian, bishop of Cæsarea in Cappadocia, wrote a very strong letter to Stephen, condemning his uncharitable and arrogant pretensions. The African bishops, also, in a synod held at Carthage, unanimously protested against Rome. While these things were taking place, Valerian began to persecute the christians. Cyprian was pledged to die a martyr's death, because he had previously written a treatise "De Exhortatione Martyrii," exhorting the christians to steadfastness under the persecution of Gallus. On the 30th August, 257, he was summoned before the proconsul Aspasius Paternus, and commanded to sacrifice to the gods. Refusing to do so, he was banished to Curubis, a day's journey from Carthage. From this quiet residence he was recalled by Valerius Maximus, the successor of Paternus, before whom he had his final hearing on the 14th of September, 258, and calmly received the sentence of death, with the words—"God be thanked." Led forth to an open square without the city, his head was severed from his body by the sword. His life was written by Pontius, the African presbyter, who continued his steady friend under all circumstances. His works consist of eighty-one letters and thirteen treatises, which most reckon genuine. The best editions are those of Fell, bishop of Oxford, 1682, folio, containing Pearson's *Annales Cyprianici*, reprinted at Amsterdam, 1700, with the addition of Dodwell's *Dissertationes Cyprianicæ*; and of Baluze, completed by Maran, 1726, folio, Paris.—S. D.

CYRIL, CONSTANTINE, and METHODIUS, the apostles of the Slavonians, were natives of Thessalonica, born in the first half of the ninth century. At an early age the former, whose name was Constantine, exhibited superior talents, and was taken to Constantinople, where he acquired distinction, procured the friendship of Photius, and taught philosophy; on which account perhaps he was surnamed THE PHILOSOPHER. But his piety turned him in another direction; he entered into the clerical office, took up his abode in a monastery, and lived in seclusion along with his brother Methodius. In the year 860, an embassy was sent to the Greek Emperor Michael III, requesting him to send learned missionaries of the Greek church, able to dispute with Jews and Moslems, to the Chazars, a Tartar race, inhabiting the country from the north-east of the Black Sea to the lower Volga. Michael sent them Constantine. A great number embraced the new religion; though there never seems to have been an organization of the Greek church among them. Constantine afterwards laboured among the Slavic Bulgarians and southern Slavi. He translated the holy scriptures and the most important liturgical books into the Slavic. Both Constantine and Methodius, in 863, repaired to the court of Radislav, the founder of a Moravian kingdom, where they were received with every mark of respect, and liberally encouraged in their missionary work. The brothers set out for Italy in 868, and were honourably treated by Pope Hadrian II. Hadrian undertook to organize the new ecclesiastical province, and proposed to consecrate the two apostles bishops of the Slaves. The elder brother, however, worn out by his arduous labours, died shortly after in February, 869. Methodius having been consecrated archbishop of the Pannonian diocese, returned to his labours. His subsequent history is only a dreary record of opposition and disappointment, incurred through the aversion of the Germanic bishops to the establishment of an independent Moravian hierarchy. Methodius, according to the Pannonian legend, died in 885. It is now difficult, if not altogether impossible, to separate the legendary and fictitious from the true, in the lives of these Slavic missionaries.—S. D.

CYRILL OF ALEXANDRIA was born at Alexandria at the end of the fourth century. After living for some time as a monk in the Nitrian desert, he succeeded his uncle Theophilus in the episcopal chair of Alexandria in 412. Immediately upon his elevation, he shut up the churches of the Novatians, took away all the sacred vessels belonging to them, and deprived their bishop of his goods. He also banished all the Jews from Alexandria, pulled down their synagogue, and plundered it. He quarrelled with Orestes, governor of Egypt, and occasioned various insurrections in Alexandria. If he did not instigate the murder of Hypatia, the celebrated female philosopher, he had some

participation in that shameful crime. He attacked Nestorius, patriarch of Constantinople, as a heretic, and continued to persecute that eminent prelate with great rancour till his death. He drew up two works to prove his accusations against Nestorius, and sent an account of them to Celestine, bishop of Rome. Cyril and Nestorius attended a general council at Ephesus in 431, at which their disputes were to be settled. Cyril opened the synod with about two hundred bishops; though the imperial commissioners and Nestorius requested that the proceedings might be delayed till the arrival of John, bishop of Antioch, and the other Syrian bishops. Nestorius, who would not be present till all the bishops had arrived, was condemned as a heretic. A few days after, John of Antioch, accompanied by about thirty bishops, arrived at Ephesus; and justly thinking the council to have been an illegal one, proceeded to hold another. John presided, and sentence of deposition was passed upon Cyril. The court of Constantinople, however, were at length gained over to the Cyrilian party; Nestorius was obliged to leave the city and go into a cloister at Antioch, while the sentence of deposition was taken off Cyril. He enjoyed repose for four years, till his enemies, unceasing in their persecution, had him sent into exile in 435. The deposition of Nestorius caused a breach between the Eastern and Western churches, which was not completely repaired when Cyril died in 444. His life has been written by Renaudot, Cave, Oudin, Schroeck, Rössler, and others. The best edition of his works is that of Aubert, Paris, 1638, in seven vols. folio.—S. D.

**CYRILLUS, CYRILL OF JERUSALEM**, is supposed to have been born at Jerusalem about the year 315. He was ordained deacon by Macarius, about 335, and presbyter by Maximus, on whose death he was elevated to the episcopal chair in 351, in the reign of Constantius. The Arian controversy was then agitating the church; and Cyril having been repeatedly cited as a heretic before the ecclesiastical courts, without answering the citations, was deposed. On an appeal to a larger synodical assembly, however, held at Seleucia, he was restored to his bishopric. The vicissitudes of the bishop's existence did not terminate with this event. He was twice afterwards deposed, and twice restored. Cyril was present at the council of Constantinople held in the year 381; and he may have attended that of 383. At the former council he finally separated from the Eusebian party, to which he had all along adhered, and adopted fully the Nicene doctrine. His death took place in March, 386. His extant works consist of twenty-three catechetical pieces (*xarxhous*)—discourses preached in the church of the resurrection at Jerusalem.—S. D.

**CYRNEUS, PIETRO**, a Corsican historian, born at Algeria in Corsica, in 1474. According to Muratori, who has preserved his principal work, "De Rebus Corsicis libri IV.", in the *De Antiquitatibus Italie*, Cyrneus was poor, and obliged to support himself by such humble labours as those of a teacher and corrector of the press. His annals of Corsica bring down the history of the island to the year 1506.—A. C. M.

**CYRUS**, surnamed THE GREAT, was the son of Cambyses, prince of Persia, and Mandane, daughter of Astyages, king of Media. The accounts of his early life, as given by the Greek historians, are of the most various and contradictory character. According to Herodotus, Astyages determined, in consequence of a dream which foreshadowed the future greatness of Cyrus, and his establishment on the throne of Media, by the expulsion of his grandfather, to have him destroyed in infancy; but the child was saved by the wife of a shepherd, in whose family he lived till accident discovered him to Astyages, and brought about his restoration to his parents. The Persians were at this time a rude and warlike people, inhabiting a rugged and mountainous country. In this respect they presented a striking contrast to their neighbours the Medes, who, long accustomed to habits of

luxury, had grown feeble and effeminate in the extreme. Cyrus, to revenge himself on Astyages for the wrongs he had suffered in childhood, encouraged his countrymen to take arms against the Medes; and, assuming the command of the army, overran all Media, possessed himself of his grandfather's throne, and established the empire of the Persians over the whole of Upper Asia, about 559 B.C. His increasing power rendered him an object of jealousy to all the neighbouring sovereigns. The first of these who declared open war against him was Croesus, king of Lydia, who took the field with a large army, but was defeated in battle, and ultimately compelled to become subject to the Persians by the capture of Sardis, 546 B.C. The two great kingdoms of Media and Lydia were now in the hands of the victor; and after sending part of his army, under a lieutenant, to subdue the Greek colonies on the coast, and the other parts of Asia Minor, he resolved to command in person an expedition against Babylon. He obtained possession of that city in 538 B.C., by the stratagem of diverting the course of the river Euphrates, and causing his troops to march into it along the channel of the river. He continued to reside at Babylon, extending his conquests in every direction, till his empire reached from the Mediterranean sea on the west to the Indus on the east, and from the Caspian sea to the Indian ocean. He was killed, according to the most credible accounts, in an engagement with a Scythian tribe in 529 B.C.—W. M.

**CYRUS, called THE YOUNGER**, to distinguish him from Cyrus the Great, was the son of Darius Nothus and Parysatis. He was sent by his father, at the early age of sixteen, to the Peloponnesian war, invested with several satrapies, and with the military command of all the forces assembled at Castolus. On his father's death in 404 B.C., he was charged with designs against the life of his brother Artaxerxes, who had succeeded to the throne, and would have been put to death, but for the intercession of their mother. Inflamed with revenge, he conspired to dethrone his brother, and took the field against him with an army of thirteen thousand Greeks, and one hundred thousand barbarians. The destination and object of the expedition were known only to himself and his general, Clearchus, and were disguised under manifold pretexts, till at length it reached Babylon. Artaxerxes met him with nine hundred thousand men near Cunaxa; a protracted and bloody battle ensued; the troops of Cyrus were victorious, but he himself fell the victim of his own rashness; and the Greeks retraced their steps homeward, a journey of upwards of six hundred leagues, surrounded on every side by a powerful enemy. This was the famous retreat of the ten thousand, recorded by Xenophon in his *Anabasis*.—W. M.

\* **CZUCZOR, GREGORY**, a Hungarian poet and philologist, born in 1800 at Andód in the county Nyitra in Hungary, became in 1824 a benedictine monk, and soon after a professor in the college of Raab. His epic verses made him a great name in Hungary, and his beautiful lyrics and love songs became still more popular. After having published a masterly translation of Cornelius Nepos and a "Life of Washington," the Hungarian Academy intrusted him with the redaction of the Great Hungarian dictionary, which from that time remained the chief object of his life. His studies were, however, sadly interrupted in 1849, since, on account of a patriotic song written in 1848, he was arrested by the Austrians, and sentenced by Prince Windischgraetz to eight years of prison in fetters. By the intervention of Count Joseph Teleki he was relieved of the manacles, and allowed to continue his lexicographical researches in jail. Liberated by the Hungarian victories in May, 1849, he gave himself up to the Austrians in August, and was sent by them to the prisons of the fortress Kufstein in Tyrol, where he translated Tacitus. In 1850 Czuczor obtained his release, and is again fully occupied with the Hungarian dictionary.



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